

THE ENCYCLOPEDIA OF PSYCHOLOGY

A series of graphic descriptions of human characteristics, propensities, traits and qualities and the motives and impulses that lie behind human conduct and activity, presented as complete articles by the leading present-day psychologists.

EDITOR - IN - CHIEF
ELMER S. PRATHER

DIRECTING EDITOR
SAMUEL H. MCKEAN, Sr.



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The Tree of Knowledge.

*The Tree of Knowledge thrives in every clime.
Its goodly fruit in every land is culled.
It has no place nor season. Through all time
Its whispering branches never can be lulled,
Nor the keen flavour of its fruit be dulled.*

*Yet are there many know not where it grows,
Or stand not high enough to pluck its fruit.
Barriers of prejudice like bars of iron enclose
Others, who life-long habits would refute,
New thoughts to ponder; better allies to recruit.*

*For such as these we bring a message new.
A book to help them reach their aim in life.
A book to aid the many and the few
To Happiness, and set their feet aright,
So they may gain their battle—win their fight.*

*Reader, read on, and by thy courtesy,
Enjoy the fruits of this immortal Tree.*

Bessie Van Zeebroeck.

PREFACE

IN publishing a work upon the all-important subject of Applied Psychology, the Editors have been supremely conscious of the fact that, while there are a very large number of books which profess to teach what might be called "the science of living in Health and Happiness," the vast majority fail conspicuously in many particulars; on the one hand, they are too technical for the layman or average reader, and on the other, they are insufficiently practical to be of any real service as a guide to action or conduct. In many of the books written by scientists of repute too much space has been devoted to theory, speculation and exposition, leaving the would-be student entirely in the dark as regards those specific things upon which he is eagerly, and perhaps desperately, seeking helpful information. In other words, these otherwise excellent works have ignored or forgotten the "plain" man and his pressing needs, and have presented Psychology to the world as a subject demanding special intellectual qualifications, special education, and an extensive working knowledge of the subject. Thus they have defeated their manifest purpose, and have left bewildered humanity pretty much where they found it.

Another notable disadvantage which is constantly met with in books upon the subject is that Psychology is dealt with almost entirely from one viewpoint; that is to say, they reflect to a very large extent the ideas of one man—the author—with the highly undesirable result that the field is narrowed down to the consideration of one aspect or one set of theories. Even in the cases where the writer quotes other authorities, the quotations are selected with a view to supporting the main argument in the book.

To overcome these shortcomings and remedy these evident defects, the Editors of the present volume, have

v

ENCYCLOPEDIA OF PSYCHOLOGY

undertaken the compilation of a work representing the latest ideas, theories and views of a *large number* of distinguished psychologists in Europe and America; each of whom has made a special study of the subject with which his article deals. In this way a more complete and helpful survey of the subject has been achieved, and the result is a volume which throws a flood of light upon the secrets lying behind the attainment of Health, Happiness and Success.

Many failures, heart-breaks, sorrows, disappointments and bitter disillusionments are directly due—not to mental, moral or physical deficiencies but—ignorance of the fundamental laws governing Thought and Conduct. Many vital problems which have barred the road to Happiness, and have brought discouragement and defeat, have “caused the wayfarer to stumble” because they have been regarded as insurmountable and incapable of solution by those who lacked the knowledge which would enable them to sweep these impediments forever from their pathway, leaving the road ahead safe and straight.

In this volume this priceless knowledge is imparted in a simple, fascinating and practical manner, and there is not an individual—irrespective of race, class, temperament or age—who will not derive incalculable benefit from a study of the articles contained therein. It matters not the precise cause of the difficulty or disability from which the reader suffers; it matters not whether failure to reach the appointed goal is due to evil habits, to mental disharmony, to a warped temperament or to an unsuitable environment; it is immaterial that inability to achieve success or to compass happiness can be directly or indirectly traced to lack of courage, will-power, pertinacity of enterprise; whatever it may be that retards progress can be banished by the study and right application of the basic laws which control the mental and bodily functions. No man was born to fail; failure is merely the penalty of ignorance. “There is no path where darkness shrouds the earth.”

The compilation of the Encyclopedia of Psychology

PREFACE

has involved years of thought and preparation by a special staff, enormous capital expenditure, and widespread research. The careful selection of articles from thousands received from authorities of world-wide repute has been a prodigious task, complicated by the fact that every article—however well-written, however learned, and however authentic—had to set forth its message in language which might readily be understood by all. The primary object was—not to add yet another volume to the long list of works issued for the edification of scientists, but—to bring the truth, laws and tangible benefits of Practical Psychology into every home; and to furnish an accurate and graphic delineation of human characteristics, in which perchance, the reader may recognize either his own particular faults, failings and difficulties or his strong points, abilities and special talents. Lastly, the volume is intended to indicate, in lesson form, ways and means whereby such frailties as bar the way to success may be eliminated, and such qualities as are desirable may be further developed.

If, in this, the work succeeds, then the efforts of the Editors will not have been in vain, and the Encyclopedia of Psychology will have earned the unstinted gratitude of countless thousands who, hitherto, have vainly sought the haven of Contentment and Prosperity.

ELMER S. PRATHER.

CONTENTS

ORIGINALITY.

The Secret of Individual Progress. Value of Originality. A Universal Endowment. Hostile Conditions. How to cultivate Originality. Education and Self-Development.

Malcolm Thomson, B. A., B. D. 1-13

THE INTELLIGENCE QUOTIENT.

Intelligence. Our Mental Equipment. How Intelligence is measured. Growth of the Mind. Modern Tests. Classifying Mental Ability. A Reliable Guide.

Sidney Balister, B. A. 15-25

THE PSYCHOLOGICAL VIEWS OF MR. H. G. WELLS.

Psychology a Vital Factor. Why we Think and Act as we do. Everyday Life. New way of Living.

Elsie D. Pedley, B. A. 27-35

WHY HUMAN BEINGS BEHAVE AS THEY DO.

The Influence of Racial Habit and Climate. Variableness of Mentality. The Basis of Conduct. Three Factors which determine our Attitudes and Actions. Experience and Hereditary Tendencies make the Man.

Prof. G. F. Arps, B. A., M. A., Ph. D. 37-42

HAPPINESS.

The fundamental "I." Disciplined Heredity. Habits can be broken. How to be Happy. Law of Change. Sub-Conscious factor in Happiness. The Enemies of Happiness.

Eleanor A. Allen, B. A., Ph. D. 43-58

THE CONQUEST OF FEAR.

The Foes of Man. Education and Fear. Wrong Parental Methods.

ENCYCLOPEDIA OF PSYCHOLOGY

Some Religions based on Fear. Causes of Illness. How to banish Fear.

Dr. Henry K. Miller, B. A., Ph. D. 59-69

BIRTH CONTROL AND RACIAL IDEALS.

Our duty to Humanity. The Elimination of Sex Influence. The Matrimonial Ideal. The Vital Importance of Sex Knowledge. Crowding and Degeneracy. Control. Practical Aspects. Reliable Information.

Dr. Marie C. Stopes, D. Sc., Ph. D., F. L. S. . . . 71-79

HUMAN DESIRES.

Natural and suppressed Desires. Desires which must be controlled. Perversion and Abnormality. Useless Instincts. How to benefit from the Instincts.

Adolph L. Fierst, B. A. 81-92

THE SEVEN DEADLY SINS.

Pride. The Instinct to possess. Sin and its Remedy. The White-Slave Traffic. Food and Drink. How to avoid Excess. Idleness. Anger. Overcoming Temptation.

Rev. Thomas Cameron, M. A. 93-104

INTROSPECTION.

Introspection defined. Its Value to the Individual. How it opens the pathway to Success. The Nietzschean View. The Socratic Ideal.

Prof. John Laird, M. A. 105-113

HABIT, CONSCIOUS AND UNCONSCIOUS.

Habit Explained. Functional Inertia and how it works. The Action of the Heart. Momentum. Bigotry. Superstition and Fanaticism.

Prof. D.F. Fraser-Harris, M. D., B. Sc., D. Sc., F. R. S. E.
115-129

LOVE, MARRIAGE AND PARENTHOOD

The basis of Love. Irresponsible Love. Ethical Love. Social Love. Erotic Love. The influence of Love.

Prof. Thomas P. Bailey, B. A., M. A., Ph. D. . . 131-137

CONTENTS

POISE AND POWER.

The Secret of Power. The value of Poise. How to acquire Balance. How to compel Success.

Madame Tamara Karsavina 139-143

NEEDLESS APPREHENSION.

Groundless Fears. Anticipated Dangers. Modern Theories. The influence of Fear. Repressed Emotions. How to get rid of Fear.

Miss Fanny Lea, M. Sc. 145-155

THE ACHIEVEMENT OF PERSONALITY.

Great Personalities. Genius. The Instincts. Mind as the basis. Moral factors. Difference between Control and Suppression. The basis of Harmony.

Prof. J. G. McKenzie, B. A., B. D. 157-170

THE PSYCHOLOGY OF FOOD.

Arousing appetite, Bodily responses to Hunger, Temperament controlled by Food. Distasteful Dishes. How to acquire correct Food Habits.

Ida Bailey Allen. 171-176

JEALOUSY.

Can Jealousy be justified? A form of Envy. Insane Love. Unrecognised Jealousy. Causes and cure of Jealousy.

John W. Greene, M. A. 177-185

NATURAL INSTINCTS AND NORMAL DESIRES.

What they are. Protective Instincts. Suppressions. Sex Per-
version. Control of Instincts.

Isabel Burnett, M. A. 187-198

THE PRACTICAL ASPECT OF FEAR.

The Need of Fear. The Alarm Signal. Cowardice. Morbid Fears. Fear associated with Disease. How to overcome Fear.

Dr. Alan F. Grimby, M. A., M. D. 199-209

THE SECRET OF YOUTHFULNESS.

The Glory of Youth. Useless artificial Aids. Each day a new

ENCYCLOPEDIA OF PSYCHOLOGY

- Opportunity. Youthfulness determined by our Thoughts. The Secret. The dominant Factor.
Lilian Braithwaite 211-217
- TREATMENT BY SUGGESTION AND AUTO-SUGGESTION.
The potency of Suggestion. Various kinds of Suggestion. How to "Suggest" to oneself. Diseases curable by Suggestion.
Dr. Bernard Hollander, M. D. 219-232
- CHARACTER DEVELOPMENT THROUGH SELF-ANALYSIS.
Scientific Introspection, and its value to Humanity. How to attain it. Progressive Introspection. Dangers of Brooding. Introspection and Ideals.
P. Horwich, B. Sc. 233-243
- SEX ATTRACTION AND SEX EDUCATION.
The Healthy Outlook. The Sex Instinct. Sex training. Sex Education. Neurotic Tendencies. Difference between the Sexes.
Dr. D. S. Von Mohrenschildt, Ph. C. 245-252
- THE REASONABLE ACTION OF THE INDIVIDUAL MIND.
The Conscious and Sub-Conscious Minds. Power of Reason. Human Destiny. Independence. The Cardinal Virtues.
Karl Pira, Ph. D. 253-260
- ANGER, ITS USE AND ABUSE.
A Natural Instinct. Suppressed Anger. Control of Anger. How to treat an angry Child. Frustrated Desires. Anger a Blessing.
William A. McKeever, M. A., Ph. D., L. L. D. 261-271
- DANGERS INCIDENTAL TO BOYHOOD.
Early Discipline. What a Boy should be told. Manhood and Virility. Certain causes of Worry. How to instruct?
Dr. R. D. Reid, B. Sc., Ph. D. 273-280
- MELANCHOLY.
Sadness. Periodic Depression. Fundamental Causes. The Dangers of Debility. How Melancholy may be cured.
Dr. Erwin Popper 281-291

CONTENTS

HELP BY HOPE.

Hope essential. Value of Suggestion. The expectant Outlook.
The Danger of Pessimism. Building up Hope. Persistence of
Hope.

Gilbert T. Sadler, M. A., B. A., L. L. B. . . . 293-302

MIND AS THE GUARDIAN OF HEALTH.

How Mind controls. Illness Caused and Cured by Thought.
Hypnotic Treatment. Specially Successful Methods. Hypnosis
quite safe. Psychological Laws. Evil Suggestions.

Emmett Gowan, B. A.. . . . 303-312

CRIMINALITY.

Victims of Environment. Luxury and Poverty. Crime a Career.
The Force of Example. Enemies of Society. Punishment versus
Education.

Dr. Madeleine Pelletier, M. D., B. Sc. . . . 313-321

AN ANALYSIS OF THE FEAR EMOTION.

Instinctive Fears. Individual Fears. Imaginary Fears. Patho-
logical Fears. Overcoming Dread.

Prof. F. A. Cavenagh, M. A. 323-331

MENTAL DISTRACTION.

A Product of the Untrained Mind. The Art of Concentration.
The Importance of Habits. Distraction the Enemy of Effort.

Prof. H. Chelley, M. A., Ph. D., D. Sc. . . . 333-338

CHARACTER, HEREDITY AND EDUCATION.

The Laws of Heredity. Environment. Inherited Qualities.
Home Influence. Educational Methods.

Prof. Alf. Hildinger, M. A., Ph. D. 339-349

MENTAL CONTROL.

Focussing the Attention. Dangers of Monotony. The Basis of
Memory. Mental Exercises.

A. J. Milling-Jones, B. A. 351-358

ENCYCLOPEDIA OF PSYCHOLOGY

VARIOUS PHASES OF FEAR—THE EFFECTS AND CURE.

Instinct and Reason. Acquired Fear. Primitive or Inherited Fears. The Effects of Fear. Overcoming the Fear Habit.

Leo Cayley Robertson, M. A. 359-369

HYPNOTISM AND CRIME.

Laboratory Crimes. Hypnotism versus Persuasion. Influence of Hypnotism on Crime.

Dr. Harold H. U. Cross, Ph. D. 371-375

CHARACTER BUILDING THROUGH SELF-EXPRESSION IN ADOLESCENCE.

What is Character-Building? Boyhood. Adolescence and Scouting. Scout Activities. The Scout Ideal. Applied Psychology. Citizenship.

Jack Hood Phillips, B. A. 377-385

SUGGESTION IN MENTAL HEALING.

Body dependent on Mind. The secrets of mental medicine. The Marvels of Suggestion. Bodily Health. The Need of Knowledge.

Dr. Claude W. Chamberlain, Ph. D. 387-397

MOTTOES AND PROVERBS PAGES : 14, 26, 36, 70, 80, 114, 130, 138, 144, 156, 186, 210, 218, 244, 272, 292, 322, 332, 350, 370, 376, 386.

ORIGINALITY

BY MALCOLM THOMSON, B. A., B. D. (London)

xiv



Mr. MALCOLM THOMSON

B. A. (Honours) B. D., London, John Stuart Mill Scholar, Past Secretary and Assistant Director, International Student's Bureau. Secretary of Guild of Education, Founder and First Secretary National Union of Students. Member of Council. British Confederation of Arts. Author of numerous works dealing with Social Problems. Assistant Secretary of Land and Nation League.

ORIGINALITY

By MALCOLM THOMSON, B. A., B. D. (London)

John Stuart Mill Scholar.

EDITORIAL NOTE. It is difficult—if, indeed, it is at all possible—to estimate the value of Originality, to the individual, to the race, and to humanity at large. This wonderful product of the imagination (and, to some extent, the reasoning faculties) lies behind all progress. Before any advancement is possible there must be a new view, a vision, an anticipated possibility; this penetrative ability by means of which we are able to see ahead falls naturally under the heading of Originality. In the present article the author has carefully analysed this quality and has shown that, while possessed in some degree by all, it is capable of development. He has not forgotten to point out, however, that originality is not without its dangerous side, and that there are certain forms of this quality which—so far from being desirable—are liable to produce disastrous consequences. This aspect, however, cannot in any way destroy the value of originality, which, undoubtedly, is the main factor in all achievement. The contribution is one containing much information on points which are apt to be overlooked.

It is a long stride from the half-human apes of remote geological times, or even from the aborigines of Australia, to the civilised white races of to-day, with their high culture, complex social life, vast reserves of knowledge, and wizard-like command over natural forces. In this advance, physical evolution played an important part only during the earlier stages; for even by palæolithic times the bodies and brains of men had attained their full physical development. For further progress another factor has been responsible—that creative activity of the human mind to which we give the name of Originality.

The workings of this factor have been subject to curious fluctuations, and human progress has varied correspondingly at different ages and among different peoples. Some races have travelled far, while others, such as those found in Australia, in parts of Africa and the recently exterminated Tasmanians, have remained culturally sterile

*Importance of
Originality for
Racial Progress.*

ENCYCLOPEDIA OF PSYCHOLOGY

in the most primitive stages of mental and social evolution. But these striking contrasts in rate of progress are due in the main, not to corresponding differences in the average human capacity of the various races, but to differences in the frequency with which each race has produced men of original mind. The white peoples have during the last two thousand years surpassed the black only because men of originality have within that period occurred more frequently among them. An average white, without education, is not markedly superior in capacity to a black.

Progress is through the Individual. For a study of the phenomena of human progress reveals the fact that Nature's method is habitually to work through a few individuals. Theoretically one might have preferred that she should adopt the method of raising the intellectual level of the whole race together at a uniform rate. But in fact she has not chosen this way; she has adopted in preference the system of specially endowing a few leaders, who push out ahead of the standards of knowledge and culture hitherto obtaining, and draw the rest of the community after them. Till such men appear, the race stands still. They come, they step forward, and the whole race advances with them. To use a familiar example, men were content to travel on foot or on animals, as they had done since the dawn of time, till one young man appeared who turned an original mind upon a boiling kettle, and discovered the power of steam. Then everyone began to travel by train.

Originality, in short, is the key to progress. The nation which breeds men of original mind automatically takes the lead. The nation which fails to cultivate this crop stagnates and deteriorates.

Value of Originality for the Individual. No less important than its function for the race is the part which originality plays in the career of the individual. When due allowance has been made for the play of accident, of luck, good or bad, it will be found that generally speaking those who enjoy the advantages of wealth,

ORIGINALITY

influence, social standing and personal success owe their position to the fact that either they or their ancestors possessed more than the average allowance of energy, or the gift of originality. Some men rise to prominence by energy alone, without possessing a spark of originality; but this is probably very unusual. The man who rises from the ruck will commonly be found to possess some distinguishing quality of independent judgment and original idea which enables him naturally and inevitably to outstrip his neighbours.

Avoiding technical phraseology, we may define originality as the exercise of independent judgment or imagination, issuing in the development of new ideas and creative activities. *Definition.*

Illustrations of originality could be multiplied indefinitely; for it is manifested in the birth of every mechanical invention, every scientific discovery, every new phase of art or philosophy. Each appliance and adornment of civilised life, owes its existence to the man who "first thought of it"; in other words, to someone who displayed originality. It is not surprising that the names of many such benefactors of humanity have been preserved, even from remote past ages, and stand up like beacon lights from the dark welter of the innumerable forgotten dead. Heracleitus, Plato, Moses, Confucius, Gautama, Archimedes, Galileo, Columbus, Shakespeare, Franklin, Pasteur—thinkers, lawgivers, pioneers, scientists, prophets—every familiar name in history is that of a man of originality. And if we seek to penetrate behind history into mythology, we find under the shadow of legend the impress of this same quality marking the deified heroes of the morning of time.

Yet it would be a great mistake to imagine that because *Originality* a really useful originality has become so infrequent, it is *Universal Endowment* an abnormal endowment, reserved for a favoured few. *endowment.* On the contrary, though most people neglect or repress

ENCYCLOPEDIA OF PSYCHOLOGY

their capacity for it, originality is natural to everyone. The child's first reactions to his environment are original, before he has developed habits of imitation. The bright sayings and quaint actions of little children, which their parents proudly retail to bored visitors, are often examples of such original reactions to environment. In fact, even at the lowest levels of animal life, among the protozoa, scientists declare that there is to be observed free volitional activity—that is, essentially original behaviour. A far richer variety of original action is within the natural capacity of human beings. But if this is so, why do so few people achieve really fruitful originality in later life ?

Conditions hostile to Originality.

Several factors combine to stultify our innate capacity for original behaviour. These repressive factors are in themselves valuable, and indeed in some measure necessary both to the race and to the individual, for whom they make possible a far richer life than he otherwise could know. But with their gifts they also lay fetters upon him.

People are born, not into a blank and empty world, waiting for them to write the first message upon it, but into a society rich with the garnered wisdom and experience of the past. We have already made reference to the immense strides which the human race, especially in its more civilised portions, has taken from its primæval origins. As the child grows up he assimilates all this, passing in eighteen or twenty years through a mental development which in the history of the race has occupied more than twice as many millenniums. Were he isolated from his kind, and left to the unaided exercise of his own original ability, he would be doomed to a mental outlook not so far removed from that of the earliest ape-man, intellectually lower than that of a congenital idiot. The "wolfchildren" found from time to time in India, who are said to have been carried off in babyhood to the jungle and have grown up with wild beasts, are uniformly savage, stupid, and unteachable, and from a human standpoint hopelessly imbecile.

ORIGINALITY

The child growing up among a civilised people is undergoing both consciously and unconsciously a highly intensive training; and so that he may take advantage of this, he has been equipped by nature with two immensely powerful instincts : the instinct of imitation, and the herd instinct. These instincts have been developed and strengthened in man throughout the ages by the operation of natural selection. They were valuable; they helped him to survive and increase in the teeth of the perils with which he was endlessly surrounded. But they have the drawback that they are both hostile to the development of originality.

The child instinctively imitates those about him. He imitates their noises and learns to talk; their conduct, and learns to behave. His play is naturally imitative, and copies the occupations of adult life. He is for ever learning to do as others do, to echo what his elders say and act as they ordain. Thus he acquires in concentrated form the accumulated experience of the human race, and learns to take his place smoothly in its system. And the more he succeeds in mastering his lesson, the more he loses the ability to act or think originally. *The instinct of imitation.*

Reinforcing this tendency there is in him the lingering urge of the herd instinct. At its fullest this instinct can best be studied in the behaviour of herds of wild animals. Sir Francis Galton has well recorded his own observation of the wild oxen in South Africa. He writes of them : “ Although the ox has so little affection for, or individual interest in his fellows, he cannot endure even a momentary severance from his herd. If he be separated from it by stratagem or force, he exhibits every sign of mental agony; he strives with all his might to get back again, and when he succeeds, he plunges into its middle to bathe his whole body with the comfort of closest companionship. ” *The herd instinct.*

The value of this instinct is again easy to see. The wandering ox would soon become meat for the lions.

ENCYCLOPEDIA OF PSYCHOLOGY

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ENCYCLOPEDIA OF PSYCHOLOGY

The herd instinct is essential for animals that have individually neither the strength to resist nor the speed to elude their carnivorous foes; and among such animals must be classed primitive man.

In modern civilised life the crude herd instinct is no longer essential. Yet it persists in its primitive form and in refined variants, showing itself as a tendency to be confident and at ease only when doing what everyone else does, going where everyone else goes.

The multitudes which throng to a match or a procession are unconsciously far more attracted by the prospect of joining the crowd than by interest in the game or the spectacle. Even highly sophisticated people, with all Horace's contempt for the vulgar mob, are ill at ease if they find themselves attending a theatre or restaurant deserted by their set; and the verdict: "It isn't done" is for them the most effective condemnation of any conduct, far more potent than a declaration that it is absurd or morally wrong.

These two instincts work positively and negatively to suppress originality. The imitative instinct leads a man to model himself on his fellows, while the herd instinct inhibits any impulse to break into independent action. Between them they succeed in making most men conform to type. But while they suppress originality, they do not destroy it. The capacity to think and act originally is latent in everyone. Indeed, it is to some extent continuously exercised. None of us is unfailingly imitative. Each discovers, invents, thinks out some things for himself.

*Restricted scope
for Originality.*

Not every man, however, succeeds in making an original contribution of any value to the advancement of the race. For like the land surface of the earth, the tracts of thought and activity possible to man are being progressively explored to such an extent that untrodden pathways are becoming harder to find. In the domain of the storyteller it is said, that there are only seven possible

ORIGINALITY

plots, and every new tale is but a variant of them. Many a man, fondly imagining he has lit on a new invention, finds when applying to the Patent Office that thousands before him have submitted designs practically identical with his. Yet if it is in this respect more difficult now to achieve originality, on the other hand there has never been an age when successful originality was more sure of its welcome. Civilised man has of late years been advancing at an unprecedented speed, and instead of looking askance at anyone who shows him the path to further progress, is eager to hail and reward him.

It is therefore of the greatest value and importance for us to study this question of originality, gain an understanding of its true nature and learn how best it can be developed.

The nature of a plant can be more fully seen if one *Genius.* examines it in flower than by looking only at the seed. And the flower of originality is what we call Genius.

Genius has many aspects, and is the subject of many theories and conflicting views. But there would be general agreement that whatever the stimulus of genius, it is in its manifestations the expression of an essentially original mind.

We value the work of genius because it is different from and better than the work of ordinary men. It is unique in its quality.

But it would be a mistake to imagine that the genius starts out by saying to himself : " I will somehow make my work different from that of others. " His effort is directed, not towards avoiding imitation but towards achieving the expression of his own ideas. It is not negative but positive. " This, " he says, " is how the matter strikes me. Whether it strikes others the same way I do not know, nor greatly care. But I will give you the most severely honest, most painstakingly careful expression of my own vision. And I will not abate one iota of that manner of expression because others have not

ENCYCLOPEDIA OF PSYCHOLOGY

seen it so. " And because he utters what to him is living truth rather than a proved convention, he speaks as one having authority and not as the scribes. There is a well-known story of a lady who complained to Turner, the great landscape artist : " Mr. Turner, I can never see in the landscape those colours you put in your pictures. " " Madam, " he answered, " don't you wish you could ? "

The flair. On a lower scale of originality than genius is what is called the " flair, " a special aptitude in the technique of art, science, commerce or industry which gives distinction to the work of its possessor. The man with a " flair, " say, for high finance, moves confidently in that perilous realm where others fumble. The true flair is not a mannerism, still less an affectation. Like genius, it is essentially honest, and expresses the personal taste or intuitive judgment peculiar to its possessor.

Indeed, the study of these and all other forms of originality leads to the conclusion that the first condition of their manifestation is the breakdown of those inhibitions which hinder a man from being true to himself, to his real tastes, convictions and intuitions.

Undesirable forms of Originality : Decadence. Here a warning is necessary. Some forms of originality are not in themselves desirable. Honesty of self-knowledge is one thing. Ruthless self-expression is another; and there are sides of our natures of which the inhibitions are best left in force. The man, for example, with an original method of committing murder is a doubtful benefactor to the race. In their revolt against the banality of convention, and their desire to compass originality, some people are tempted to give rein to crude, puerile or licentious elements in their characters, and protest that they are at least achieving some honesty of self-expression.

Conventions, the social resultant of imitation and the herd instinct, tend to hold society rigid. Originality sets it moving. But it may move up or down. The originality which breaks out in the expression of the lower

ORIGINALITY

tendencies of human nature sets humanity moving backwards towards the primæval slime from which it has so slowly progressed through the age-long past.

Further, one should be on one's guard against false methods of seeking to be original. The commonest of these is the worship of minorities, the illusion that by setting oneself against normally accepted ideas one is achieving originality. But the minority is not always right. Admittedly all our truth first appears in a minority. Galileo and Copernicus were in a small minority when they proclaimed that the earth was round, and revolved about the sun. To-day only a small minority of individuals among civilised nations holds that the earth is flat. On this issue the majority is as certainly right to-day as it was wrong five centuries ago. A man is not being fruitfully original when he opposes himself to accepted ideas simply because they are accepted. He is only being perverse.

Eccentricity is yet another diseased form of originality. *Eccentricity.* Genius it may be said, is often eccentric. True : but eccentricity is only an accident of genius, not its essence. A man will not acquire the musical genius of Wagner by imitating his table manners, not the art of Turner by eating shrimps out of a bag on a Margate steamer. Where originality is no improvement on conventional conduct, it is better to be conventional. Too many young artists, writers or students ape the unfortunate eccentricities of their heroes, or invent fresh eccentricities for themselves, thinking that they are showing originality thereby, when in fact they are only putting their instinct of imitation to its worst use.

For the cultivation of those forms of originality which are really worth developing, certain guiding principles *How to cultivate Originality.* may be set out.

First, study as fully as possible what has already been *Education and self development.* achieved in the realm of human effort which is your

ENCYCLOPEDIA OF PSYCHOLOGY

particular concern—whether art, literature, science, commerce, industry or social affairs. You cannot improve what you do not understand. The man who thinks to leap into originality by ignoring the labours of others usually succeeds in doing very badly what others have long ago done well. There is truth in Carlyle's dictum that genius is the infinite capacity for taking pains.

Independence of judgment. Second, remember that the last word is never said. Conventional rules, accepted ideas, are not oracles. The unexplored regions are not taboo. It need not be taken as final that because a certain method has always been followed or a certain limitation always endured, no improvement on the method can be found, no way past the limitation invented. "It has never been done" is a spur, not a discouragement to originality.

It used to be a truism in mathematics that there cannot be a square root of a minus quantity. But one day a mathematician thought : " Suppose there were—what would it be like ? " and proceeded to work out the formula for such a hypothetical square root and to-day no bridge is ever designed without the square root of minus quantities forming an essential part of the engineer's preliminary calculations.

Those who fill high places in the ranks of commerce or industry owe their success not alone to hard work—for the lower ranks are full of plodders—but to the knack of thinking out some new device, some improved method, to which they owe their first promotion. Wise employers are ever eager to note and reward intelligent originality in members of their staff.

Complete sincerity. The third and most important factor in developing originality is to be honest with oneself. And the honesty here meant involves a severe self-discipline. The true artist is his own sternest critic. Much as he may welcome the applause of others, his own approval of his work comes first. He cannot bring himself to turn out what he

ORIGINALITY

feels to be false, inferior or meretricious, even though it delights the mob; and the moment he begins to substitute popular approval for his own inward judgment as the standard of his work, he loses his originality and sinks to become a hack or a charlatan.

Indeed, honesty with oneself is not only an aid and safeguard for originality; it is its source. To develop originality you must search inwardly to hunt out your own sincere view of things, not cheaply and indolently agreeing to adopt the view which others take nor perversely trying to differ from them for the sake of being different. You must learn to discern your own individual thought, and become sensitive to your own personal tastes. Make sure that it is really your own. Then press it fearlessly, whether others welcome or resent it. So acting, you may or may not take rank as a person of genius. But you cannot fail to stand out as one gifted with originality, and the contribution you make to the progress of humanity will have its own unique importance.

A handwritten signature in black ink that reads "Mahlon Thomas". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

MOTTOES and PROVERBS

No man who does not ever see visions will ever realize any high hopes or undertake any great enterprise. WOODROW WILSON.



The happiness of your life depends on the character of your thoughts. MARCUS AURELIUS.



We will do no wrong if we abandon no right.



The key to every man is his thought.



A good life is the surest way to secure a good name.



So live with men as if God saw you; so speak to God as if men heard you. SENECA.



He most lives who thinks most—feels the noblest—acts the best. P. J. BAILEY.



So our prospects brighten on the influx of better thoughts. THOREAU.

THE INTELLIGENCE QUOTIENT

By SYDNEY BALISTER, B. A. (CANTAB).



Mr. SYDNEY BALISTER

B. A. (Honours) Cambridge University. University Examinations Coach. Instructor at Boy's High School, Worthing. Engaged in exhaustive investigations upon the subject of "Education and Psychology" and particularly that branch which deals with the Education and Psychology of Mental Defectives. Author of "The Education of the Mentally Deficient," etc. Contributor to scientific periodicals.

THE INTELLIGENCE QUOTIENT

BY SYDNEY BALISTER, B. A. (CANTAB).

EDITORIAL NOTE. To obtain anything approaching an accurate estimate of mental ability has long been the dream of many distinguished scientists. All efforts in this direction, however, were unconvincing if not actually abortive, until Monsieur Alfred Binet (after collaboration with Dr. Th. Simon in an enquiry instituted by the French Government) carried the science of the measurement of intelligence far beyond the point reached by the English pioneer Galton, and ultimately established it upon a basis which is still the foundation of the most modern "intelligence tests." The author of the present article explains in an exceedingly lucid manner the methods now adopted to determine not only "the mental value" of an individual, but the type of vocation for which he or she may be fitted. Such information—the validity of which is now recognized by many distinguished educational authorities—is without doubt of vast importance to parents and those entrusted with the teaching and upbringing of the young, especially at a time when specialization is the keynote of success.

INTELLIGENCE, it has been said, is the capacity to acquire capacity. It is concerned with problems and with propositions—with meanings. It cannot be divorced from volitional and emotional considerations and therefore, as we know it, it is no mere abstraction. It depends much on environment : so much in fact, that the results of the mental tests which are used in order to evaluate intelligence, are, to a considerable degree, affected by it. And yet, to talk of intelligence is to hypostatise an abstraction, something which is not an entity.

Intelligence is not the ability to do Mental Tests. The early history of the mental tests is sufficient to demonstrate this. The early investigators, working on the principle that, "*Nihil in intellectu quod non prius in sensu*," found, as they were bound to find, that the results were conflicting, that nothing definite could be established, that, in short, they were on the wrong track.

ENCYCLOPEDIA OF PSYCHOLOGY

What is intelligence ? “To judge well, to reason well, to understand well, initiative and sensibleness are the constituent parts of and sources of intelligence.” Normal children set the standard in tests which become standard. It is to the Frenchman M. Binet that belongs the honour of having been the first man to institute an organised series of standard tests. His tests have been revised and improved since his day, but to him is due the great advances we have made of late years in the correct computation of the standard of intelligence of the individual.

It were well to spend some little time on the nature and purpose of these tests for the key to the significance of the Intelligence Quotient is to be found in them. Binet devised a number of questions which he propounded to some two hundred children between three and fifteen years of age. When he had finished this part of his investigation he found that there were a number of questions that a child of six years was unable to answer. As the questions were put to children of greater ages, it was found that an increasing number were able to answer them correctly until at last the questions were answered by nearly all the children of ten years of age. Binet decided that if a question were answered by from two-thirds to three-quarters of the children aged ten, then the question was a test of ten year old intelligence. By adopting this principle Binet evolved a series of fifty-four tests applicable to ages from three to fifteen. He did not concern himself with those over the age of sixteen for psychologists are of the opinion that intelligence shows practically no development after this age. Recent researches have demonstrated that for a few years after the age of sixteen there is a slight increase in intelligence but it is so small and so uncertain as to be negligible.

Mental equipment. This does not mean that a child shows no signs of development after the age of sixteen. He does. But it is not his intelligence which increases. By the time he is sixteen, all the material is there : with the passage of

THE INTELLIGENCE QUOTIENT

years he becomes matured : he has experience and knowledge which may help him to make greater use of his intelligence, but the potential that is there at sixteen remains unincreased.

It may be wondered why, since intelligence tests had been the object of investigation for many years before Binet applied himself to the subject, it should have fallen to him to have evolved a satisfactory series. The answer is to be found in a consideration of the type of thing examined by the early investigators and that examined by Binet. Earlier psychologists had argued from senses—an obviously false starting point since there is not necessarily any difference between the powers of sensory discrimination between people of varying degrees of intelligence—an imbecile frequently being no less sensitive physically than a normal person, and having visual acuity and simple re-action times in no wise differing from those of a normal child. In power of comprehension, in spontaneity of attention and in power to direct thought however, they differ very markedly, and it is this difference that is brought out by the Binet Tests, and the revised and extended tests of this nature.

Binet abandoned the obsolete "faculty psychology." *An Earlier Theory.* He was not concerned with attempts to measure memory, sense discrimination, attention, etc. as separate faculties. He undertook to ascertain the *general level* of the intelligence of his subject. Instead of aiming to secure his object by means of a series of separate results, separate standards, degrees and levels and then moulding them together to give a standard of intelligence, he decided, after having tried the old methods without success, to jettison them and to endeavour to build the required edifice at one swoop. The assumption upon which the old school had worked, that it was better to measure the parts and from them to arrive at an estimate of the whole is fallacious, for intelligence, is not a matter of a number of component parts which can be separated and examined one by one.

ENCYCLOPEDIA OF PSYCHOLOGY

Intelligence is a complex and somewhat intangible thing, that cannot be split up into sections. This Binet realised and it was owing to this realisation that he found success.

Moreover, he realised that intelligence, *per se*, does not depend upon education. The early investigators had been repeatedly shipwrecked because they were unable to evolve a system that would eliminate education. Even Binet pre-supposes some education. For example a child must be able to read—but the education required for the Binet tests is of the nature that every child except the idiot possesses. A knowledge of elementary reading is, to-day, almost universal. No more than this is required for the earlier tests and by the time the later tests are reached, the standard of education necessary is, by comparison, no greater than that required of the younger child for the earlier tests.

The Need of Tests. Binet considers intelligence as the sum total of the various thought processes. The difference between the two conceptions becomes clear if we consider a biological simile. The old "faculties" may be considered as the separate tissues of an animal or plant while the whole scheme of thought corresponds to the correct functioning of the organ. Just as one cannot take a number of tissues and from them form an opinion of the quality of the plant, so one is unable to take the various "faculties" of the mind and form an opinion of the nature of the intelligence. Not only does the method adopted by Binet give us a sound system of examination but the manner in which he gave his results enables us to characterise a child's intelligence in a manner far more exact and far more satisfactory than the old method of description. We may talk of a child as being of "Moderate intelligence." We ourselves may know what we mean although it is possible that we should be hard put to it to give an exact definition of our meaning. Even assuming that we ourselves know quite well what we mean by the phrase "moderate intelligence," it is more than probable that no one else will understand

THE INTELLIGENCE QUOTIENT

by the phrase just exactly what we mean. Words by themselves, especially words so loose in meaning as "moderate," "fairly," "bright," and "dull," are altogether too indefinite for use in such circumstances. Binet and the later psychologists realised this and began to talk of "eight year mentality," "four year mentality," and so on. Every one knows what this means. It means just what it says : that a child has a mentality comparable with that of a normal child of eight years of age, or four years of age.

Yet even this nomenclature has been found a little inadequate and hence we have what is known as *The Intelligence Quotient*. *How the intelligence is measured.*

If a child of ten years is found upon testing to have the intelligence of a child of six years he is said to have the *mental age* of six years. Now if the "Mental Age" of the child be divided by his Chronological (Actual) Age we shall have a fraction which can easily be brought to a percentage. This gives us the Intelligence Quotient. In general terms the formula may be stated :

(100 being taken as the normal intelligence.)

$$\frac{\text{Mental Age} \times 100}{\text{Chronological Age}} = \text{Intelligence Quotient.}$$

Thus a child of ten who fails at the six years test has an intelligence quotient of :

$$\frac{6 \times 100}{10} = 60$$

Now it is obvious that the normal child should have an intelligence quotient of 100, for at ten years of age he should be able to pass the test for ten years, thus :

$$\frac{10 \times 100}{10} = 100$$

Therefore by means of the Intelligence Quotient we can see at a glance the standard of intelligence that the child possesses ¹.

1. The Intelligence Quotient, often referred to as the I. Q., is sometimes called the Mental Ratio and written M. R.

ENCYCLOPEDIA OF PSYCHOLOGY

As was indicated earlier the intelligence for all practical purposes ceases to increase after the age of sixteen; so that whatever may be the *actual age* of the subject from the point of view of investigations into the Intelligence Quotient, his *chronological age* is sixteen. It must not be thought however that Mental Age and the resulting Intelligence Quotient are definite concepts like density. They are approximate concepts. One cannot reduce the mind to cold and inelastic figures as one can reduce the volume of a sphere because the mind is always in the state of flux. It is found, however, that where the conditions of life remain unchanged, the Mental Ratio, among normal children tends to remain constant. With abnormal children it is not a constant since it is subject to fluctuation, while with subnormal children there is a tendency for it to decrease. The epileptic will furnish an example of this. As is well known some epileptic defectives reach their stage of maximum development and from this stage tend to retrogress until the mind becomes and remains a blank. Moreover different investigators are by no means unanimous as to the applicability of the tests for the same years.

The Growth of the Mind.

One thing however is clear. There is no sharp dividing line between normality and defect. Our changing civilisation brings with it changing standards of intelligence requisite for a normal life, and, since society is becoming more complex, the standard necessary for existence in terms of equality with one's neighbours is becoming higher each decade. Two hundred years ago one's intelligence quotient need only to have been about one half of what it is to-day in order to be normal.

These are the factors however which influence the Intelligence Quotient. The Binet Tests are not entirely dependant upon ability and maturity. Scholastic training as was indicated earlier, does influence the subject to a slight extent. But although inferior education may, to some extent, influence Mental Ratio, inferior living and a bad environment may have a much greater influence.

THE INTELLIGENCE QUOTIENT

The children of brain workers are generally more mentally developed than the children of manual workers although it is not to be forgotten that this may, in part, be due to heredity. It is found that a curve taken on a girl's test is almost exactly parallel to a curve taken on tests of girls and boys of a superior social status—probably due to the difference in the environment of girls and boys.

Hitherto we have mentioned no tests other than those devised by Binet. It must not be thought however that Binet pronounced the last word on Mental Tests, for to do so would be to assume that psychologists all over the world have been content, for the last twenty years to rest on their oars. Binet supplied the text of a series of tests which have now been subjected to a thorough-going revision and extension notably by the two Americans Messrs Terman and Healy and by the English psychologist, Dr. Cyril Burt. As a result of their labours, we are able to subject a child—or for that matter, any individual—to an examination and be able to state with all but the very greatest of accuracy, the exact standard of his or her intelligence. No doubt the day will dawn when every child upon leaving school will carry with him not only his examination certificates, but a statement of his Intelligence Quotient. *The Accuracy of Modern Tests.*

And what, it may be asked, is the practical value of this Intelligence Quotient when found? The answers are numerous. In every community there are some few individuals who are considered as dull, half wits or frankly imbecile. In some cases this is due to inherent defect, but in others it is just a passing phase, due to retardation or backwardness. A child who has long been absent from school will appear to be defective when he is ranged alongside his fellows, and yet, his defect may be merely ignorance due to his absences. This can be ascertained from his Intelligence Quotient. Again, in a class a child may be, and often is, considered as "very dull." An examination and consideration of his Intellig-

ENCYCLOPEDIA OF PSYCHOLOGY

ence Quotient may show that he is not "dull" in the technical sense, but actually mentally deficient. It has been found that an individual with an Intelligence Quotient of 75 or less is defective. When such a one is found within the walls of an ordinary school he may be recommended for a Special School where he will receive the attention his case merits. And since the tests from which the Mental Ratio is divided are independent of scholastic attainment, there is no risk of mistake. Properly administered Mental Tests cannot fail—but they must be properly administered.

*Classifying,
Mental Ability.*

Further, by means of the Mental Ratio, individuals may be accorded that type of education which their intelligence warrants. The following table will illustrate this :

I. Q.	Type of Education	% of Population
Over 150	University Scholarship	2
130-150	Secondary School Scholarship	2.0
115-130	"Central" School	10.0
100-115 } 85-100 }	Elementary School	76.0
70-85	Dull and Backward	} Special School 10.0
Below 70	Defective	
Below 50	Ineducable	
		1.5
		2

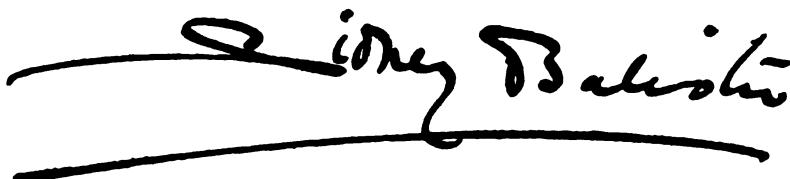
Another great use of the Intelligence Quotient is in the placing of people in suitable employment. Again Mental Tests are used but in this case, there is a slightly different type of test. It has been found that the Binet Tests give an advantage to the glib of tongue. Therefore in testing for Mental Ratio for this purpose "performance tests" and mental problems are applied. But the result as far as the Intelligence Quotient is concerned is the same. From a consideration of the figures obtained the best situation is given to the person best able to fill it. The older and still used system of finding the best man for a given occupation is still used, but of late years has, in some circles, tended to be superseded by the newer and

THE INTELLIGENCE QUOTIENT

more satisfactory method. It is found that the amount of intelligence required for a given situation is proportional to the amount of education that is necessary for that situation. Again a table is the best means of illustration :

I. Q.	Occupation
150	Higher Professions
130-150	Lower Professions
115-130	Clerical and highly skilled mechanical work
100-115	Skilled Labour
85-100	Semi-skilled Labour
70- 85	Unskilled Labour
50- 70	Casual Labour
50- 0	Institution Cases.

Thus it will be seen that the Intelligence Quotient *A reliable Guide.* which, to the casual observer may appear to be but a freak figure obtained by doctrinaire psychologists, is, in reality, a thing fraught with great possibilities. Its application is, as yet, in its infancy. It has not long been before the public eye. But it has now secured its footing and it will come to be more and more widely used. It gives us at a glance the mental potential of any individual without waiting for experience and observation to teach us, we can by knowing the Mental Ratio of an individual at once be in a position to know the limits of his capabilities. The Intelligence Quotient is a beacon by means of which we can avoid the uneconomic waste of putting men into positions for which they are not fitted, or of keeping them in positions below their true worth. In every sphere of life it will make itself felt and may shortly become one of major influencing factors in the employment market.



MOTTOES and PROVERBS

Sacred Ideals arise and overawe our lower nature.

M. D. CONWAY.



I care not so much what I am in the opinion of others as what I am in my own; I would be rich of myself and not by borrowing.

MONTAIGNE.



We needs must love the highest when we see it.

TENNYSON.



Find yourself and you will have made a great discovery.



The glory of life consists in doing the impossible.



Life is flexible it is shaped by our thoughts.

C. B. NEWCOMB.



One of the greatest evidences of self-control is the power to forget.



A master man is one who is master of himself.

THE PSYCHOLOGICAL
VIEWS OF Mr. H. G. WELLS

By ELSIE D. PEDLEY, B. A.



MISS ELSIE D. PEDLEY

B. A. (Honours) Cambridge University, Diplôme de Psychologie (Sorbonne) Université de Paris. Engaged in investigation and research work at National Institute of Industrial Psychology (England). Lecturer on Psychology to London County Council. Author of many valuable contributions dealing with Psychology, and reviews on authoritative works dealing with the subject.

THE
HONORABLE
MEMBER

S. WHITEHALL COURT,
(F. 1111)
S. W. 1.

S. Pedley

Dear Miss Pedley,

I am happy to hear
that it is a pleasure to meet
you at the University of
London. — I am sure
very truly
Yours,
H. D. Pedley

THE PSYCHOLOGICAL VIEWS OF Mr. H. G. WELLS

By ELSIE D. PEDLEY, B. A.

EDITORIAL NOTE. Few modern thinkers possess a wider and saner outlook upon life than does Mr. H. G. Wells. His books are characterised by keen insight and a truly remarkable grasp of fundamentals. He never loses sight of his main objective—individual social, and racial improvement—nor does he forget the paramount importance of the application of psychology to national and international needs. In general, he has chosen to express his views and theories in the form of novels, and to convey his message to the world in a manner which may be readily understood by men and women whose education has not been along scientific lines, but he has also written many notable articles which have been eagerly read and discussed by all those who are interested in mental and moral progress. In the present contribution, as the title suggests, many points of vital importance to humanity are touched upon in a manner which is both instructive and helpful. The reader will find in it much food for thought, and will quickly realise that it is based upon a theory which it is the duty of all who are interested in human improvement to master.

Among the themes touched upon are :
Wars and other Social Diseases. The Reformation of Human Institutions. Crime and the Failure of the Present Legal System, Humanity's Lost Balance and how it may be regained. The Attainment of Full, Creative, Eventful and Happy Existence. These and other vital questions are discussed in the following instructive article.

THE coming hundred years will be essentially a *Practical value*
century of applied psychology : in these words *of Psychology.*

Mr. H. G. Wells expresses his faith in the practical value of psychology. Mr. Wells sees in psychology an instrument for bringing order into the world, so that those who will be born will have a reasonable expectation of happiness. He believes that it is possible now, mainly because of a better knowledge of the human mind, " so to launch human lives and so to care for them that they may be balanced and serene, full and creative, eventful and happy, from beginning to end. " A habit has grown up

ENCYCLOPEDIA OF PSYCHOLOGY

to confuse Progress and Science, but great as is Mr. Wells' delight in inventions he is persuaded that they have not by any means always added to the perfection of human life. "That foolish gift-giving uncle, Science, has crowded up the children with too many mechanical toys." This is conspicuous in all phases of modern life, in amusement, in sport and in industry. In industry, for example, machines have often been improved upon and complicated without consideration of the physical and mental structure of the operator. Psychologists are now paying attention to the "human factor" in industry, to fatigue and boredom and incentive, with the result not only that the workers are conscious of greater ease and less irritation but also that output is invariably increased.

Why we think and act as we do. Mr. Wells instances the law as an example of an institution which may be reformed, almost out of existence, by an application of the information about the human mind which has been brought to light by psychology.

It is particularly the knowledge of human motives revealed by Psycho-analysis which will be useful in this work. Mr. Wells has watched and appreciated the transformation of psychology from the old scholastic description of neat, but artificial classification of mental states—thinking, feeling and willing—to the vital thing which it is to-day. It has developed on the one hand by allowing physiology into its confidence, and on the other by a study of abnormal mental states. It is the latter departure that has led to Psycho-analysis, which is not content like the early psychology to describe what we feel and will, etc., but it throws light on *why* we feel as we do and not otherwise, on why we find it easy to do certain things and difficult to do certain others. It also shows why we find it easy to believe what we do believe and difficult to believe otherwise. Psycho-analysis has shown that the conscious life is largely determined by "a great stream of unconscious mental activities, the existence of which was scarcely

PSYCHOLOGICAL VIEWS OF Mr. H. G. WELLS

suspected half a century ago. " It has shown how repressed desires may organise themselves unconsciously into neurotic complexes which express themselves in morbid symptoms or in criminal actions. The majority of crimes are the result of the anxieties and restrictions that life too often imposes. Many of these anxieties and restrictions are due to economic causes, many to human institutions which have not changed with modern life, and some to early experiences and bad education. The great bulk of offences against property, Mr. Wells maintains, can be immediately traced to that morbid fear of poverty which our economic insecurities engender; most murders and crimes of violence arise from the jealousies and intolerable situations that our ruthless marriage laws produce, a residuum springs from the boredom of living a restricted life in a dull world. Such an analysis of crime of course shows the conception of punishment embodied in the legal system to be out of place.

But the key to the better ordering and beautifying of human life and of human society lies in the reform of the educational system. Society may be improved, but not radically changed, until education is changed. For it is in early boyhood that most of a man's equipment of biases and prejudices are acquired. Social diseases such as war are essentially mental ills and can be cured by mental means and the place to correct them is the school. School curricula will of course be changed so as to give the child a true perspective of the history of the world and of his own place there. But not only will the content of instruction be different but the whole attitude of the child to learning and to its teachers will be modified.

How our everyday life can be beautified.

Traditional " discipline " too often provokes an attitude of resentment towards the teacher and of hatred to learning. The trouble springs partly from the fact that many schoolmasters and schoolmistresses are disappointed

ENCYCLOPEDIA OF PSYCHOLOGY

people who have acquired a sense of frustration towards society, or, in the language of Psycho-analysis, an "inferiority complex." In order to "get their own back," to re-establish their sense of power, they impose needless and painful restrictions on their pupils. This evil could pass only as society grows fairer and more humane, more "like a great garden, various, orderly, lovingly cared-for, dangerous still, but no longer dismal, secure from dull and base necessities." Such a change will in turn take place only through the application of psychological knowledge, through a great extension of the scientific spirit to the mental field, and through a deliberate reconstruction of social and economic life upon the framework of a new, far-reaching educational organisation. That is, education waits for the teachers and the teachers are to be made by the reformed education.

What human nature is.

Progress in psychology has been the result of the application of scientific experimental methods to the mind and to mental phenomena. And it is in a large scale application of these principles that Mr. Wells sees social salvation. Salvationists in the past have called for repentance, for a change of heart, and the world has on the whole remained very little affected. Mr. Wells admits that you "cannot change human nature" but he shows that it has a quite spurious plausibility. For you cannot change the nature of anything, you cannot change Nature, and yet in the last hundred years man has learnt to do many things with Nature. In the same way man may learn to do many new things with human nature. But all this must be preceded by an exact understanding of what human nature is. Modern psychology, supported by the scientific experimental method, is the first large scale movement to attempt to discover what human nature is. Most former reform movements have started with the assumption that human nature is bad and have been concerned mostly with what it would be desirable that it should be. A novelist is from one point of view

PSYCHOLOGICAL VIEWS OF Mr. H. G. WELLS

a psychological field-worker. His subject is human nature, but he presents it not in laboratory conditions but in the complex society where he finds it growing. And Mr. Wells' last published novel, "The World of William Clissold," is a very full and penetrating piece of field psychology. A conviction which plays an increasingly important part in modern psychology is vividly amplified in Mr. Wells' novel, that is the conviction that the individual cannot be studied apart from the society in which he lives, because the individual is what he is largely in reaction to society. This conviction is conspicuously absent from many novels of the romantic tradition and its absence falsifies their whole presentation of life.

In the life of William Clissold Mr. Wells is occupied with the psychology of success and failure which he treats from an openly psycho-analytical point of view. He is conscious that a sense of failure is the most dangerous mental modification that a man may acquire. William Clissold begins life as a scientific research worker, but he goes early into business, confessing : " I knew I could not go on with the toilsome ascent until the craving hungers that torment and distract unless they are satisfied were assuaged, until my personal pride was secure, until I could command beauty in my hours if I desired. " William Clissold analyses various social revolutionaries as types of intellectual failures, suffering from a sense of incomplete recognition. He looks on the new order which they promise as an imaginative substitute in which their merits would be appreciated. Another instance of the dangerousness of a sense of failure is given in the public school-master, Clissold's half brother. He belittles anything new because otherwise the obvious question would arise, " Why then are you not taking part in them ? " Mr. Wells is most intensely aware of the mental distortion which a suppressed sense of inferiority entails and in this he is in the closest sympathy with the present position of psychology.

ENCYCLOPEDIA OF PSYCHOLOGY

A new way of living. A further extension in the story of Clissold in the lines of Psycho-analysis, particularly of the Zurich Psychoanalyst Jung, as Mr. Wells himself suggests, is the conception of a social mind. This is more difficult to express simply, but it turns on the conception of a developing social conscience. At present this is, compared with the length of modern life, childish. Its ideal is one of selfgratification and love making. It can be seen in the bulk of plays and novels. It has long been a literary tradition that the whole of life consists in this, but the present generation of men of letters has lived through this phase and is trying to formulate new reasons for living.

Mr. Wells has long been expressing a new way of living, something less narrowly bound to the strictly personal life of the individual. Mr. Wells, like Jung, looks on many phases through which the young pass, such as the phase of play and myth making, as recapitulations of what were once the habitual states of mind of grown up people, and he concludes that this process will develop further so that what is now considered worthy of the interest of a grown up man will presently be looked on only as a toy, a plaything for a child. Just as the embryo recapitulates the stages of fish and reptile, and as the mind of the child recapitulates the mental life of the ape and of the savage so the adolescent is ready to revive the "tawdry romanticism that we adults are clearing away."

Clissold expects that life will ultimately be more deliberate, more disinterested and less romantic. Novelists then who present life will describe aspects of history instead of stories of mating. But this will only take place after the present and successive generations of mature men and women have become conscious of what they represent and have imposed their standards on the younger generation which they will in this way help to reach maturity sooner and sooner.

PSYCHOLOGICAL VIEWS OF Mr. H. G. WELLS

Mr. Wells never renounces his belief that the present "vague, scrambling accidental sort of living" is not a necessary and permanent condition of things, and he looks to the application of psychology for the reformation of human institutions and the re-education of human motives. He looks to psychology to prescribe the cures for the diseases from which society is suffering.

Elaine D. Redley.

MOTTOES and PROVERBS

The heart prompts many a good deed which
the head vetoes.



It is not merely knowing what to say, that
counts, it's knowing when to say it.



One day judgeth another and the last judgeth all.
Stow.



Keep thine eye turned inward upon thyself,
and beware of judging others.



May our eyes be no more critical when we look
upon the faults of others than when we survey
our own.



A judicious silence is always better than the
truth spoken without charity.



Think of others as if you were the others.



Yet shall I temper so
Justice with Mercy...

MILTON.

WHY HUMAN BEINGS BEHAVE AS THEY DO

BY PROF. GEORGE F. ARPS, B. A., M. A., PH. D.



PROFESSOR GEORGE F. ARPS

B.A. (Stanford University), M. A. (Leipsic University), M.A. (Indiana University), Ph. D. (Leipsic University), Assistant Prof. of Psychology at the Universities of Indiana and Illinois. Prof. of Psychology, Ohio State University. Head of Department of Psychology, Dean of the College of Education. Member of the Advisory Committee, National Research Council on Educational Programmes of the Army. Member of the American Association for the Advancement of Science. Member of the American Psychological Association. Member of the National Educational Association. Member of Sigma XI—Honorary Research Society. Fellow of the Ohio Academy of Science. Writer of many standard works, and contributor to principal scientific journals.

WHY HUMAN BEINGS BEHAVE AS THEY DO

BY PROF. GEORGE F. ARPS, B. A., M. A., PH. D.

EDITORIAL NOTE. "Man cannot live to himself alone"—in no other period of human history have these words been fraught with a deeper significance. The discoveries of Science are rapidly linking up the most distant parts of the earth, so much so, that East and West, North and South are coming in closer and closer contact with each other on all planes of being. As the world grows smaller, the importance of mens' actions grows larger.

The writer of this article scientifically analyses human behaviour and skilfully reveals the bases of action, as physical and mental heredity, internal bodily metabolism and environmental stimuli. He shows that from an understanding of these forces and the experience which ensues from them, comes the power to control our actions and direct them towards worthy ends.

THE question, "Why do human beings behave as they do?" is not only a central problem for psychology but a problem of primary social importance to mankind generally. The control and explanation of behaviour increases in significance as man's ingenuity continues to abbreviate time and space and thus more and more removes geographical and social boundaries. The occidental man in reality becomes a neighbour of the oriental. The world is in effect reduced to a single community composed of men, women and children of diverse racial and cultural training. Each should understand the genesis of the behaviour of the other since all must live together in world neighbourliness. To know "why" my oriental neighbour believes, feels, thinks and acts as he does and vice versa clears the ground for mutual understanding and accord. Such understanding acquires toleration and its companion, peace.

ENCYCLOPEDIA OF PSYCHOLOGY

Cause and Effect. In the beginning it should be postulated that no act or deed is of transcendental, anti-naturalistic origin; it is always a product of experience arranged in certain orderly sequence of cause and effect. All actions are consequences of ordered experiences which when fixed through intensity or frequency become definite habits of conduct. Outside of experience and the organism itself there can be no causal factor in determining human behaviour. It follows that the way human beings behave is a product of a process which begins at birth and essentially continues through the formative period of life. It also follows that man has control of those agencies whereby behaviour is determined and that it is his problem to *select* and order those experiences which he wishes shall issue into conduct. By selective activity is meant the sensori-motor system as determined by inheritance, by biochemical properties and by the effects produced upon it by the biosocial environment.

The Ancestral Urge. Human behaviour and human achievement are constantly changing in the direction which is partly predictable from the life histories of individuals and of nations, and through the selective factor which is the reciprocal interaction between the records of these life histories and the sensorimotor system of the various individuals which make up the social group.

What then are the main considerations upon which conduct depends and upon which future behaviour may be predicated?

What determines Action. *First :* The native integrity of bodily structures and the resident hereditary traits functional to these structures constitute the original point of departure. This organic matter varies in potentiality from idiocy through mediocrity to genius and is in all likelihood, incapable of transmutation from a lower to a higher quality of structure through environmental agencies. There is no legerdemain whereby a given individual of natively inferior stuff may take on the organic potentiality of a superior individual. However, within a given class, say inferior, there may be

WHY HUMAN BEINGS BEHAVE AS THEY DO

degrees of inferiority. Furthermore, potential superiority through mistreatment, i. e. miseducation, may result in behaviour on the level of inferiority.

Any given act or series of acts, therefore, of whatever order, simple or complex, concrete or abstract—such as buying a hat or writing a philosophy—is traceable in its final analysis to the bodily substratum and the modification of said substratum through the processes of experience. Social competency is in the first instance, therefore, a question of birth.

Second : Upon this plastic bed of tissues there is, from the moment of birth, an incessant shower of environmental stimuli, impressions, which leave their ineffaceable effects in the tissues themselves. These after-effects of experience compounded with original tissue become indubitable *vera causa* of our conduct. Each sound, each sight, in short, each sensedatum effects molecular changes which then become determiners of our action. Organized experience thus becomes a continuous process of effecting bodily changes which are manifested in changes of behaviour. Experience thus becomes *the* important formative agency in the development of personality and character. In this inclusive sense experience becomes “our educator,” our sovereign helper and friend; and its name standing for something with so real and definite a use, ought to be kept sacred and encumbered with no vaguer meaning.

Social competency is in the second instance, therefore, a question of bodily modifications through experience.

There is at present no known explanatory principle which accounts for changes in conduct due to the after-effects of experience. All we can say is that conduct changes are consequences of the following processes : *The Threefold Basis of Action.*

- (1) Ontogenetic development of the sensorimotor system in directions determined by inheritance;
- (2) Internal stimulating and physiological conditions

ENCYCLOPEDIA OF PSYCHOLOGY

which are the results of local metabolic and pathological processes;

(3) Two groups of stimulating conditions which act upon the sensorimotor processes : (a) the ordinary environment which is common to both human and infra-human organisms and (b) the social environment which is specific for human beings.

Since we do not know the precise nature of the after-effects of experience and since the complexity of these effects defies the limits of present day scientific knowledge, all sorts of metaphysical vagaries in the form of indeterminism and transcendentalism encumber our understanding of the problem of human conduct.

What the mother tongue of an infant shall be, what religious belief he shall hold, what his political faith shall be, what prejudices shall be his, what profession he shall pursue, what manners he shall acquire, in short, whatever he shall become will depend essentially upon the features of his experiences which are lodged in his constitution in the form of after-effects. These effects in combination with preceding effects become determiners of action. Any judgment, any expression whatever is evidence that experiential data have been woven into tissue which now responds in accordance with the altered condition.

Experience thus becomes the moulding finger which fashions our conduct.

A handwritten signature in black ink, reading "George F. Harper." The signature is written in a cursive style with a large, sweeping initial "G" and a long, thin tail extending downwards and to the left.

HAPPINESS

BY DR. ELEANOR A. ALLEN, Ph. D., B. A.



Dr. ELEANOR A. ALLEN

B. A. (Honours) Adelaide, South Australia; Ph. D. (London). Lecturer in Psychology for the Workers' Educational Association in Adelaide, and also in London. Lecturer in Psychology for the London County Council. Author of a paper on "Temperamental Tests—an experimental investigation into some traits," read before the British Association, and accepted for publication by the British Journal of Medical Psychology, Contributor of many important articles dealing with various aspects of Psychology.

HAPPINESS

BY DR. ELEANOR A. ALLEN, Ph. D., B. A.

EDITORIAL NOTE. In this article the writer begins with an analysis of Happiness, and goes on to explain Temperament, Character, and Circumstances—the three essential factors upon which Happiness depends. The importance of the desires in the development of character is ably treated; the nature of Happiness is discussed and some practical hints are given for its attainment. The writer also indicates some of the methods by which modern scientists and psychologists are endeavouring to lighten the burden of labour, better the conditions of life, and decrease the number of “round pegs in square holes”—and so give greater happiness to the greatest number. Free development of the personality is the Key to Happiness, and this article contains a fund of practical, working knowledge, which, once possessed and acted upon, should give that “*joie de vivre*” which we call Happiness.

THE word “Happiness” brings a picture of something spontaneous, natural and free—a mountain daisy, with its bright face uplifted to the sky; a wayside spring, bubbling and chattering over its pebbly bed; a child active and absorbed in its childish play. It has many meanings, some of them the comparatively shallow meanings of a passing phrase, some of them showing an understanding of its nature and the laws governing it. To Aristotle, Happiness was “most divine in itself, the end and prize of virtue,” “something independent and permanent.” There are others who connect it, from its etymological root with “happen,” and look upon it as contingent upon circumstances. In the ward of a children’s hospital a preacher was speaking on the duty of being happy. One of the children listening drew from his little store of treasures a grotesque mask, which had been given to him, and putting it on to his little round head announced in a clear voice “I am happy.” He was a practical little hearer. And surely he was right to connect happiness with the thing he wanted.

*The Meaning of
Happiness.*

ENCYCLOPEDIA OF PSYCHOLOGY

Happiness is not a word much used in modern psychology. You may turn over the index of many textbooks without finding any mention of it. It is rather a theme of ethics than of psychology, and it is clearly related in some of its aspects to the moral life and to the values which it is the business of ethical studies to elucidate. Yet psychology must take account of the laws of the mind that influence it, for it is itself a result and a condition of the best work. A very real difficulty is that words change their meanings in the hands of different writers and teachers. Each takes some standpoint far removed from the others. And very often, to the confusion of the student, that which is made the ground work of one system is scarcely mentioned in another. But a patient comparing of different systems will show agreements that are at first hidden; and differences that seem fundamental are removed by comparing the values allowed to the same terms.

Modern psychology, however, especially on the experimental side, is concerned with inner relationships within the field of some carefully-planned experiment. And indirectly they have a very practical bearing upon general theories. It is in these studies that the knowledge informing the more general considerations must be sought. Further on, a few of these subjects bearing on our theme are mentioned. Psychology tends to leave the debates of philosophy in order that it may get on with the investigations needed in practical solutions.

*The Foundation
Stones of Hap-
piness.*

Happiness may be briefly said to depend upon three essential factors: (a) Temperament; (b) Character; (c) Circumstances. Biologically, it is an aspect of the adjustment of an organism and its environment. When the surroundings change in any essential feature, there must be a power of a corresponding change in the creature, and the condition is "a moving equilibrium" which is evidently a very complex resultant of the interplay of all social factors concerned and the individual responses to them.

HAPPINESS

(a) *Temperament* is generally used in psychology to denote the innate or instinctive impulses and tendencies, corresponding to bodily organisation. Temperamental differences are evidently enormously great, not only differing broadly in different races but between wide extremes in individuals of the same race. Some people are cheerful and optimistic, while others tend to be gloomy and to see things in dark colours. These opposites are the best contrasted traits in popular estimation; people are often classed as one or the other, and their happiness or unhappiness is taken to be a result of their disposition. Psychological investigations of temperament show that there are all degrees of differences. Instead of falling into well-marked classes, any group tends to form what is called a "normal curve," in which there are a few individuals at either end that show a typical contrast while the larger number in the groups are mixtures of the typical traits. There are other contrasted traits such as fear and pugnacity; self assertion and submissiveness; acquisitiveness allied to miserly hoarding, acquisitiveness allied to generosity; and all of these contrasts and other traits also, have a part in the formation of our temperamental dispositions. Things that will attract one individual disgust another, who is widely opposed in type, and what one may call the *tone* of happiness attained by each is very different. A handy man once came in to fill the spring window boxes with flowers. As he chatted with the inmates of the room he referred to someone he had known: "A funny fellow he was," he said, "never happy but when he was tormenting someone." Most people could use similar illustrations from among their friends.

(b) *Character* indicates the acquired characteristics that are built up upon inherited tendencies, the result of training and behaviour. Our temperamental traits are modified, combined and controlled by experiences and growth. The chief factor in this process is the "law of retentivity." By this law actions that are often repeated

ENCYCLOPEDIA OF PSYCHOLOGY

become easier (the "law of facilitation") and if the actions are studied with some definite end or result in view, they become stereotyped, require less and less effort and attention and finally become automatic. Think of the speed and certainty of the typist, the type setter, the musician, the acrobat, the bus driver. The application of this law is extremely various and is seen in learning of all kinds.

Habits can be broken. It is still very important to note that these laws which make habits are always at our disposal when we want to alter the habits. This is where the plastic nature of inherited tendencies in man is so much to his advantage. A habit tends to work at its best in the environment in which it was acquired. With changes in surroundings the same laws which made the habit are available to change it. This needs to be emphasised because of our way of repeating phrases without understanding their real bearing. When we hear of the "chains of habit" and are told that these chains cannot be broken we tend to believe it, in spite of daily evidence to the contrary. But we have seen that adjustment must be a "moving equilibrium" if it is to be successful; and when circumstances change, habits must be modified. A happy mother forms all her habits with regard to the character and training of her children. But when they are grown up she must leave them free, in their turn to be independent, and re-form her life to fresh interests and differently centred activities.

This law of habit is part of a more fundamental characteristic of all mental life, namely that experiences tend to become organised, and then our acts and our feelings express this organisation. Our learning becomes organised in knowledge, our feelings in sentiments and our actions in "habitual actions." The total organisation we call our character.

External Influences. (c) The third factor, *Circumstances*, must now be briefly considered. Circumstances have been concerned in all

HAPPINESS

that we have said about character, for we cannot act *in vacuo*. But there are cases in which circumstances may seem to be the chief factor. Indeed, we use the word "happy" to describe the circumstances of some, and "unhappy" for those of others. We do not want to overlook this. Surroundings contributing to freedom and spontaneity and those where activity is possible and successful, do contribute to happiness. Cramping, irritating conditions and insecurity hinder activity and thwart natural development. And it is the relation that circumstances bear to the people around them that is the important thing, and not their appearance. Money, station, climate are all relatively important. Wealth may contribute to happiness, or it may destroy it. High birth and great responsibilities may be privileges or they may be burdens.

Our study so far shows that the modification of the dispositions with which we are born depends chiefly upon the nature of the objects we desire. You can tell what people are like by noticing the things they want and strive after. The little boy in the hospital ward wanted his mask, and when told to be happy he put it on. If the merriment of the others interrupted the address (as perhaps it might) and his sympathy for the speaker were appealed to, he would take it off. The total situation would have been enlarged, and he would *want* something different. At first, in childish situations where actions are impulsive, the objects of desire tend to be disconnected; with growth and stability the things we want are not sporadic, but are aims and purposes. We fix upon some goal, and, in striving after this, we willingly impose upon ourselves toils and pains necessary to accomplish it; we ignore or even welcome the privations and the limitations that the task may bring. *Desires make the Man.*

It is the change in the thing we want which explains how happiness which is centred upon itself becomes altruistic, mindful of the claims and pleasures of others.

ENCYCLOPEDIA OF PSYCHOLOGY

It is a growth; there is nothing mysterious about it, and we need not enquire why, and at what moment, a child who was selfish is now unselfish. From the psychological point of view a child is not selfish until he knows himself as "selfish" and chooses his own pleasure when this is in conflict with a choice where he prefers some other good to his own pleasure. For instance, he may sacrifice his desire to buy sweets, to a wish to buy a present that he knows someone else wants.

With our entrance into social life and into wider relationships with other people, the objects of our desire may tend to become less concerned with our own selfish ends and be directed by the consideration of the aims of the social group to which we attach ourselves. On the other hand interests may enlarge and may still remain selfish. It is according to the growth of character and the modification of temperamental characteristics, under the influence of this growth, that the power of circumstances to affect happiness differs so much from person to person. The man who makes altruistic aims really his, is as ready to undertake trouble and to tackle difficult tasks for them as he would do for his own gain.

The Nature of Happiness. We can now see the nature of happiness in its most essential features. It does not consist of pleasures, although it includes them; it springs naturally from the satisfaction of desires, and with activity that arises from seeking things that we want. The organisation of our character tends to give permanence to the objects of our desire. They must be acceptable to our sentiments and according to our knowledge. At its best it may be described in the words of McDougall, "Happiness arises from the harmonious operation of all the sentiments of a well-organised and unified personality, one in which the principal sentiments support one another in a succession of actions all of which are directed towards the same, or closely allied and harmonious ends. Hence the richer, the more highly developed, the more completely unified is the

HAPPINESS

personality, the more capable it is of sustained happiness in spite of intercurrent pains of all sorts."

We must recognise that there are all grades and stages that realise in lesser degree the condition here described. In very difficult circumstances of bereavement or misfortune plans that have dominated years of effort may have to be abandoned; it needs a brave nature to begin again to reconstruct the edifice which has been suddenly shattered. We may sympathise with Elspeth Bede, when she says :—"Its choice o' mislikings is all I'n got i' this world." But with all the varieties of its manifestations, there is an element of permanence in happiness which tends to cut loose from momentary happenings as character and aims become stable. Dealing with practical conclusions, let us try to state very briefly a few of the facts which emerge from this short study. The number of these could be increased if we took the varying situations of people of different ages, and doing differing work.

1. Do not try to force happiness upon anybody, and least of all upon a child. It should arise naturally from being busily engaged and interested. If there is a permanent mood of irritation or gloominess try to discover and remove the causes. Recognise how different moods are, in different people. Remember what we have said about the spontaneous nature of happiness. And remember too how greatly temperamental traits differ, and the great difficulties that have to be met in the battle of life. That gives sympathy. And it should make you patient with yourself when you are anxious about the rent, worried over your work, or wanting affection. Plod on with your work and remember what Barrie says : "Cheerfulness *will* keep breaking through." *How to be Happy.*

2. Cultivate cheerful and active habits. Do not give way to envious and selfish thoughts. Enjoy the things

ENCYCLOPEDIA OF PSYCHOLOGY

that are common to all—the fresh winds, the brightness of the sunshine, the change in the sky, the never exhausted beauties of the woods and the sea, the bustle of streets and cities. If you are shy or lonely, others may be shy too. Do not avoid contact with them. The spur of companionship is one of the best ways of preventing stagnation into lifeless routine.

3. Make the law of habit your *ally* and not your enemy. Not only dressing and undressing or running to catch a train become habitual, but attitudes of mind, ways of thinking, and ways of feeling. Gloomy and morose behaviour, melancholy and cynical views can be fought and corrected like any other habit if we set about it in earnest. Some very practical ways in which this can be done, especially in connection with bodily habits and healthy life, are pointed out at great length in a recent book called “The Science of Happiness” written by a doctor¹.

“It is in all the trivial problems of domestic life that your knowledge of psychology will be of such value to you. By observing shrewdly... extracting the essential feature and endeavouring to arrive, not only at a correct value of its importance, but of the manner in which your attitude towards it would affect you if you yourself were the guilty party, you would simplify enormously this matter of re-adjustment.”

Law and Order. Routine is invaluable for the sake of securing smoothness and ease in arrangements of all kinds. Uncertainty makes for hesitation and irritation. And yet sometimes, in the hands of harsh administrators, routine is a very whip of trouble. Trivial faults become monstrous sins. Wisdom in understanding when routine is necessary and helpful, and when it is futile and vexing, is the essence of good judgment.

Do not impose habits upon people differently situated and of different age or temperament. Even such practical

1. Harold Dearden.

HAPPINESS

habits as neatness and order can be insisted upon too early and can be needlessly enforced. If people are engaged in complicated work, they are obliged by their work to be orderly, and they are far more likely to *want* to be orderly if they have not been sickened and irritated by repeated commands which have not seemed to them to be necessary. And this is a very simple example that acts in every other sphere. As Bertrand Russell says :

“But the discipline you have in your life should be determined by your own desires and your own ends, not put upon you by society or authority¹. ”

4. Many circumstances in our lives are made easier if we will only face facts. There may be in your life, hampering or difficult circumstances that cannot be altered. If this is bravely reckoned with and the duties of any station loyally fulfilled, the laws we have mentioned that organise our sentiments and actions will come into play and we shall find that an equilibrium is reached that brings contentment. And if we face facts it will at the same time prevent complacency which ought not to be possible while social conditions are so bad, or while there is so much preventable misery. It is quite true that social conditions are so complex that one may well be perplexed. To gloss this over is no help. It may be our own situation limits what we can do, but there is generally some practical method of meeting the situation as we know it. *Ignorance is not Bliss.*

5. Do not be afraid to change when circumstances change. Beware of outgrown habits as you are of outgrown clothes. In the matter of eating for example we are too apt to cling to a routine or to enforce it where it is unsuitable. Think what an advantage it would be if people ate less when climate and age require less. This simple illustration applies to desire of every kind. It is essential, as we saw, to establish a routine if we are to give *The Law of Change.*

1. “How to be free and Happy.”

ENCYCLOPEDIA OF PSYCHOLOGY

effect to the law of habit. But it is equally essential to get a new one when re-adjustment is indicated or necessary. This enters into all our pursuits—work, reading, the enjoyment of pictures and objects of art, and even into our religion. We are alarmed when we find that the clear moral issues of our youth are less clear and are changing as we grow older. We wonder what the teacher, to whom we owe loyalty in that regard, would think. But we often find that if we are frank about it, our teacher has changed too. Indeed the permanence of principles requires in its turn this very change of adaptation, the power to see new issues and to find new solutions to old problems.

*The Sub-conscious
Factor in Happi-
ness.*

6. If, having faced the facts of our lives, there remain unexplained fears that appear to arise from nowhere, and that are permanently obstructive, it would be wise to consult a doctor and obtain expert advice. These unreasonable terrors may arise from sources that we cannot reach without aid. Modern research has shown that there are facts of experience that arise from what is now called the "unconscious." Normal people are aware of sporadic features of their life—things that are forgotten or lost, obsessive actions, etc.—but they regulate them with fair success in ordinary life. Yet at times of strain or shock, there may be an increase of these uncontrollable thoughts and actions, and in this case, as with people who are not able normally to control their fears, the help of a psychologist or a psychological doctor is needed. It requires courage to be willing to seek a long process of readjustment if the causes of our difficulties are deep-seated. But the very law of organisation of our mental life, to which we have referred, operates also in experiences that are "repressed" from consciousness, whereby disharmony in consciousness may result. The general law holds good here too. It is in recognising and dealing with the facts that a practical working adjustment can be reached.

HAPPINESS

7. Recognise that happiness in itself is not an object of *pursuit*. To seek for it is almost certainly to lose it. It is important to seek for suitable and congenial employment, and to get it if possible. Work unsuited to our talents, or running contrary to our convictions is a permanent source of irritation. Yet it is not in ease or wealth or even power that happiness is realised. Power, in some humble way, must of course have a place in all our lives. We must seek for the right to realise ourselves and to give scope to our activities and we must seek for companions whom we can love and cherish. But it is in striving for their sake—in devoting ourselves to our work—that we find that we have forgotten ourselves and become absorbed. And in proportion as we are absorbed in the object of our search or contemplation a degree of happiness springs up—spontaneously as it were. *“He that seeketh his life shall lose it.”*

8. A happy nation must also give its citizens the opportunity for successful activity. It is said : “A happy nation has no history.” This proverb seems to indicate that there are factors that make for permanent conditions in such countries. And nations have their temperamental peculiarities. The Italians are irascible, hardworking, cheerful; the Germans stolid, home-loving and orderly; the Americans are adventurous, determined and practical; the English are also practical but more conservative, reserved and long-enduring; the French are witty, intellectual, and proud; could anyone say of any of these nations that they were happy? *Free Development the key to Happiness.*

Under our present conditions of scientific advancement, it ought to be possible for every child to be given good conditions for free development and sympathetic guidance. And as our knowledge is applied to the increase and equitable distribution of wealth, it should be more and more possible for nations to be free from fear. It is true that at present this is not being realised. Yet individual well-being is not sufficient, and social good pre-supposes national welfare. The road, however, is not an easy one.

ENCYCLOPEDIA OF PSYCHOLOGY

“ There is only one road to progress and that is science wielded by love. Without science, love is powerless; without love science is destructive ¹. ”

We said at the beginning that modern psychological studies are largely experimental. After the review we have made of the nature of happiness, the researches undertaken by some investigators naturally have a practical bearing upon the subject. We will mention very briefly some of these :—

Vocational Guidance. These investigations seek to discover and apply tests that will help to indicate instinctive interests in children or in persons in need of direction in finding suitable employment. At the same time, detailed investigations of the qualities required in various callings are also made. Both of these manifestly require careful, patient and prolonged work of a technical nature. What temperament does this child show? What is his intelligence? Will he be efficient in a routine job or should he be in an occupation demanding initiative and self-assertion? These are merely examples of the type of questions that help to guide these studies ².

Fatigue. The nature of fatigue, the factors entering into it, and methods of easing laborious tasks, form another large branch of practical research. Successful activity needs to be studied in connection with specific tasks. General considerations guide the research, but suggestions, to be practical, must deal with actual conditions.

“ Measurement of Feeling. ” There is something unfriendly to our ordinary notions in the very wording of this subject. Our feelings cannot be measured, we are sure. They cannot be weighed in the scales nor counted in inches; but then neither can knowledge. Yet we have methods of estimating know-

1. Bertrand RUSSELL, *On Education*.

2. See *A Study in Vocational Guidance*, issued by the Industrial Fatigue Research Board.

HAPPINESS

ledge for some practical purposes. Consider examination papers and intelligence tests. Experimental work has shown that attempts to assess temperamental endowments and capacities for emotional organisation are not negative in result.

This work is in its infancy and only time will show if it is the right method. Meanwhile assuredly these attempts at the solution of many pressing problems are more than justified. One hundred years ago our knowledge of physical science was small as compared to that of to-day, and it is only by patient experiment and research that knowledge of mental laws can be gained. We are at the very beginning of the study of the processes by which organisation of the emotional life is affected and of the means by which it can be computed. *Time will Prove.*

It is a very hopeful sign that the study of the life of very young children is being undertaken by sympathetic observers, who approach the subject with an open mind and do not claim that they already know everything in regard to childhood. Our present rules and moral maxims may not be wrong, but as yet they are far from being sufficient. Love cannot be commanded. When it grows, it becomes an organising force, for the emotions, as Shand has said, become systematised around the objects of our love and hate. These objects (as we have seen) change. The earlier systems have to be incessantly replaced or taken up into fresh spheres of interest, which may be more remote from personal gain than those of former years. Our own contribution to the world seems infinitesimal, our methods mistaken. Our judgment of established systems wavers. But a very acute observer of human nature, Mr. Kingsley Fairbridge, the pioneer of the Childs Emigration Society, once said that "even cynicism need not be wholly a cold negative." It may affirm the fuller nature of good which our present methods have failed to reach. A steady faith gives stability both to our interests in the world and our efforts to achieve them.

ENCYCLOPEDIA OF PSYCHOLOGY

Our Capacity for Happiness. Intensity of an emotional nature always involves the power of keen suffering as well as keen joy. And this is a commonplace. "But we need to observe that all varieties of joy are substantially the same force operating in character with different degrees of strength, and the less prominent and intense varieties are frequently the stronger and exercise a steadier and better and more important influence upon us¹." This serves to explain why people in middle life appear to have fewer emotions and less intense ones than young people. Their emotional *Life* may be stronger. Old age may even welcome restrictions and sufferings in anticipation of the adventure of death.

Happiness : its enemies and allies. The *enemies* of happiness are egotism, ill-directed activity and vague and formless fear. Then do sour and morose attitudes of mind poison intercourse and make us perversely self-centred. Its *allies* are interests actively directed, while we bravely face the difficult and complex world in which we live, content with simple joys and unafraid of the hurts which we must bear as we pursue our ends. In these pursuits, we can greet one another with a cheer though "a thousand ancient foes obstruct the road to happiness and freedom."

1. "The Foundation of Character"—Shand.

Ernest A. Allen

THE CONQUEST OF FEAR

By Dr. HENRY KNIGHT MILLER, B. A., PH. D.

Dr. HENRY KNIGHT MILLER, B. A., Ph. D.

Founder and Editor of "Psychology Magazine." President of the National Society of Practical Psychology. President New York Institute of Applied Psychology. President of the Institute of Psycho-Therapy. Author of "Practical Psychology," "The Human Magnet," "Life Triumphant," etc. Contributor to many important scientific and technical journals.

THE CONQUEST OF FEAR

By Dr. HENRY KNIGHT MILLER, B. A., PH. D.

EDITORIAL NOTE. Although Fear and Worry are now commonly coupled together as "twin foes of mankind," Fear is an instinct as old as the dawn of human intelligence; while Worry is, broadly speaking, a comparatively recent product, which, as civilization advances and life becomes more complex, threatens to become humanity's greatest enemy. The stress and strain of modern existence supplies just those conditions in which Worry can claim countless victims from all classes and grades of Society.

Dr. Miller has graphically illustrated the dire results which follow upon the advent of these two destructive states of mind, and, what is even more important, he indicates how we should set about their conquest. The "twelve shafts to kill these enemies of the Mind"—which conclude the article—should be read, re-read, memorized and put into practice by all those who desire to escape from "these crafty foes who oftentimes pose as friends."

W^{ORRY} and fear are the great destroyers. They are *The Foes of Man.* twin parasites which prey upon human weakness, ignorance and cupidity. Meeting us at the cradle they stalk with us to the grave, through some fearful alchemy, changing our strength to weakness, health to disease, success to failure, and happiness to cruel despair. They turn the symphony of life from a jubilant major of abounding hope to a dismal dirge of despair. Dimming the lights in the orchestra of life they leave but the wheeze of the bassoon and the rumble of muted tympani.

Worry and fear kill more than all wars combined, create more disease than all germs and cause more failures than all other economic factors. Remorseless enemies of the race, they blight happiness, break up homes, fill our streets with disheartened wrecks, our hospitals with needless sick, and our graveyards with untimely victims. Yet they have been protected, fortified and encouraged by society from the earliest dawn of history to the present day.

ENCYCLOPEDIA OF PSYCHOLOGY

Government has been largely founded upon this pernicious fallacy. Until the recent dawn of democracy the rule of the few over the many was perpetuated by the instilling of fear. A remnant of this may still be seen in present day penology. Society has not yet awakened to the fact that it is futile to seek to build character through the instilling of fear. Fear of consequences is but slight deterrent against wrong doing. In many cases it becomes a cause rather than a preventive, adding zest to the game of social defiance. The packing of first offenders in reformatories and prisons is in reality giving these chance delinquents a post-graduate course in crime. They come forth hardened in their anti-social propensities, defiant of consequences.

*Education and
Fear.*

These negative emotions have also been fostered in the unscientific and ruinous curricula of popular education. School government founded largely upon tyranny, seeking to perpetuate itself through the inculcation of fear, has undermined the character and ability of millions, turning the plastic spirits of youth into negative and neurotic channels. The average school executive, and all too many teachers, have seemed to labor under the delusion that their secondary if not chief function is the creation of inferiority complexes in the subconscious minds of their pupils. Worry over examinations likewise is one of the most prolific causes of academic failure. The fear of failure inhibits that very success to which aspiration is encouraged.

The training of children in the home has been destructive of character and ability through the constant use of this unscientific instrument. In hundreds of cases which I have analyzed or counseled, I have found the chief contributing cause of failure and inefficiency in improper childhood training. The scaring of a child in a futile effort to make it do the will of an older person is not only a vicious display of ignorance but a cowardly and brutal assault on the personality and soul of the child.

THE CONQUEST OF FEAR

It leaves its mark on the tender subconscious mind and appears twenty years hence to impede the progress and undermine the strength of the matured man or woman.

Parents who are incapable of persuading their children to do the right thing upon the grounds of reason and by appealing to their better sensibility should frankly confess their impotence and turn their children over to some more intelligent person to train. Frequently I have heard in response to a child's "But why must I do that, Mamma?" the unthinkable reply "Never mind why, you do as I say or the bogey man will get you."

Wrong Parental Methods.

These destructive states have also been exploited in the newspapers. More people have been made sick, miserable and insane by lurid stories of epidemics and crime waves than a million doctors could cure. Most epidemics are manufactured by the newspapers. When the reporters are hard up for news they suddenly discover that there are twenty or thirty cases of influenza in the city. It is doubtless normal that there should be that number, but they tell in glaring headlines that an influenza epidemic has broken out and all the suggestible and neurotic people, trembling in fear of the disease, lay proper psychic and physical basis for its inception. Doctors and nurses seldom become infected, not because they bear a charmed life, but because they do not fear the disease and do not expect to get it.

Fear has likewise formed the stock in trade of many irrational forms of ecclesiastical propaganda. When religion, which should appeal to the highest instincts in man, debases itself to the point of appealing to the lowest and meanest instincts, it undermines the very foundation of character and poisons the fountain of life at its source. Any religion which appeals primarily to fear is doomed to decay with the dawn of more universal intelligence and the breaking of the day of light and truth. The function of religion should be not to scare people into

Religions that are based on Fear.

ENCYCLOPEDIA OF PSYCHOLOGY

certain beliefs and ceremonies but to awaken the divine idealism within, bringing it forth into such universal expression as shall revitalize and beautify human life making desert places to blossom as the rose.

There is perhaps a limited value in controlled fear. In certain aspects it serves a biological value in the preservation of life. The child learns to avoid the hot stove for fear of being burned, to leave the razor alone for fear of being cut, to look carefully before crossing the street, because it is afraid of being run over. This is its only proper sphere of usefulness. Carried beyond this point, fear becomes a pathological manifestation,—in effect, never constructive but always destructive.

WHO SHALL SAY A GOOD WORD FOR THE DEVIL OF WORRY !

If we can say this one good word for fear, we have no praise to offer for its twin devil. Worry never helps but always hurts; it never builds, but always tears down; it never cures but always kills. Avoid it as you would an assassin. It is without pity, conscience or remorse.

*The causes of
Illness.*

The effect of worry and fear upon the bodily organism has been tested by laboratory experimentation. From the knowledge thus gained we can safely allege that they are the chief contributing causes of most sickness. Worry retards every vital function of the body. Fear poisons the blood stream and affects the heart adversely. Worry, fear, anger and other destructive emotions inhibit the glandular secretions and thus interfere with the entire digestive process. Fear and worry concerning a disease are the best ways to get it. This is an exemplification of the law of attraction, which states that we attract to ourselves those things to which we give our attention. Our subconscious mind tends to objectify in external reality those mental images which exist in our consciousness.

An interesting experiment was tried upon a cat. It was

THE CONQUEST OF FEAR

placed under X-ray, and securely fastened. Milk was given to it with a certain quantity of bismuth, until it purred contentedly. The normal churning action of its stomach was noted. Then a ferocious dog was introduced into the room, and the cat showed evident signs of fear, worry and anger. In consequence of these destructive emotional states, the stomach literally tied itself into a knot and the entire digestive process was inhibited. It is better to eat nothing than to eat when dominated by these negative states.

An interesting legend of the East relates a chance meeting of Death and Plague. By agreement Plague was permitted to go about the land, bringing Death to a prescribed number. Some time later the two met and Death upbraided Plague for grossly exceeding the limit fixed. Plague replied : " I am not responsible for all these deaths. I conscientiously adhered to the limit agreed upon, but for every one I killed ten were killed by Fear. " Such is the physical effect of fear and worry. *Nine out of Ten.*

No less startling is the effect upon the mind. Clear thinking is made virtually impossible. The mind becomes clouded. One has a tendency to think in circles. The sequence of thought is destroyed. The mind jumps to irrational conclusions. The fear-thought leads almost inevitably to the very thing feared.

Emile Coué throws light upon this tendency in his famous plank experiment. Place a plank 12 inches wide on the ground and you can easily walk from one end to the other, simply because you think you can and have no fear of falling off. Suspend the same plank forty feet in the air and start to walk across. Immediately the fear of falling will create a fatal tendency to unstable equilibrium. This is but another exemplification of the law of attraction.

Fortunately, fear and worry can be overcome. Note carefully the following suggestions and put these principles into persistent practice, and you will be able to rise triumphant over the disastrous effects of these neurotic tendencies.

ENCYCLOPEDIA OF PSYCHOLOGY

TWELVE SHAFTS TO KILL THESE ENEMIES OF THE MIND.

1. The first requirement is a general state of good health. Fear and worry are generally the accompaniments of disease and ineffective physical condition. Courage, hope, optimism and poise may immediately result from an over-plus of abounding physical energy and strength. The laws of health are simple, yet violated by most of us. Fill the lungs with good, fresh air habitually; drink plenty of water; decrease your consumption of sugars and starches; do not eat too much meat, but eat plenty of green vegetables; drink two quarts of water daily; scrupulously attend to the elimination of wastes; take frequent baths, a cold plunge in the morning; avoid poisoning the system with drugs; avoid tension; do your work in a happy, relaxed frame of mind; get plenty of sleep but not too much, and above all think health; give yourself the constant suggestion of abounding health. Walk, run and take plenty of wholesome exercise. Your body cannot fail to respond to these suggestions and, as your health improves and the red blood courses through your veins, the tendency to all neurotic states will greatly decrease.

2. Shift the attention; you can only worry about that to which you are giving your attention, and the law of mind is that you can think of but one thing at a given moment, so think of something utterly unrelated to that about which you are worrying.

3. Cultivate opposite interests. If you suffer from an inferiority complex, assume that you are as good as anyone and that you are in possession of all courage, with a dominant personality. If you are a coward, cultivate courage and picture yourself in trying situations displaying astounding heroism. If you have a tendency to be depressed, cultivate great cheerfulness.

4. Rationalize your fears and worries; drag them out in the open; talk to them like a "Dutch Uncle"; write

THE CONQUEST OF FEAR

down all the things you have to worry about and you will soon see how absurd your fears are. One woman filled a piece of paper a yard long and then lost it. Upon finding it six months later, she discovered that no single thing which she had feared had ever come true. Look at it in this way : In six months from now the thing I fear either will or will not happen. If it does happen, and I have undermined my strength of resistance through six months of worry and fear, I will not be in proper condition to meet the blow when it falls and rise above this crisis. If it does not happen, then I have spent six months in futile worry, so that, in either event, there is absolutely no advantage in worrying.

5. Get a proper perspective. If you are looking at some superb panorama of scenic beauty and then take a half dollar and hold it sufficiently close to one eye, shutting the other, all you can see is the half dollar. All of the glories of Nature are blotted out because you have the half dollar out of proper perspective. When you concentrate on fear and worry, these things shut out all of the beauty, wonder, mystery and challenge of life. Also get the perspective of distance. Consider, what will it matter in fifty years from now ? Who will know or care ? What difference will it make in my life if this thing happens or not ? In the proper perspective our fears and worries become infinitesimal; we rise above them and laugh at them.

6. Cultivate optimism; look for the bright side in everything; smile persistently; there is magic in a smile. You can't worry much when the corners of your lips turn up. Contrary to the usual opinion that we cry when we feel bad, William James, the great psychologist, maintained that we feel bad because we cry. Similarly, it is hard for us to feel bad when we persistently wreath our face in smiles. The mental state tends to follow the physical expression.

ENCYCLOPEDIA OF PSYCHOLOGY

7. Talk only cheerfulness. Never discuss your worries and fears to others except in an analysis or in a frank effort to get at the bottom of your troubles. Every time you enlarge on your difficulties, aches and pains to others, they become more tangible and your cure more remote.

8. Develop exocentric versus egocentric interest, that is, interests out from yourself to others rather than centering everything in yourself. Those who are always thinking of others, trying to help and serve, do not have so much time to worry about their own difficulties. These become secondary through the dominant and primary interests of altruism and service. The neurotic is always selfish and self-centered. His interest is too dominantly egocentric. Forget yourself for awhile. The Master Teacher said, "He that loseth (forgetteth) his life shall find it." Find your supreme self-realization in your unselfish interest in others. The aim of the new Psychology is to build a super-personality, not for selfish ends, but for the joy of larger service.

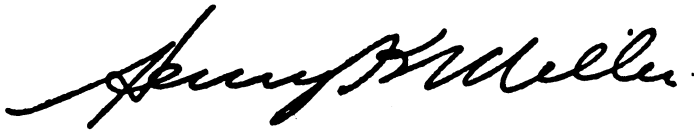
9. Give yourself constant, constructive suggestions. "I know no fear! I am too big to worry about this thing or anything! I am all courage and hope and good cheer! I will win because I believe in myself, my mission, my fellows and the essential rightness of things!"

10. Repeat constantly great affirmations. Coué's formula is doubtless of great value. Repeat every night before going to sleep Ralph Waldo Trine's superb affirmation, "I am one with the Infinite Spirit of Life and Love and Wisdom and Abundance and Power."

11. Dramatize your fears and worries and your emergence from them. Stand before the looking glass. As perfectly as you can, register fear on your face, looking at yourself distorted by fear. Then gradually relax the fear-frown and smile a radiant smile of courage, optimism and hope.

THE CONQUEST OF FEAR

12. Assert your Divine kinship; link yourself up with the Infinite Cosmic Presence. The Master said, "The Kingdom of Heaven is Within You." The Kingdom, and therefore the King, is not way off somewhere, but an internal condition—a state of mind. If you are one with Infinite Power, then there is nothing in the petty circumstances of life which can disturb your inner peace and holy confidence. You are organized for victory. You are bound to win. Press on to the heights where every aspiring soul finds the air pure, the vistas long and touched with sunrise freshness.

A handwritten signature in cursive script, reading "Henry Miller". The signature is fluid and expressive, with a long, sweeping underline that extends to the left.

MOTTOES and PROVERBS

It takes a conscientious man to tell the difference
between when he's tired and when he's just lazy.



Our work is not to make a living, but a life.



Genius is the capacity for taking pains.
NAPOLEON.



It is the hard jobs that make us.



Relaxation is energy stored up. ADAMS.



Achievement is the result of proper co-ordination
between work and rest.



What is the spell that thus his lawless train
Confess and envy, yet oppose in vain ?
What should it be that thus their faith can bind ?
The power of thought—the Magic of the Mind.
Link'd with success, assumed and kept with skill,
That moulds another's weakness to its will.
BYRON.

BIRTH CONTROL AND RACIAL IDEALS

BY DR. MARIE C. STOPES, D.Sc., Ph.D., F.L.S., F.R.S.L.



Dr. MARIE CARMICHAEL STOPES

D.Sc., Ph.D., F.L.S., F.R.S.L., 1st. Class Honours Degree, Gold Medallist of University College, London. President of the Society for Constructive Birth Control and Racial Progress. Fellow and Former Lecturer at University College, London and the University Manchester. First woman appointed to Science Staff, University College, Manchester. Scientific Mission, Japan (Imperial Inst. Tokio). Founder of Mother's Clinic for Constructive Birth Control. Author of "Radiant Motherhood," "Married Love and Wise Parenthood," "Contraception; its Theory, History and Practice," "The First Five Thousand" and contributor to many medical, technical and scientific journals.

BIRTH CONTROL AND RACIAL IDEALS

BY DR. MARIE C. STOPES, D.Sc., Ph.D., F.L.S., F.R.S.L.

EDITORIAL NOTE. The relation between Birth Control and Racial Ideals has engaged the attention not only of some of the most distinguished scientists in the world but of those who are interested in the physical, mental and moral improvement of humanity. The whole question is necessarily controversial. Nevertheless the author discusses the matter frankly and without restraint. Whatever may be thought of the subject from the traditional standpoint, the argument presented can hardly be ignored. Dr. Stopes who is an authority of world-wide reputation, maintains that by far the greater portion of the world's misery is due, not so much to excess of population, as to excessive births in social grades least qualified or adapted for parenthood. She seeks to prove that one child born of suitable parents, living in proper conditions, is infinitely better than a number of children born of poor stock and living in an environment which must necessarily interfere with their mental, moral and physical growth.

TRUE racial ideals are inherently religious, even if *Racial Ideals.*
held by an atheist. To-day most people are profoundly influenced whether consciously or unconsciously by the main western religion, Christianity, and the attitude towards religion of the constructive thinker on sex is important. Yet few think clearly on the subject.

Without taking into account the minor influences of many different religions and moralities which impinge on our more or less accepted code, it is necessary, if intelligent discussion is to be conducted with an unbiased and enquiring mind, to realise the different, and sometimes conflicting threads woven into the strands of our current ideas.

Much of the confused thinking and the conflict about sex matters are due to the fact that we do not possess one settled and accepted code or belief as to what our race should aim at, nor even what we consider moral. In the

ENCYCLOPEDIA OF PSYCHOLOGY

Bible itself very different and conflicting precepts are co-existent and may even be read out in our national church on the same day. Each receives some acceptance and parts of each code may be more or less fervently advocated by estimable people.

Firstly, in the Christian religion, lingers the ancient Jewish morality, which bids us "increase and multiply and replenish the earth." *Fecundity* is its aim and where it has undisputed sway, polygamy and even the "raising of seed" by a deceased husband's brother were virtuous. The *morality of fecundity* is often ardently preached by those who adopt part of this old code to suit their arguments.

Secondly, we have in our current codes the influences of the Pauline and Augustine morality (which was possibly a reaction from some of the more obviously crude results of the previous one) which advocates the *elimination of sex influence* so far as possible. In line with this we have the celibacy of the clergy, of monks and nuns and the *exaltation of virginity* above motherhood. Here is the echo of the early Christian Fathers, who, believing the end of the world was approaching and desirable, urged the cessation of all child bearing and advised against sex life.

Thus in the present day Christianity there still is the conflict of diametrically opposed teachings about our most important function, and quite young people detect the conflict and are disturbed by it.

Thirdly, permeating our code are influences from the religions of the ancient pagan world through Rome, in which the *family* and its inheritance of property led to relations between the husband and wife often in conflict with that which is best for each of them as individuals.

Fourthly, there is the more, modern tenet, referred to by Mr. Aylmer Maude in his "Life of Tolstoy," where it is said that in the morality of sex "what makes for health, happiness, and efficiency of the present and future generations is good, and what makes in the contrary direction is evil."

BIRTH CONTROL AND RACIAL IDEALS

The new and still nascent higher sex-morality which I am trying to crystallise (as in "Married Love," the "New Gospel," and parts of my other books) encourages complete health and happiness in individuals welded into life-long devotion on the part of the married pair and presents the idea of the *erogamic* life of the human duty as the highest mundane expression of life. The new code imposes the duty that this human duty shall reproduce its kind consciously and deliberately in the interest of the Race and as the flower of the noblest erogamic life of the adults. *This new morality restores Christ's gospel of Love and yet shields it with knowledge, exalts motherhood, and eliminating the evils of polygamy and prostitution yet restores due respect to the vitalising gift of sex experience.*

As the tenets of the numerous sects upon the earth vary so widely, what can one possibly say on the theme of religion and sex which will be equally true of them all, and may be equally helpful to the believers of all creeds? Their diversity is so great, the hasty may say, that there is nothing that can possibly be said which will be true and helpful to the believers in all religions. But I say not only is there one thing to be said, but that it is a most profoundly helpful and racially important thing, and it can be accepted by *all* the exponents of *all* religions. I say—"God Himself creates human beings by the use of the sex organs of human beings at present existing in this world. In this way humanity collaborates in the divine work of creation."

Hence all knowledge about the sex organs, their most intimate structure and the psychological laws which govern their material expression, are of supreme interest and importance to the human race. The common phrase "human nature remains the same" is untrue, it is incessantly evolving.

The highly evolved and sensitive love of man and woman requires a new vocabulary and for this I coin the new word *erogamic* and define it as "All that relation, in cultivated communities, between man and woman as

ENCYCLOPEDIA OF PSYCHOLOGY

mated pair which involves their mutual interplay and interdependencies in physical, mental and spiritual life. ”

Crowding and Degeneracy. If humanity is to develop nobly it must be carefully bred and reared. Of all degenerative environmental effects, the most serious appears to me to be crowding. The evil effects of slum life are patent and recognised by all. The subtler effects of another form of crowding is less realised, yet crowding before birth, crowding in the womb of the overburdened mother, is at present the greatest of all natural sources of the dwarfing and stunting of humanity, sapping the resources of the race in every direction. And this will for ever remain until humanity takes complete control of its conceptions. Sex disease may—should—be speedily eliminated, but the impulse to overpopulate is an inherent characteristic in untutored humanity. Little is realised by the general public if the immensity of the effects of this crowding in the womb of the ignorant and helpless woman, of the torment she endures, of the weakening of the human stock which results. Too little has it been realised that it is this antenatal as well as post-natal crowding that has been warping the race.

Early and late Nature provides a possibility for the establishment of the human embryo in the soil of its mother's body. Crowding through her into the world comes a perpetual stream of potential lives. If each is to develop to anything like its potential perfection, it must be given space and time to grow. When one embryo has established itself it can hold at bay the others for the nine months, taking all for itself, and developing by using the strength of its mother. But directly it is separated from her the onrush of the other potential individuals begins again, and if then another and another repeatedly takes root, each does so in a physical substratum successively weakened by what it has given to its immediate predecessor. Yet still the resources of vitality are great, and in repeated and immediate succession, two, three,

BIRTH CONTROL AND RACIAL IDEALS

four or perhaps more fresh lives may, without too great disaster, grow closely adjacent in time, if the original mother-stock is strong. But, as in a garden plot overplanted with seedlings, crowded, once it has reached the point of intensity, will begin to show in the punier size and weakening of the human individuals. *We are accustomed to think of crowds as being coincident in space and time, but I should like the thought to penetrate our social consciousness that in the womb the time factor which makes the crowd may be extended.*

What of the minds that are formed in the crowded spaces of an overburdened mother? Can they be well-formed in the poison of bitterness provoked by the anguish and horror of undesired maternity? Sometimes, by rare chance, it may *appear* that this is so, although unless the whole life in its most secret and inmost recesses is laid bare, who is to say how much any individual may to-day suffer secretly hidden mental depression as a result of the secret misery of his mother while she carried him?

How different the racial value of desired and beloved children! Minds surrounded by every form of healthy and beautiful harmony. If the joyous picture of a radiantly beautiful humanity in a true Utopia is ever to be achieved, it must be achieved by creating only minds and bodies desired and beloved from the first moment of their inception.

Translated into terms of everyday practice, I maintain that the only hope for the race is the conscious elimination of all diseased and overcrowded lives *before* their conception, by planning to conceive those for whom adequate provision of material necessities and a loving welcome are reasonably to be anticipated. And it is on the feet of those children that the race will go forward into the promised land of Utopia.

The necessity for, and the actual practice of limiting *Control*. populations go back to the dim ages of pre-history. In

ENCYCLOPEDIA OF PSYCHOLOGY

historical times, we know that the main methods consciously used were the practices of abortion and infanticide, in addition of course to the effects of war and disease, less consciously realised as population reducers.

With the development of biological and medical science, and the understanding of the reproductive processes, which the microscope illuminated, scientific contraception became possible, and for about a hundred years has been widely and increasingly practiced.

In 1921, the idea of *Constructive* Birth Control was launched and the Society for Constructive Birth Control and Racial Progress founded in London. The *constructive* idea is an important one as it has a racial value greater than attaches to purely repressive contraception, or destructive abortion and infanticide.

Practical Aspects. Knowledge of practical methods of contraception are essential for a modern mother desiring to do the best for her children. As essential as a knowledge of food values and disinfection. For normal people control of conception is a simple hygienic process. The technique of contraception for the *normal* requires no more learning, and is no more difficult of application than the use of a tooth brush or gargle. But a practical difficulty emerges in the fact that women who are normal, and remain uninjured after child-birth are not the only ones. Disease germs penetrate even to the womb; lacerations and injuries from child-birth are, alas (in England) very frequent, and among the poorer classes often neglected. All these conditions tend to make the medical practice of contraception somewhat difficult. Also they lead to distrust of methods, for a foolish woman without going to an expert for advice, and simply hearing that her friend successfully used such and such a method may try it herself, unaware of her own internal laceration or some other disability which renders it impossible for her to use that particular form. When it fails her, she and her neighbours always blame the method without thinking that the woman

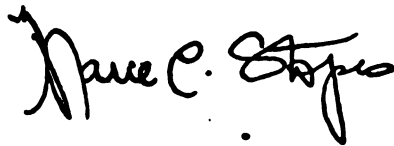
BIRTH CONTROL AND RACIAL IDEALS

herself may have been unsuitable for its use. It is, therefore, necessary for everyone to be examined at least once by a competent, fully-qualified expert or to visit an established clinic. For this purpose, my husband and I founded the first scientifically run birth control clinic, where full records of every case are kept.

The Analysis of the First Five Thousand Cases at the first Clinic in Britain has been published in the form of a Report, giving specially interesting details and results.

Full medical details of this subject are given in my book "Contraception—Its Theory, History and Practice" to which reference should be made by those desiring explicit medical facts of the different methods, their reactions and consequences. A spirit of scientific enquiry towards the whole subject is still much to be desired.

It is certain that as the higher civilisations advance, a deliberate control of their parenthood will be exercised by all intelligent women with a view to spacing the births of desired children so as to obtain optimum results and the minimum of infant mortality and loss. In the immediate present it is an urgent racial necessity that the degenerate, diseased and defective stocks should be prevented from transmitting their contaminations to the next generation.



MOTTOES and PROVERBS

Man's progress lies not in his perfection, but in his perfectibility.



A wise man makes more opportunities than he finds.



The great secret of success in life is to be ready when opportunity comes.



What you are to be, you are now becoming.



Let every dawn of morning be to you as the beginning of life.



Some people possess a thousand acres of possibilities, and have about half an acre under cultivation.



Great opportunities come to those who make use of small ones.



Everyone has a fair turn to be as great as he pleases.

Jeremy COLLIER.

HUMAN DESIRES

BY ADOLPH L. FIERST, B. A.



Mr. ADOLPH L. FIERST

B. A. (College of the City of New York); Educationalist; President of the Phrenocosmian Society. Special writer for New York Press, and contributor to principal scientific periodicals.

HUMAN DESIRES

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EDITORIAL NOTE. The right adjustment of natural instincts and desires to the civilized or conventional code of morals and conduct, is the basis of a successful life. Mal-adjustment produces constant friction and nervous debility, which is an inefficient life.

Every day we have to face the question. "How much freedom can I give to my instincts and desires without coming into conflict with accepted standards?" In this article the author goes a long way towards answering the question in clear and simple language, not as one who is "outside the pale" of instincts and desires, but as one who is as other men in this respect.

The nature and function of the instincts and desires are described, and the ill-effects resulting from their suppression are indicated. The writer shows how such primary urges as the sex impulse, the instinct to *take* what we want, the desire for revenge, etc., may be controlled by Concentration and Suggestion. Heredity, the perversion or atrophy of the instincts, are dealt with in an original way, and much valuable information is given which enables us to understand and control the fundamental urges so that we may enjoy physical and mental health.

DESIRE is part of the equipment given us by Nature, *Natural Desires.* or evolution, for the purpose of developing, strengthening, and preserving ourselves; and for the more important purpose of perpetuating the race to which we belong. Normal desires, combined with natural instincts—the tendencies we are born with—form the basis on which life and character are built up. To gratify these desires in a normal, healthy manner, to utilize the instincts so that we may gain the greatest good from our possession of them, is the task, or rather the duty, of each one of us. In the performance of this duty Psychology stands ready to assist the individual.

Suppressed desires and instincts, which each individual *Suppressed Desires.* who is part of a civilized community must keep in a state of suppression, act indirectly upon the character. In the

ENCYCLOPEDIA OF PSYCHOLOGY

case of an unimportant desire the effect is so small as to be beneath consideration; in the case of a suppressed desire of greater weight, the individual cannot free himself from it, and as a result it is either put off until a time when it may be gratified, or else changed into some other form that affords immediate fulfillment. When an important instinct, such as the sex instinct, is suppressed, the result is serious, and generally leads to some form of neurosis, or nervous ailment. If, however, the individual is unusually vigorous and has a variety of other interests, the desire, after a certain period, grows weak and may eventually become atrophied—as in the case of muscles which remain unused for long periods of time. In most instances the person in question becomes slightly morbid, because of his continuous thought about the desire or instinct suppressed. As in the case of a nervous twitch, which must be constantly thought of to be overcome, the desire, manifesting itself at any time, must also be constantly thought of; and, since this is the case, the result is an unhealthy concentration upon something the individual wishes to forget. If this tendency is not checked in time, both desire and reaction become aggravated, and a *vicious circle* is formed,—a condition in which two afflictions spur each other on to a point where both become incurable.

An effective method which may be used to cure cases like those described is the method of Concentration and Suggestion. The individual must concentrate on those desires and characteristics which are of undoubted benefit; he must not think “How weak I am,” or “How unfortunate I am to be in such a position”; rather, he should center his attention on those qualities which enable him to say “How strong and fortunate I am in the possession of this.” In addition to this suggestion, which should become so habitual as to be sub-consciously effective, the person who is attempting to cure himself should make his work as wide and varied as possible so that, in the diversity of his interests, he may think of himself as little as possible and so become less and less self-centered.

HUMAN DESIRES

In a state of civilization and culture the individual must adapt himself to society, and therefore he must repress several desires which, in a primitive state, would be better unchecked;—unbridled sex impulse, violence in word and act, immediate desire for vengeance on an enemy, open hatred, the impulse to take what he wants—all the instincts, in short, which would tend to disrupt the social state. Where normal individuals are concerned, these repressions have no ill effect. Only in the event of a mental or nervous derangement may they be harmful. Thus, to suppress a violent temper will cause no undesirable reaction if the subject has no other mental weakness. Temper is more a matter of bad habit than anything else; it is irritable weakness combined with lack of nervous self-control. It is not so often the strong, domineering man who has the fearful and violent temper as the man who is comparatively weak-willed and who, not able to satisfy himself any other way, must burst into rage which he will regret later. The man who usually attains his end sees the worthlessness of this, and overcomes it. Nervous irritability will wear down resistance and prove a distinct disadvantage in all works and walks of life. The longer the habit continues in force, the stronger it becomes, and the more prone its victim must surely be to give way at the slightest provocation. This law of habit applies to every other desire which must be repressed; and the means by which one may effectively overcome such desires is quite simple :

(1) Avoid, as much as possible, circumstances that may aggravate the irritability; (2) and when such circumstances are unavoidable, deliberately concentrate on the tendency that is to be overcome. If the individual is really in earnest—and he should be, or nothing will help him—he will remember in time. A well-known psychologist used precisely the same method on himself, and the results were satisfactory. To be brief, he had an exceptionally violent temper and great impatience; but the realization that the world was not run for him alone, the avoidance

ENCYCLOPEDIA OF PSYCHOLOGY

of people who continually irritated him, and the resolve never to display his weakness to those who might easily take advantage of it, were of sufficient weight to remedy this malady effectually. Cases which are concerned with other desires than the impulse to become enraged may be cured in the same fashion and by the same methods.

Overindulgence of Desires.

While normal desires and instincts are to be gratified, over-gratification is an undoubted evil. The sex instinct, which is almost as powerful as the instinct of self-preservation, is the one most commonly abused by over-indulgence, and it is also the one which brings on the most malignant diseases of body and mind. In addition to the ever-present danger of venereal infection, there is always the liability of neurasthenia (nerve exhaustion), debility, loss of interest in, and power to perform, normal functions, and an inevitable coarsening of the moral fibre which may lead to viciousness. License, moreover, is sure to leave its mark in the physiognomy as well as in the character of those who indulge in it. When practised in youth it makes the individual a loose person for the rest of his sexual life. From the standpoint of the physician, as well as from the standpoint of the moralist, there is no excuse for extra-marital satisfaction—which is merely the flower of license.

A cure and preventive for license is not so much will-power as ordinary common sense. The loose life may make no external impression on the youth, but it will age him prematurely. One must pay in old age for the sins of youth. And when dissipation leaves its mark on the young—as it very frequently must do—the loss of self-respect as well as the respect of others is too high a price to pay for any short-lived pleasure, which exacts toll even at the moment of highest enjoyment.

Desires and Instincts.

Desire, as we know, depends to a large extent on the individual; but desire is based on instinct—*natural instinct*. Instincts are the most important part of our natural

HUMAN DESIRES

equipment. An instinct is a native impulse, born with and in the individual, and usually—though not in all cases—manifesting itself at birth. For example, there is the instinct to grope for food with the mouth—an instinct displayed by infants at birth. Instinct is *unreasoned action*—mental action, to be sure, but involuntary action in spite of that. It is the term used to designate “native behaviour”—that is, behaviour which takes no account of social or external influences. The best example of this is again the self-centered infant. Instincts depend on the senses, and, although controlled by the brain, would not function without the stimulation provided through the organs of sense—touch, sight, hearing, taste, smell. Thus it is a native tendency to reaction. In the civilized state, instincts are covered, and partly concealed and even weakened; and so they are modified. They differ from thought, and acquired thought-habit, in that they are not acquired, but are born with the individual. They begin as soon as life begins, and before thought is possible. The infant has no thought; it is merely a bundle of instinctive reactions. Thought-habits are formed by repeated actions of the developed or developing intellect; by repeated nervous discharges. They must be intentional and reasoned, and cannot come, as do instincts, from apparently nowhere. *No one can be born with an acquired thought-habit; everyone is born with instincts.* That is the difference. Instinct is what evolution has given us; thought-habit is what we originate and acquire for ourselves.

When we say that instinct is the result of evolution, it is another way of saying that it is the result of a heritage *Instinct and Ancestry.* hundreds of thousands of years old. But all this heritage is dim. To people of the present, the most important ancestors are those who have a direct influence on their capacities and limitations and characteristics. The individual inherits half his characteristics from his parents, one fourth from his grand-parents, one-eighth from his

ENCYCLOPEDIA OF PSYCHOLOGY

great-grandparents, and so on and on back. Actual direct influence probably goes back no farther than the grandparents, or, at most, the great-grandparents. Heredity affects instincts most in the matter of racial heritage; and every distinct race—yellow, black, white—has an evolution all its own. Consequently, while the important instincts are common to all mankind, there are some which are modified to some extent by racial heredity, and, although acquired traits cannot be inherited, various inclinations and weaknesses *are* transmitted from parent to offspring and still farther. The ability to create music or play exceptionally well upon an instrument is regarded as part of the play instinct; and in cases where a family has been musical for generations—the great clan of Bach, for example—it may be assumed that instinct has, to a small extent, been modified by heredity.

*Body and Mind
in Instinct.*

We may divide instincts into two classes, the animal and the spiritual. The animal instincts act in response to certain needs; reactions to organic wants—air, water, food, light, shelter, sex; reactions and responses to others—the play instinct, the instinct to avoid injury, heat and cold, to secure rest and sleep, the parental instinct, the instinct of locomotion, manipulation, fighting, self-assertion, defense and offense; the instinct to herd together, to utter sounds and speech, to establish a bond between man and man. The last two mentioned may be classed as spiritual instincts, because man lives in communities not only for the purpose of protection, but also for the social purposes. *Man is the social animal.* Desire, the instinct to communicate and trade, greed, friendship, love—as distinguished from lust—pity, passion, the instinct to worship—from the image of the heathen to the deity or the civilized Christian—the desire for justice, the forgetfulness of self for the good of the whole—all these are spiritual instincts, and set man apart from the animals who have bodily instincts similar to his. All these instincts are natural, normal, and necessary. Used in moderation and

HUMAN DESIRES

in conjunction with the bodily wants, they lead to human happiness.

Instinct and reasoned intention are not alike. Reasoned intention, like acquired thought-habit, is the result of the adjustment an individual makes to his environment and to those about him. It comes, of course, after thought has set in—after infancy; it is more than mere experiment—a matter of forethought and foresight. Instinct itself is really unreasoned. Birds will build nests without a clear intention, simply because they must do so. Intention, which guides most adults, is different, because it has a definite object in view. *We rely on our instincts and take them for granted.* Thus we may cross the street (intention) in deep thought (intention) but we will jump away from a vehicle without reasoned intention—acting on the *involuntary instinct* to avoid injury. *Instinct versus Intent.*

Some instincts become perverted and some are abnormally developed. A perverted instinct is one which is directed out of its normal channel and turned to all sorts of erotic desires which must be satisfied. The sex instinct is the one most commonly and monstrosly perverted. Perversion may be caused by accident and neurosis, but, as it occurs after birth, it usually depends on the individual and his environment. However, it may be a hereditary weakness—the child of neurotic or feeble-minded parents, or the child with such blood relatives, is born with a weakness which makes him susceptible to perversion. The sex instinct may be perverted to lust-murder (a substitute for normal sexual satisfaction); the acquisitive instinct may be twisted into kleptomania. But it is not so much the instinct that is perverted as the individual. Instinct is merely a pre-arranged system of reactions to certain stimulating forces. These forces can be controlled to a large extent by the individual, who can avoid, or place himself in, circumstances tending to arouse these desires. The obvious cure is, of course, the avoidance of *Perversion and Abnormality.*

ENCYCLOPEDIA OF PSYCHOLOGY

such incitement; but this is very difficult, and calls for a continuous and unusual display of will-power. The method of concentration and suggestion has also been found useful—especially the method of *negative* suggestion. Hard work is of medicinal value in working off the excess energy wasted in the satisfaction of desires aroused by perverted instincts.

Abnormally developed instincts are not twisted instincts; they are merely instincts over-worked and over-developed. An instinct like this is as prominent in the actions of the individual as the massive arm of a wrestler would be on the body of an anæmic girl. Usually it takes the form of a mild neurosis—more common to those with highly-developed senses and intellects than to people of the phlegmatic type. Instincts become abnormal through too great sensitiveness to external forces and stimulation. A common ailment is the ever-expected jump at a sudden sound, such as the closing of a door. These derangements are much more common to women than to men, owing to the greater complexity and sensitiveness of the female organization, and to the many failings and weaknesses to which women alone are subject. Heredity undoubtedly plays a part in susceptibility to neurasthenia, and the child of such parents, or even of one such parent, is at a definite disadvantage. As a general rule, moreover, such abnormalities—such as an overwhelming fear of pain—may be the result of childhood experience. And in the cure, suggestion alone is not enough. Physical correction, the building up of the body, is one of the best defenses against, and one of the best means of curing, such cases. But best of all is the getting rid of self-centeredness and ceaseless introspection.

Useless and Dead Instincts. Since we derive most of our instincts from primitive man, who developed these habits in order to preserve himself, many of them are useless in civilization. The instinct to clutch at the air in falling comes from the necessity of the first men to clutch at the branches of a

HUMAN DESIRES

tree when they fell during the night. Various sorts of wriggles, squirms, and jumps are of little or no value to-day. An instinct is not necessarily useful simply because it is an instinct and was useful once. For example—the instinct to bare the teeth preparatory to battle has form to-day in the sneer, an almost exact imitation of the lifted lip of wolf or dog. The sneer is not an ornament to culture. Instincts lose their value, and, after thousands of years, become weak and useless.

There are very few dead instincts. Perhaps the old instinct to pick insects off the hairy body is dead now, although it may survive in the lower savages, such as the bushman. There is more difference between the civilized European and the bushman than between the latter and the ape. Thus, the instinct to climb a tree when danger appears is dead—for us. The instinct to murder a personal enemy is confined to criminals. The instinct of the child to cling to the hair of the mother, as in cave days, is dead. Instincts, when unused, become atrophied in the individual; so it is in the race. After a lapse of centuries the instinct becomes too weak to be of any value, and may be considered dead.

The best time to begin is in childhood. Desires must be gratified while the instinct for them is strong, or else the capacity to enjoy them is lost. If a boy does not play games during the time instinct calls for it, he will not care for such diversion later, and hence lose so much enjoyment. It must be remembered that instincts are for enjoyment as well as use—as witness the mating instinct in adults. If they are not taken at the flood, so much is lost. And it must be remembered that the best way to make *use* of the instincts is not to *abuse* them. No extreme is ever good, and in the normal person no unusual amount of satisfaction is necessary. A dormant instinct, unused, is liable to awaken at any time and be far stronger and more insatiable than it should have been at first. We do not know as yet whether or not dormant instincts become

How to get the most Benefit from the Instincts.

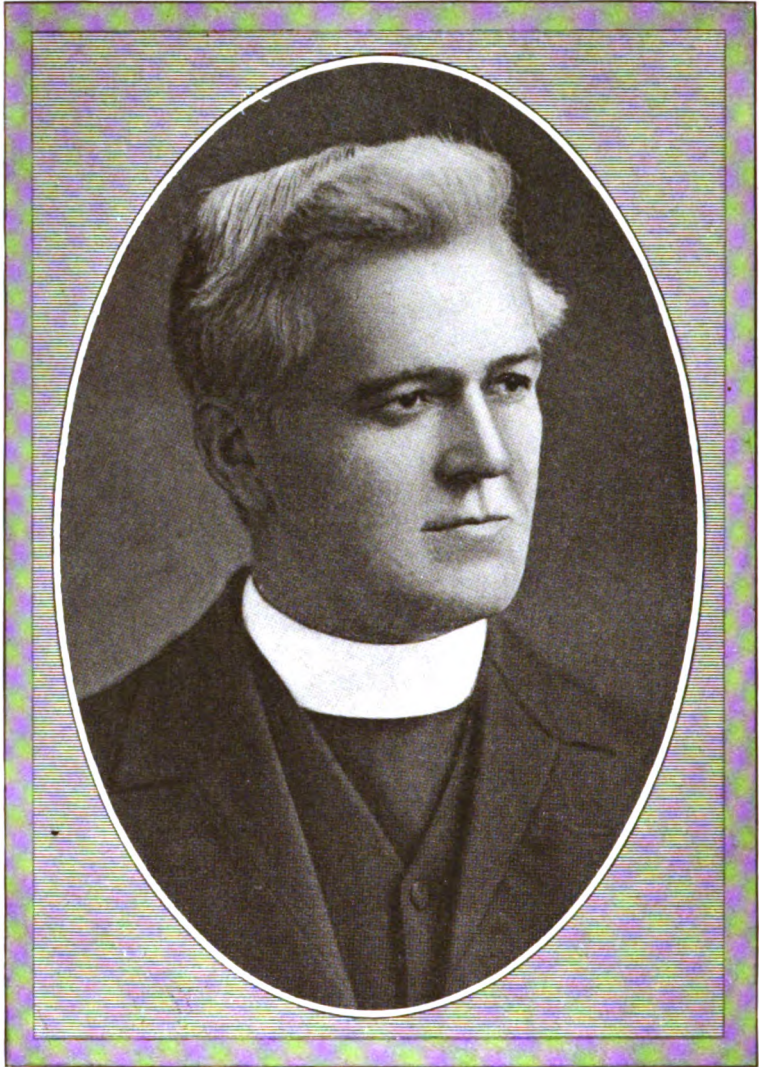
ENCYCLOPEDIA OF PSYCHOLOGY

useless and atrophied, but there is an undoubted loss to the individual when they are not used at the same time they develop. It is good to allow instincts to have their way—their “fling”—up to a proper limit; and if the veneer of civilization rubs off too easily, it does not matter; it makes us immune to savage instincts later on. This is particularly true in the case of children. The savage fun of a child will prevent him from breaking into criminal savagery later on. In regard to adults, instincts must be used as a means to an end; and, since they tend to disappear, used while they are strong. Those permanent instincts which come with maturity—the acquisitive instinct, in a different form from the childish one—the sex instinct, and so forth, are the best and most valuable. In every normal person the time comes for everything—some times for the perpetuation of the race, some for the building of fortune, some for the display of talent. The wise individual is the one who manages to make the most of an instinct while it is strong; for later others will come and the golden opportunities be lost.

Adolph L. Bier

THE SEVEN DEADLY SINS

By REV. THOMAS CAMERON, M. A.



REV. THOMAS CAMERON

M. A. Formerly Member of the Glasgow Educational Authority, and other Public Bodies. Assistant Commissioner for Food Economy (1914-1918). Lecturer to Troops in France and Belgium. Principal Cairn's Prize Essayist on "Temperance." Author of "The Gates of Paradise," "Pilgrims of the Sea." "Climbing the Alps" etc. and contributor to many periodicals. Lecturer on Philosophic, Historical, and Social subjects.

THE SEVEN DEADLY SINS

BY REV. THOMAS CAMERON, M. A.

EDITORIAL NOTE. It would be difficult, within the compass of a short article, to obtain a clearer idea of the principal evils to which mankind is prone than is to be found in the following contribution, which is characterised by thoughtfulness and keen insight. The numerous quotations from literature—including the greatest of all literary and instructional works, the Bible—show that the “Seven Deadly Sins” have been operative all through the ages, and that modern man is no more immune from them than were his early ancestors. Nevertheless, we do not like to be reminded of our failings, and great courage is needed to hold up the mirror to the faults of humanity. In this article the author shows not only notable courage, but also a love and understanding which, while it does not condemn, seeks to uplift and ennoble mankind.

With a charm of style which the reader cannot fail to discover, the writer has described each of the “Seven Deadly Sins” in turn, at the same time showing how we can all become alchemists and transmute the base metal of anger, jealousy, pride and covetousness into the pure gold of virtue.

The article abounds in practical wisdom, and shows that without knowledge we cannot act in accordance with our highest ideals, but that, once we are aware of our faults, we can correct them, and in so doing become perfect “Even as our Father in heaven is perfect.”

CERTAIN notable evils were classified under this title *Venial and Deadly Sins.* early in the Christian Era. After prolonged discussion by such authorities as Hermas, Augustine, and Gregory the Great, it was universally acknowledged that there were seven cardinal sins to which Mankind was prone, and these were the fruitful mothers of all the rest. Selfishness, it will be seen, is not included among them, as it was recognised as the root of all sin.

These seven sins are called “deadly,” as opposed to “venial,” because they alienate the soul from the source of all good, and finally accomplish its ruin. Venial sins, while injurious, may be pardonable, and may not produce a fatal result. The Church, influenced by the teachings of

ENCYCLOPEDIA OF PSYCHOLOGY

St. John (1 John, 5.18) and other passages, assessed different degrees of gravity to different faults. Tertullion, of the second century, was the first to distinguish between venial and deadly sins.

The seven sins. Literature bears abundant testimony to the wide acceptance of this catalogue of vices. Chaucer, Dante, William Dunbar, and other well-known writers, have each made specific reference to them. The order in which these vices are classified varies with many authorities, but by consensus of opinion they may be placed in the following order : (1) Pride, (2) Covetousness, (3) Luxury, (4) Envy, (5) Appetite (Gluttony), (6) Anger, (7) Sloth (Laziness).

The tree with many Branches. PRIDE. In all classifications of the deadly sins, pride has been given the first place. Augustine calls it the root of all sin; Thomas Aquinas says that it is an inordinate desire for our own excellence, whereby a man is not subject even to God; Dante describes it as the devil's darling sin; and John Ruskin says it is at the bottom of all great mistakes.

There is, however, a vast distinction between self-respecting pride and foolish pride. A man should hold himself in reasonable esteem, and maintain at all times and in all circumstances a degree of dignity—even though for so doing he may be accused of haughtiness or sanctimoniousness.

It is necessary to distinguish between "Pride" and certain other failings akin to it, such as "Vanity," which seeks the approbation of others, while Pride seeks its own approval, and may be too proud to be vain. "Conceit" is the superlative degree of self-satisfaction; "Egotism" is an overweening self-consciousness; and "Arrogance" is a display of self-presumption. "Falsehood" lies at the root of all sinful pride because it claims a merit not possessed, over-estimates what merit there is, and under-estimates the merits of other. Pride defies

THE SEVEN DEADLY SINS

every law but its own; it is indifferent to the opinion of others, and, as John Stuart Mills says, even to the suffering of others, and in the last resort opposes the will of God.

There are various kinds of pride, but the following three-fold division may be taken as representative, *The Threefold Division of Pride.*

(1) Face Pride, which manifests itself in personal looks, worldly possessions, social standing, and all natural and material gifts. This pride is superficial, and is often visited by the decay of beauty, the loss of fortune and the ruin of our prestige. (2) Race pride, which comprises pride of birth, ancestry and country. The infinite number of crimes and miseries that such a pride may bring may be readily conjured up. (3) Grace Pride, or the pride of learning and virtue and all mental and spiritual endowments. Of spiritual pride Thomas Aquinas says it is the most difficult to avoid because it takes occasion from our very virtues, so that some people are proud of their humility, and "proud that they are not proud."

The remedy for pride lies in the contemplation of examples of humility. In the company of the greatest and best, we are reminded of the smallness of our accomplishments and the insufficiency of our talents. Pride rejoices and thrives in an atmosphere of isolation, so that it can be best corrected by associating with those who are wiser and humbler than ourselves.

COVETOUSNESS. Dante describes covetousness as "the inveterate wolf." It is a desire for something which we have not got. It is distinct from "avarice," which includes the getting and keeping of wealth, while covetousness consists in the eager desire. It may take several forms, but we usually think of it in relation to money or property. "The love of money is the root of all evil" and it is the mother of innumerable and cruel crimes. Did not Judas betray his Master for thirty pieces of silver? It has been the incentive to men to adulterate their goods, to lie, to steal, and to *The Instinct "to possess."*

ENCYCLOPEDIA OF PSYCHOLOGY

gamble. It is not confined to the rich, but to all who would become rich. When Macbeth was inflamed with the desire to wear King Duncan's crown, the peace of his own heart was for ever banished—for that invariably happens the moment an unlawful wish possesses the brain. In such cases, the infinite resources of man are drawn upon for illegitimate, rather than legitimate, purposes.

Covetousness has a wider significance than money and property : the tenth commandment forbids it in respect of all things that belong to another. Covetousness disturbs the true social basis, and vitiates understanding between men and nations.

In every country restraints are put upon covetousness. It is a crime to steal, to use false weights, to adulterate goods, etc. Laws are also in operation to enforce parents to support their children, and children their aged parents. Socialism is a protest against cut throat prices, excessive hours of labour, bad conditions of service, and shameful housing of the poor, all of which arise to a large extent from the sin of covetousness.

Some men to escape from this temptation, have taken upon themselves vows of poverty, as for example the Dominicans and Franciscans, but such orders are only for the few.

St. Paul has an excellent cure, namely, "to covet earnestly the best gifts." It is commendable to strive after the graces and virtues of our neighbour, for thereby you enrich yourself without impoverishing him.

The vital thing to remember is that wealth is not an end in itself, but a means, and that we do not own things for our own pleasure and glory. One of the great words in our language, which is destined to become greater is "stewardship."

The Cloak of Sin. LUXURY. This title includes sensuality, licentiousness, lust or impurity, and everything which is a violation of the seventh commandment. Sex attraction which is

THE SEVEN DEADLY SINS

treated elsewhere under that heading is inextricably woven into human nature. One of the holiest and most beautiful of our endowments, it will, if uncontrolled, disfigure the whole landscape of life, even as a river bursting its banks becomes a devastating flood, instead of a beneficent agent of life.

The origins of this sin begin further back than we can trace. It becomes a part of our mental content before we are aware of its existence, and the uncontrolled mind easily delights in illicit conversation, prurient literature, and suggestive pictures. From this comes action, and the tragedy of this sin is that it involves more than one person.

So grave and heinous is this sin that nature has imposed severe penalties upon transgressors, descending often to future generations, while society in many instances inflicts the punishment of ostracism.

The protection and education of parents and guardians are the most powerful and successful remedies for this sin. In the fostering of habits of truth, honour and self-control, an environment is created that will serve as a permanent safe-guard through life. Reluctance to broach this delicate subject is not justifiable for it means the exposure of innocent minds to dangers they might easily avoid. The cultivation of healthy pastimes, open air and absolute cleanliness of body are vital factors in the resistance of this temptation. Likewise the occupation of the mind with pure literature, and the pursuit of some congenial hobby, and the development of a talent will prove a safe-guard. Next to these are the efforts which communities can make in the supply of better houses, higher wages for women, more facilities for recreation and playing fields for children and young men and women, and the promotion of temperance. Impurity breeds in darkness and idleness. Light, labour, and joy are the native elements of a pure life.

The Sin and its Remedy.

ENCYCLOPEDIA OF PSYCHOLOGY

The white Slave Traffic.

This subject is of international importance, and it is a hopeful sign that the League of Nations has taken it up seriously. The efforts of one country are often neutralized by the libertine conditions in another, but united action by the various countries against a common vice, was never in such a promising state. The prostitute, the brothel keeper and the procurer finding their nefarious work impossible in one land, will not be so easily able to emigrate to another, and the value of human life will be so enhanced everywhere that the using of other persons as a means of selfish pleasure or profit will be made almost impossible.

The Greeneyed Monster.

ENVY. Envy is grief at another's good, whereby we grudge a man his promotion, success, fame, wealth, praise, etc. Envy is akin to "jealousy"—both are selfish and malevolent, and seek the downfall of the other person. Envy is conscious of inferiority, whereas jealousy considers what is due to oneself.

Envy is not to be confused with "emulation," which is also excited by another's success, for emulation is praiseworthy. Envy produces malice, but emulation inspires imitation, which is the sincerest form of flattery. By envy we are actuated by hatred; by emulation we are stimulated by approval. Nor must we confuse it with "nemesis," which is the title given to that legitimate grief we experience at the success of bad persons. It is a calamity to see unscrupulous people gaining power in families, councils and nations. It cannot be wrong to rejoice over the fall of a tyrant.

The Offsprings of Envy.

Envy is far-reaching in its effects, and is the hidden cause of numerous crimes and weaknesses of character. It blights conversation, creating gossips and slanderers. It corrupts good manners—an envious person is almost invariably rude, he will seek through every means in his power to humiliate his victim, both directly and through

THE SEVEN DEADLY SINS

his children and friends. It despises virtue itself, an envious person will not only disparage his enemy, but also his virtues.

“ For envy withers at another’s joy,
and hates the excellence it cannot reach. ”

Thomson’s Seasons.

Chaucer and Dante agree in offering Love as the only remedy for envy. That also is the cure of St. Paul, who said “ Love envieth not. ” Envy is a sign not only of inefficiency, but of deficiency. It advertises a man’s inability to appreciate virtue, except it be in himself. Virtue is virtue no matter where it appears, and the loving eye can rejoice therein, believing like Paul, that another man’s good enriches himself. *“ Love Envieth Not. ”*

APPETITE. The two physical appetites of human life are Hunger and Thirst, but excessive indulgence in either lead men into deadly sin, because nearly all sin is just excess, an inability to draw the line at the right place. Gluttony is bestial, and much sickness and disease arise from overfeeding. Not only is the body injured, but the mind also is impaired, and falls into a lethargic state. Intemperance and drunkenness are still more deadily in their effects, depriving a man of self-control. In his intoxication, he loses his temper, the finer graces, and often chastity. Judges testify that nine-tenths of the crimes of life are traceable to strong drink. This sin creates social problems such as poverty, neglected children and illicit trading. *Food and Drink.*

As to the cure of these evils, the Law can do much, but the only really effective law is that imposed by man himself. No remedy is easy to a man who has already lost control, and the first step is to realise the need for desperate effort, and the summoning of all possible strength into one great resolution. Regularity of general habits will aid a man in this direction, for the battle must be fought along an extended front. The intensity of the *How to Avoid Excess.*

ENCYCLOPEDIA OF PSYCHOLOGY

fight will extend over a period of six or seven weeks, during which the struggle of appetite for mastery will be fierce. The time of rising in the morning, and of retiral at night, the observance of fixed hours for meals, the regulation of diet, and abstinence of small refreshments between times are of considerable importance. Different natures require different treatment, and for some the adoption of vegetarian principles will be found helpful. Fasting is recommended in many quarters, and has been proved an excellent influence for bringing the body into subjection, and clarifying the mind. The choice of foods and drinks is one of the vital necessities, for while some stimulate our appetite for more, others satisfy it with less, and break the force of the pangs of hunger and thirst. Much of this sin is committed in the name of hospitality, and a fear of being thought mean, but the practice of "treating" must be abolished by those who would keep themselves free from temptation.

*The Crimson
Flame.*

ANGER. There are two kinds of anger--righteous indignation and reasonless anger. Placidity is an excellent temper in many respects, but there are times when placidity is weakness. A man must judge whether he ought to leave his peaceful isolation and throw himself into the arena of strife. Christ, St. Paul and others have on occasion displayed "divine anger."

There is, however, an anger which injures body, mind and soul. Aristotle says that anger is the boiling of the blood out of the heart, and the organs of the body become intensely active. Respiration is quickened, nostrils are dilated, the action of the heart is accelerated, the face coloured, the voice waxes louder and becomes harsh and discordant. In that species of anger called "rage" there is wild striking out, vehement and uncontrolled, so that, as Horace says, "Anger is a brief madness." The various developments of unchecked anger are retaliation, revenge and vindictiveness. Beginning as a ravaging fever, it ends in chronic poison.

THE SEVEN DEADLY SINS

Anger is a fruitful cause of other sins, as for example, *The Fruits of* foul language, untruthfulness and violence. When a man *Anger.* loses control of his temper he is in danger of losing control of his mind, his tongue and his hands, for he is tempted in his passion to exaggerate, to swear and to smite. Through anger friendships are broken, business or work is lost, opposition is increased, happiness is squandered, life is embittered, and these experiences enrage the soul still more, so that peace cannot find congenial soil in which to grow. As anger is often a sudden temptation, and little can be done while the passion sweeps its course, the cure must be preventive rather than corrective. Bad temper is not incurable. Hot-headedness will yield to treatment.

The avoidance of foods, drinks and other occasions of *The Cure.* anger must be cut off. As ill-nature often arises from a state of disorder in the body, the body should be kept fit, and while it is unfit one should be on his guard all the more.

Another part of the cure comes in prompt confession of the outburst immediately after the storm has abated. "Let not the sun go down on your wrath." Continuance of anger is worse than the outbreak. Patricius was angry with John, and the latter sent word in the evening saying : "Sir, the sun is set," and Patricius put away his anger for ever. It is a difficult example to follow, but a deepseated disease demands drastic treatment. People who can confess, will learn not to offend.

SLOTH. Sloth or "accidia" as it was called in mediæval *Idleness.* times means spiritual and mental torpor. Chaucer describes it as a "rotten hearted sin, against which man should exercise himself to do good works." It was the besetting temptation of the monastery, and is also associated with sadness, for when we are sad we are more inclined to relax our efforts. Busy people also, following the pursuits they are fond of, excuse themselves for want of diligence

ENCYCLOPEDIA OF PSYCHOLOGY

towards the higher things of life. Mental sloth, and spiritual torpor is indulged in on the plea that they have not time to read and pray, whereas if they esteemed these latter things as well as their business, they would find the time to cultivate them.

"Satan Finds Evil for Idle Hands to do." Sloth is the mother of many sins. People who live indolent lives either physically or spiritually, develop an ill-kept garden. It breeds regret, remorse, envy, and peevishness. At the end of life, they feel a bitterness of soul because they have achieved so little and others so much.

Sloth is a serious temptation to rich people, who do not need to earn their living, and who imagine that their day is well spent, though it has been filled only with the arrangement of table flowers, or a few social calls.

Creation is based on work. A healthy normal life craves for work. The place of the drone is outside the hive. "It is a shame to look on the holy sun, to have the benefit of his blest beams, and live in idleness" (Cymbeline 4. 4).

Over-eating and drinking and irregular habits encourage sloth. Prolonged periods of work too, weaken the body, and drain away reserve forces, and ultimately disorganise the physical powers. Climatic conditions, such as intense heat, low-lying ground giving rise to damp heat, tend to produce a slothful condition.

Life is a science, and those who will study it as such will appreciate that not only the great, but the small things count in the solution of the problem. In the divine fabric of life, there is nothing negligible, everything is related to everything else. Perfection of the parts means perfection of the whole.

G. H. Cameron.

INTROSPECTION

BY PROFESSOR JOHN LAIRD, M. A.

PROFESSOR JOHN LAIRD, M. A.

Regius Prof. Moral Philosophy, University of Aberdeen. Formerly Prof. University of Halifax, N.S., and Queen's University Belfast, N. Ireland. Mill's Lecturer, University of California. Author of works on Psychology.

INTROSPECTION

BY PROFESSOR JOHN LAIRD, M. A.

EDITORIAL NOTE. For some time past, psychologists have been divided into two schools of thought, those who advocated introspection or self-examination and those in favour of Behaviourism. In this article the author endeavours to show what are the strong, and what are the weak points in each theory. From his critical investigation it will be seen that the claims of those who advocate the former cannot be ignored. The value of introspection is set forth in a manner which is both convincing and informative, and the writer has painstakingly indicated the manner in which self-examination may be most usefully undertaken. To those who are uncertain in regard to their qualities and characteristics, there is in this contribution much that cannot fail to be of positive service. Behaviourism assuredly has its place; but so also has the older method of introspection.

IT is the fashion of the day, in certain quarters, to disparage introspection or even to renounce it altogether. The theory called Behaviourism is the head-quarters of this revolt, for it preaches, in and out of season, the necessity of emancipating ourselves from the antiquated methods of the older introspective psychology. The only way of learning what we are, according to this new doctrine, is to have our actions measured in a laboratory with all the accuracy that modern instruments have made possible. Self-observation and self-examination, we are told, are definitely pre-scientific. This challenge on the part of the Behaviourists is not to be taken lightly. Introspection must at least be supplemented by other psychological methods and it is probable that trained psychologists, with accurate instruments and delicate technique, may be able to tell us much more about memory, fatigue, habit, persistence, the effects of alcohol upon efficiency or the testing of intelligence, than we ourselves can learn by any amount of inward looking. Nevertheless, and from the broadest standpoint, it seems manifest that the older psychology was right in principle

*Old and New
Theories Con-
trasted.*

ENCYCLOPEDIA OF PSYCHOLOGY

when it maintained that our knowledge of the human mind, so far from being able to dispense with introspection, is in reality based upon that exercise. In the long run our knowledge of human nature, of the thoughts, fears and delights that crowd our waking hours, of the nature of ideas and of the value of ideals, is necessarily an extension of our own personal experience. Everything we learn at second hand, from hearsay or from conjecture, logically depends upon first-hand knowledge. The only minds with which we have first-hand acquaintance are our own; and our knowledge of our own minds depends upon introspection in the end. We can measure fatigue by diminution of output, mistakes in the workshop or the like, but this will not tell us at first hand what the experience of weariness really is—how it *feels* to be tired. The dentist who perceives his victim's grimaces does not feel the victim's pains, and if he were a trained psychologist, measuring heart-beats and blood pressure with the most finicking accuracy, he still would not have the first-hand experience in question. He would only have it when he became, not a dentist, but a sufferer.

What is Introspection?

Keeping these points in mind, therefore, I propose, *firstly*, to treat of the nature of introspection, *secondly*, of its difficulties and its dangers, *thirdly*, of its signal importance and its manifold utility.

1. Literally, introspection means "inward looking"—the faculty of observing or inspecting one's own individual ego. This literal meaning is perhaps somewhat crude or even dubious, since introspection is not strictly speaking a sixth or additional sense, and when Locke says "Though it be not sense yet it is very like it" certain of his critics find more of dissimilarity than of resemblance. In this respect, the older term of *reflexion* is probably simpler and more accurate. The mind turns back upon itself; becomes its own mirror; clarifies itself by a definite act of attention. Accordingly this *reflexion*—the term is

INTROSPECTION

still in common use in France—is the capacity we have now to investigate. It may be defined, with Locke, as “that notice which the mind takes of its own operations” and must be taken to include, not self-observation only, or the fleeting glimpses we may obtain of our thoughts on the wing of our passions in their course, but also the wider field which we describe as self-examination. This attention to ourselves may have certain peculiar features. It may even be true that all introspection is really a kind of memory or retrospection. Despite its peculiarities, however, it certainly exists.

Indeed, it would seem correct to say that a certain degree of introspection is invariably present in waking life. *Consciousness* is not mere awareness, but a thinking *together*; and in all our *consciousness* there seems to be a certain apprehension of ourselves, our attitude, and point of view, as well as of the things or ideas we have before our minds. We cannot be wholly inattentive to ourselves if we are attentive at all; and express, deliberate, or cultivated introspection is only a refinement and prolongation of what we always and inevitably do when we are thinking, and, indeed, when we are awake.

2. In its essence, therefore, introspection is something entirely familiar and, in essence, inevitable. We have no business to infer from this circumstance, however, that fine or accurate introspection is either easy or usual. On the contrary, we are usually told that subtle and profound introspection is the rarest of human gifts. The “*vie intime*” is just what most of us find hardest to describe, and if we tried to match ourselves with Amiel, Pascal or Henry James we should fail most ludicrously. If the examined life, as Socrates held, is alone worth living, it is also the hardest to live.

These statements concerning the difficulty of really *Within the* subtle introspection are probably accurate. The best *reach of all*.

ENCYCLOPEDIA OF PSYCHOLOGY

introspection needs genius, and so is beyond the reach of most of us. Nevertheless, a serviceable degree of efficiency in introspection seems to be within the grasp of all. It is the same here as in other cases in which genius reaches the mountain-tops while the mass of mankind has to toil on the plains. The differential calculus is for the few, but Arithmetic is for the many, and we need not refuse to count because the higher mathematics are beyond us. It is salutary to appreciate the difficulties of subtle introspection, since otherwise, thinking the thing to be easy, we may not improve in it at all; but there is no sufficient reason for abandoning the effort in despair. "Most people" Nietzsche tells us "during their whole lives do nothing for their own ego but only for the phantom of their ego that other people talk about." This is the pressing danger that besets us all. We never face up to ourselves squarely; never examine ourselves with candour and resolution. Expecting a conventional picture, we see nothing else; and we see the world in blinkers because we see ourselves in blinkers. He who would learn much from himself must first unlearn a great deal that others have told him to look for, and introspection is difficult just because unlearning is always more difficult than learning. To suppose, however, that it is impossible for most people thus to "learn by unlearning" is just to suppose that there is no health in the mass of mankind.

The difficulties of introspection, then, although considerable, are not invincible. The alleged dangers of the process, on the other hand, appear to depend, in the main, upon simple misapprehension. Introspection, we are sometimes told, is a solitary, morose, brooding, anti-social exercise, a morbid introversion on the part of people who should be up and doing, something which in extreme cases poisons the springs of resolution with the pale toxin of thought and feeds on ghosts in place of healthy nutriment. This kind of degenerate over-scrupulousness and excessive preoccupation with one's

INTROSPECTION

private personality may undoubtedly occur, just as any other department of knowledge or of rational enquiry may be perverted. But *abusus non tollit usum*. It would be foolish to decline to study history altogether simply because certain so-called historians spend their pains upon what is really cynical gossip, poking and prodding among dead frailties that are best forgotten; and the same is true of our study of ourselves. We do not really study ourselves apart from others. On the contrary, since we are social creatures, playing our little but necessary parts in a human community, it is but right that we should see ourselves in this matter as we *are*, and if our self-reflexions are so unproportioned as to concentrate upon that in us which is bitter and ugly, we should look to wider and saner self-reflexion to correct the fault and to lead us to proportion and centrality. Yet if we *are* sick, is it not better that we should understand our sickness? "Let us not seek our evil out of us," said the wise Montaigne, "It is within us. It is rooted in our entrails. And only because we perceive not we are sick, makes our recovery to prove more difficult. If we begin not betimes to cure ourselves, when shall we provide for so many sores, for so many evils?"

3. Knowledge may not be omnipotent, but there is no human power that can be compared with it; and what is true of knowledge in general, is also true of self-knowledge in particular. During the last three centuries our knowledge of the physical world has advanced with enormous celerity while our knowledge of ourselves (and through this self-knowledge, our knowledge of our fellow men) has grown, in comparison, slowly and with faltering, if indeed it has grown at all. The machinery of our own contriving seems to be whirling us along, and we have learnt to destroy life so well that it seems doubtful whether we shall have time to learn how to save it. Nothing but self-knowledge can rescue humanity, and if our argument has been sound, self-knowledge of this salutary kind is

ENCYCLOPEDIA OF PSYCHOLOGY

based, in its essence, upon self-observation and the examined life. Socrates, who taught the Greeks, should be our teacher too.

This Socratic ideal has a negative as well as a positive side, and it is hard to tell which is the more important. As is well known, Socrates, while he made the maxim "Know thyself" the corner-stone of his teaching, also professed with characteristic under-statement, that he was wiser than all other Athenians precisely because, unlike them, he knew that he knew nothing. As Milton said : —

"The first and wisest of them all professed
To know this only that he nothing knew."

Such ignorance, if it remains mere ignorance, has of course but a negative virtue. It should save us from shams and from pretence, than which there is nothing more dangerous. It should save us also from everything that is based upon shams, that is to say, from nine-tenths of our present discontents. It would not however replace these mischievous fictions by anything positively better since it would not replace them by anything positive at all. Accordingly we have to interpret the Socratic understatement (or irony) in the spirit in which the wisest of his hearers understood it. The readiness to unlearn our mistakes, the avoidance of rash and intemperate dogmatism, the need for patience when assurance is so easy and certainty so hard to attain—these are the fruits of refusing to build upon pretence, and of renouncing the hope of getting wise quickly. There will never be light in our minds until these cobwebs are swept away.

On the positive side, however, the message of Socrates is no less striking, and this positive side is at least as appropriate to the conditions of the present age. In Socrates' view, this reasoned and candid examination of ourselves was the supreme condition of spiritual health, the way in which a man had to tend or care for his soul.

INTROSPECTION

For him the thinking part of us was the governing and constitutive part. Its function is to think, and it is healthy, useful, and for that matter successful, precisely in proportion as it performs its function well. The health of the thinking principle within us is, in other words, the same thing as sanity; and sanity is of all goods the first and chief. In short, by choosing the highest ground Socrates also chose the firmest, and there is no psychology more practical than his. We have to know ourselves precisely because self-knowledge is the condition of sanity, stability and health in a thinking creature, and we may not slacken in the effort except at the price of mental flabbiness and spiritual decay. Since the task is hard, we need not expect rapid results, and since communal advance depends upon the self-knowledge of each, we need not expect our own improvement to be of greater moment than our own tiny place in the social whole. We cannot be more than ourselves but we may keep our minds sane and sweet; and although nothing human is infallible, there is no other or easier way to attain genuine efficiency, or true content, than the way of the examined life.

John Rawls

MOTTOES and PROVERBS

The greatest homage we can pay to truth is to
use it.

EMERSON.



The lie of an action is greater than the lie of a
word.

F. M. CRAWFORD.



Great truths are generally bought, not found
by chance.

MILTON.



Its a mighty uplifting force which compels atten-
tion by its sincerity.

T. W. FLOOD.



One false note destroys the chime.

E. GARNETT.



A healthy definite purpose is a remedy for a
thousand ills.

O. S. MARDEN.



It is the surmounting of difficulties, that makes
heroes.

KOSSUTH.



You cannot build a reputation on the things you
are going to do.

HABIT, CONSCIOUS AND UNCONSCIOUS

BY PROF. D.F. FRASER-HARRIS, M. D., B. SC. (LONDON)
D. SC., F.R.S.E.



PROFESSOR D. F. FRASER-HARRIS

M.B., C.M. (Glasgow), M.D. (Glasgow), B.Sc. (London), D.Sc. (Birmingham) F.R.S.E., F.R.S.C., L.M.C.C. Assistant to Professor of Physiology, Glasgow University; Lecturer on Physiology, University of St. Andrews; Lecturer on Physiology, University of Birmingham. Professor of Physiology, Dalhousie University, Halifax, Nova Scotia. Representative of University on Medical Council of Canada. Armistead Lecturer, Dundee; Thomson Lecturer, Aberdeen. Special Lecturer, Queen's University Kingston, Canada. Special Lecturer, Academy of Medicine, Toronto, Canada. Past President, Scottish Microscopical Society. Past Pres. Nova Scotia Institute of Science. Past Pres. Nova Scotia Medical Society. Author of "The functional inertia of living matter," "Nerves," "Life and Science," Editor of "Modern Health Series." Contributor to many important technical and scientific journals interested in Physiology and Psychology.

HABIT, CONSCIOUS AND UNCONSCIOUS

BY PROF. D.F. FRASER-HARRIS, M. D., B. SC. (LONDON)
D. Sc., F.R.S.E.

EDITORIAL NOTE. Professor Fraser-Harris is a well-known figure in the scientific world, and his wonderful theory relating to the inertia and momentum of all living matter, has earned him the respect of his scientific contemporaries. The far-reaching effects of this theory cannot be estimated, and it is best expressed in Professor Fraser-Harris's own words : "By *inertia* is understood that property of matter whereby it tends to remain in its state of rest or of uniform motion in a straight line, except in so far as it is impelled by outside forces to change that state." "Living matter possesses a property or tendency to repeat or continue to do what has been once acquired or done—this has been named *Functional Momentum*."

In the following article Professor Fraser-Harris explains his theory fully, taking his examples from Nature and the Science of Physiology. He proves with Henry Drummond, that physical laws operate in the spiritual world, and discusses both the individual and the race, in the light of his theory—quoting other eminent authorities to substantiate the thesis.

This article should be extremely valuable, in so far as it enables the layman to understand a difficult scientific theory, and to have a clearer idea of the very close relationship which exists between Matter and Spirit.

A VERY superficial acquaintance with the behaviour *What is Habit ?*
of man and the lower animals convinces us that
what we call habit enters very largely into their
conduct. "A creature of habit" is a familiar and perfectly
intelligible expression.

Like so many words in our language, "habit" has a wide and not quite scientifically defined meaning. For one thing, it is used by men of Science in a rather more restricted sense than by other people. But one notion is common to all usages of it, namely, that something recurs, or is done repeatedly in the same manner. This something

ENCYCLOPEDIA OF PSYCHOLOGY

that is repeated—the repetition—is the characteristic of habit.

Our mental life may be viewed under two great aspects, that of receiving impressions, and that of retaining and reproducing them. We learn, and we execute; we may live to learn, but we certainly learn in order to live rightly. Persistence of the acquisition, as well as the repetition of it, is bound up with our notion of habit. Something persists—a tendency to think or act—and the outcome is a repetition of the thought or action. No one can doubt that this retentive and repetitive mental faculty is causally related to some underlying physiological condition of the central nervous system. A habit is not set up until after a certain number of repetitions have occurred; and these repetitions occur because an underlying physiological process keeps recurring.

Perfect knowledge is Unconscious.

We certainly must not limit the implication of habit to the sphere of consciousness, for, as is well-known, the element of consciousness tends to vanish from actions according as they are the more frequently and the more perfectly repeated. In a sense, all mental activities tend to become habitual, easier, and less conscious, the oftener they are performed. Educationists rightly lay much stress on the formation of habits because they know the value to character-building of persuading the youth to act in such a manner that the doing of a worthy act shall become habitual. As psychologists, they firmly believe in the truth of the old adage, "Train up a child in the way he should go, and when he is old he will not depart therefrom."

I have now for a long time regarded habit as but one case of what I ventured to call "psychic inertia." It seemed to me that, just as there was a protoplasmic functional inertia and momentum, so there was a psychic. This thesis must now be developed.

HABIT, CONSCIOUS AND UNCONSCIOUS

In the world with which Physics deals, by *inertia* is “*Inertia*” The understood that property of matter whereby it tends to *Primary Prop-* remain in its state of rest or of uniform motion in a *erty of Matter.* straight line, except in so far as it is impelled by outside forces to change that state. This property of matter is absolutely primary or fundamental; all other properties are secondary in comparison with it.

But we should note that it is expressed in two perfectly *Its two Modes* different modes, namely, by matter at rest remaining at *of Expression.* rest, and by matter in motion remaining in motion. These two expressions of inertia we call “the inertia of rest” and “momentum,” respectively. Now in 1900¹ I contended that living matter or protoplasm (bioplasm) possessed a property of *functional* inertia the physiological counterpart of affectability, its other functional property. It was contended that living matter possessed simultaneously the two primary properties of (A) affectability or the power of responding to a stimulus, and (B) non-affectability called also physiological insusceptibility (functional inertia).

The precise physiological behaviour or condition of the protoplasm as regards the environment at any one moment depends on the relative predominance of its affectability and of its functional inertia.

Affectability (formerly called “irritability”) is that property of protoplasm in virtue of which the living matter responds to a stimulus. Functional inertia is that property of protoplasm whereby the living matter, having received a stimulus, continues to remain in the functional *status quo ante*.

Two cases evidently arise : If the protoplasm is (A) *Functional* inactive (at rest) at the time that it receives the stimulus, *Inertia and how* then in virtue of its functional inertia (if predominant) it *it Works.* tends to remain inactive; but if it is (B) active, when it receives a stimulus tending to arrest that action, then in virtue of its functional inertia the protoplasm maintains

1. *British Medical Journal*, Sept. 1900.

ENCYCLOPEDIA OF PSYCHOLOGY

its *status quo ante*, in this case, activity. This latter case is called functional momentum. Thus activity as well as inactivity may be an expression of functional inertia. It was this point that earlier critics failed to grasp. What occurs depends on what was the *status quo ante*. Take the case of the massive gate on its hinges. However well oiled these hinges are, if one gives the great gate a push, there will be a certain time lost before one manages to get the gate to begin to swing. This lost time is due to the inertia of the mass of the gate which tends to maintain the gate in its state of rest. In the case of living matter this corresponds to the "latent period" or time occupied by the living matter before it responds to the stimulus. In some kinds of protoplasm, for instance non-striated muscle, this latent period is relatively quite a long time. The expression, then, of the functional inertia here is inactivity.

Let us take the concrete case of the beating heart and the application to it of the familiar inhibitory stimulus—which reaches it through the Vagus Nerve. Suppose the heart is beating normally and we apply a strong inhibitory stimulus to it, the heart may take one or two beats before it stops; this period of activity is an expression of the functional inertia or physiological insusceptibility of the protoplasm of the heart. (A. B. in Fig. 1.)

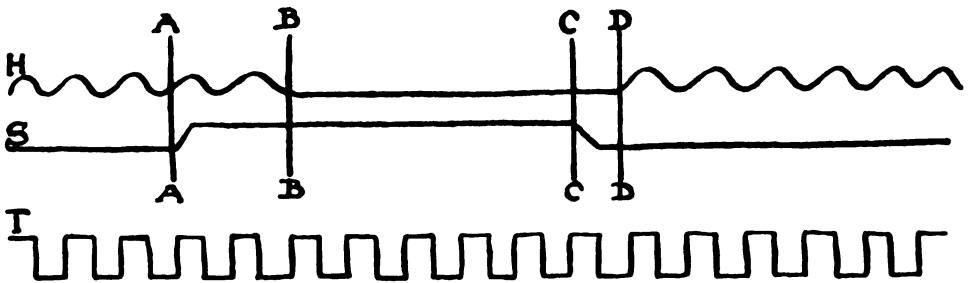


FIG. 1. *First Line* : H, tracing of action of frog's heart.—*Second Line* : S, record of inhibitory stimulus applied at A and removed at C.—*Third Line* : T, Record of time in seconds.

A. Moment of application of inhibitory stimulus.—AB. Time of expression of functional inertia.—CD. Time of expression of functional momentum.

HABIT, CONSCIOUS AND UNCONSCIOUS

Returning now to our heavy gate which we are still pushing, let us suddenly cease to push it; we know very well that it will continue to swing through a considerable arc before it comes to rest.

The behaviour of the beating heart is analogous. At the moment C in Fig. 1 the inhibitory stimulus is withdrawn, but the heart does not at once resume beating, on the contrary, there is a period CD of post-stimulant inactivity (inhibition) during which the organ remains at rest; this is the expression of its functional momentum. Here it should be noted that inactivity is the expression of the physiological momentum, because inactivity was the functional *status quo ante*. *The action of the Heart.*

Let us now study the behaviour of the heart during a single cycle in which its systole and diastole are recurring spontaneously. If we apply an ordinary stimulus of, say, a contact to the heart-muscle at an instant during the earlier part of the systole, the stimulus is entirely neglected and the "beat" is proceeded with as though no stimulus had been received; no extra-systole is produced. Here functional inertia is at a maximum.

On the other hand, when we give the stimulus during diastole, a beat is at once produced; affectability is at a maximum. Therefore, during the spontaneous cycle of the heart-beat, the two properties are varying relatively to each other, affectability pre-dominating in the diastole, functional inertia during the systole.

This may be made diagrammatic in Fig. 2 when the wedge ABC represents affectability and the wedge ADC, Functional inertia.

The manifestation of vitality at any one moment may be regarded as the resultant of the two co-existing but physiologically opposite propensities or capabilities of the living matter, the degree of whose relative intensities conditions

ENCYCLOPEDIA OF PSYCHOLOGY

the character of the behaviour of the living matter at the moment—response, if affectability be the pre-dominant condition; non response, if it be functional inertia.

Inertia and Momentum. Their Relation to Habit.

Another expression of functional inertia is the existence of upper limits to the extent or intensity of the vital activity. There are limits set beyond which the various

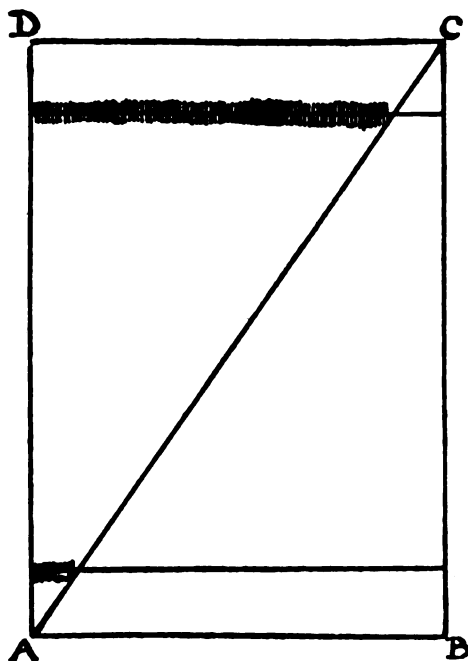


FIG. 2.

vital rhythms, heart-beat, breathing etc., cannot be forced. We may have said enough then, to understand the relationship of habit to functional inertia, for it is evident that affectability underlies the acquiring of a habit, whereas functional momentum underlies its establishment and perpetuation. We find "habit" as an expression of functional momentum low down in the scale of living beings, so low as the unconscious plants. Thus when high-level trees are

transplanted to the plains, they continue to shed their leaves at the time which *was* appropriate to their native alpine climate.

Professor R.A. Robertson of St. Andrews University wrote, "the seasonal periodicity is exhibited by deciduous trees when removed to countries where the vegetation is evergreen." It is well-known to botanists that the opening and closing of flowers—a rhythmic phenomenon

HABIT, CONSCIOUS AND UNCONSCIOUS

related to the alternation of day and night—is persisted in for some days after the plants have been kept in continuous darkness. In other words, the plants have acquired a diurnal *habit* of opening and closing; and this habit, by functional momentum of the plant protoplasm, continues to be exhibited when the environment is no longer appropriate.

The late Professor Gamble, F.R.S., described a similar habit amongst animals so low as prawns. He drew attention to certain prawns which change their colour to a blue during the night; if however, these are kept in continuous light, they still continue to change their colour in accordance with the time-relations of their previous existence. By functional momentum their rhythmic behaviour has become a habit. We may take one more example of unconscious or cellular “habit” in the overproduction of anti-bodies after the poison of some specific infection has all been neutralised. It is well-known to pathologists that the cells in question produce a great excess of the anti-toxin, a phenomenon called “Weigert’s Law.” At an early date I pointed to this as an example of cellular functional momentum; and the eminent pathologist, the late Professor Adami, who adopted these views as early as 1901, gave this excess production of anti-bodies as an example of protoplasmic momentum. Here we have the functional momentum of living cells expressed as a habit or as post-stimulant activity. *Further Examples of Inertia and Momentum.*

Enough has, then, perhaps been said to show that habit has an organic basis and that it is an expression of physiological or functional momentum.

We must now advance to the important thesis that, just as there is an unconscious protoplasmic inertia, so there is a conscious or psychic inertia. Our first examples shall be in the realm of the senses, that fundamental aspect of consciousness.

ENCYCLOPEDIA OF PSYCHOLOGY

"Inertia" is a property of our sense organs" wrote Professor MacKean Cattell, the Editor of "The Scientific Monthly." "The molecules of the cells are only set in motion after they have been worked upon by a stimulus of a certain strength for a certain time; the motion continues after the stimulus ceases." Here both aspects are recognised, psychic inertia as latent period in the development of a sensation, and the "after-sensation," as it is called, expressing psychic momentum.

Professor Sherrington, F.R.S. writing in "The Text-book of Physiology by British authors" in 1900 said : "The physiological apparatus for cutaneous pain takes... a long time to get into movement, and when once moved takes... a long time to return to equilibrium." In the same treatise he used the word "inertia" thus : "The inertia of the pain apparatus and the inertia of the organs for pain seem particularly great."

But psychic momentum had been recognized so long ago as by Hobbes, when he wrote, "Like water troubled, an organ of sense will remain in motion after the removal of the exciting agent."

This psychic momentum of sensation is, of course, what underlies the illusion of movement in the kinematograph. If each impression vanished instantly, there could be no fusion of effects; any given image outlives its stimulus in virtue of psychic momentum and fusing with the next oncoming image, produces the desired illusion of continuous action.

The Principle applied to the nervous System. Professor Sherrington in his address as President of the British Association in 1922 was constrained to use both the terms "inertia" and "momentum," when dealing with the nervous system, that system which is the physical basis of psychic activity. He said : "How should inertia and momentum affect non-material reactions? Quick though nervous reactions are, there is always an easily

HABIT, CONSCIOUS AND UNCONSCIOUS

observed delay between the delivery of stimulus and the appearance of the nervous end-effect, and there is always that character that a reaction once set in motion does not cease very promptly. Just the same order of lay and over-run, of want of dead-beat character, is met in sense reactions. The sensation outlives the light which evoked it, and the stronger the reaction the longer the sensation persists. Similarly the reflex after-discharge persists after the stimulus is withdrawn, and subsides more slowly the stronger the reaction. The times are both of the same order." (*Nature*. Sept. 9, 1922, p. 349.)

This is an exceedingly important passage, for few writers on the nervous system have a more intimate first-hand knowledge of its workings than Professor Sherrington, it is significant that he uses both the conceptions of inertia and momentum in describing the functional activities of that system.

Passing onwards from the sphere of sensations to the higher mental functions we encounter psychic inertia and momentum in relation to habit. No mental state can be devoid of some inertia any more that it can have arisen without some underlying affectability. I emphasized the inertia of the mind as early as 1900; but when in 1903 I came across a lecture delivered by Faraday in 1818. I felt that, intellectually speaking, I was in good company. Faraday thus expressed himself: "Whatever is in motion is by it (inertia) retained in motion, and whatever is at rest remains at rest under its sway. It opposes every new influence and *strengthens every old one*." Is there nothing in the human mind which seems analogous to this power? Is there no spiritual effect comparable to this corporeal one? What are habits? Old prejudices? They seem something like a retention in a certain state due to somewhat more than the active impulses of the moment... The mind seems to remain in the state in which it is, and the words which enunciate parts of our natural law will

*Psychic Inertia
and Momentum.*

ENCYCLOPEDIA OF PSYCHOLOGY

describe exactly the effect... to illustrate at once the force of *mental inertia*."

Continuing Faraday remarked, "Apathy will represent the inertia of a passive mind, industry that of an active mind." A study of the entire discourse delivered before a long defunct society in London (the "City Philosophical Society") leaves no doubt whatever on our minds to-day that Faraday had clearly before him as indispensable conceptions both psychic inertia and psychic momentum.

The well marked tendency to do what has been done before, to continue doing what you have just been doing, to yield to the familiar, to habit is nothing other than the expression of psychic momentum.

Bigotry, Superstition and Fanaticism. Bigotry, superstition and an extreme dislike of change are expressions of psychic inertia, while obsession with an idea and fanaticism are those of psychic momentum.

The riots which occurred in many parts of England upon the introduction of machinery, and the violent protests that were raised against the making of railways in the early nineteenth century, were examples of national functional inertia.

But its manifestations are not confined to the unreflecting proletariat; all great discoveries in science and medicine have met with opposition not because they were not beneficial, but because they were new.

Galileo, Harvey, Jenner, Simpson, Pasteur and Lister were worried, ridiculed and persecuted not alone by the people but also by their intellectual peers. Habit is, then, the chief manifestation of two aspects of mentality; the aspect related to dislike of change (psychic inertia), and the aspect related to continuing to do or say what has been done or said (psychic momentum).

Habit and inertia have been coupled by such a writer as the naturalist Frank Buckland, when he wrote of the

HABIT, CONSCIOUS AND UNCONSCIOUS

“vis inertiae of habit” in fish. It is, of course, in religious systems that we find such excellent examples of psychic inertia and momentum.

As Herbert Spencer put it, “Religious dynasties have extraordinary powers to resist change.” The stolid, fatalistic unprogressive Oriental is merely exhibiting his racial mental inertia.

What habit is to the individual, heredity is to the race. Heredity has been called “ancestral memory;” this was Samuel Butler’s contention, as it is Eugenio Rignaud’s.

Functional momentum is the mechanism or heredity. *Functional Momentum and Heredity.*
If functional inertia is a property of cells and therefore of tissues, organs, systems and organisms, it must also belong to the race which these individuals constitute. It is indeed responsible for racial characteristics, it pre-determines national destinies.

Thus, races with much functional inertia, which learn anything new with the utmost difficulty, remain century after century in their racial “status quo.” “Oriental inertia” is, in fact, the very term universally used to describe their state of non-receptivity, their holding on in the straight line of their ancestral path.

By environmental stimuli acting through affectability we become educated or trained to be what in other circumstances we might never have become; whereas through functional inertia character is inherited and certain tendencies have become innate, and one’s personality unfolds as the underlying ground-tone of the life until we are what we could not in any way whatever help becoming.

Functional inertia preserves race peculiarities and guarantees constancy of type through very long periods of time. *Functional Inertia and the Race.*
As Huxley very aptly said: “any admissible hypothesis of progressive modification must be com-

ENCYCLOPEDIA OF PSYCHOLOGY

patible with persistence without progression through indefinite periods." He then added that no order of fishes is known to be extinct. Huxley accepted the view of Haeckel that—living matter is urged by two impulses, a centripetal which tends to preserve and transmit the specific form and which he identified with heredity, and a centrifugal which results from the tendency of external conditions to modify the organism and effect its adaptation to themselves. The former impulse—the internal—is conservative and tends to the preservation of specific or individual forms.

A Quotation from Huxley. Huxley has made this point of view so clear that another quotation apropos of these two tendencies in living matter must be given: "The tendency to reproduce the original stock has, as it were, its limits, and side by side with it there is a tendency to vary in certain directions as if there were two opposing forces working upon the organic being, one tending to take it in a straight line, the other tending to make it diverge from that straight line, first to the one side, then to the other." The two tendencies are easily identified as "functional inertia" and "affectability," respectively.

The distinguished physiologist, Professor Noël Paton, F.R.S. of Glasgow University has for many years made use of the conception of functional inertia, especially as expressed in heredity. In his recent work, "The physiology of the continuity of life" (1926), he thus writes: "The course of development in every living thing, following as it does step by step the development of its predecessors, and the marvellous uniformity in the members of each species, is impressive testimony to the truth of this conception of hereditary inertia as the basis of heredity." I should prefer the term momentum here, but that would not alter the sense.

Summary. We may thus summarize what we have endeavoured to show, namely, that living matter possesses a property or

HABIT, CONSCIOUS AND UNCONSCIOUS

tendency to repeat or continue to do what has been once acquired or done. This is unconscious habit; it is seen in all forms of life, from the lowliest plants to the highest animals, it is the expression of a general property of protoplasm and has been named "functional momentum" (Fraser-Harris).

Heredity is the racial expression of this property.

When we rise to the mental sphere, we find the same property exhibited as functional psychic momentum which underlies habit as a conscious process.

Fraser-Harris.

THRIFT

*From a Speech delivered by Mr. Rudyard Kipling in
February 1918 :*

All the money in the world is no use to a man or his country if he spends it as fast as he makes it. All he has left is his bills and the reputation of being a fool, which he can get much more cheaply in other ways.

There's nothing fine or funny in throwing away cash on things you don't want merely because the cash is there. We've all done it in our time, and we've all had to pay for it. The man who says he never worries about money, is the man who has to worry about it the most in the long run, and goodness knows there's enough worry in the world already without going out of our way to add to it.

Savings represent much more than their money value. They are proof that the saver is worth something in himself. Any fool can waste, any fool can muddle; but it takes something of a man to save and the more he saves the more of a man does it make of him. Waste and extravagance unsettle a man's mind at every crisis, thrift, which means some form of self-restraint, steadies it.

LOVE, MARRIAGE AND PARENTHOOD

BY PROF. THOMAS PEARCE BAILEY, B. A., M. A., PH. D.

PROFESSOR THOMAS PEARCE BAILEY

B. A., M. A., Ph. D. Professor of Ethology and Psycho-Therapy, Rollins College, Winter Park, Florida; Professor of Philosophy, University of the South, Sewanee, Tennessee; Consulting Psychologist, the Mississippi State Insane Hospital; Member of the International Academy of Letters and Sciences of Naples. Author of "Love and Law," "Race Orthodoxy in the South." Contributor to National Education Association and Educational and Psychological Journals.

LOVE, MARRIAGE AND PARENTHOOD

BY PROF. THOMAS PEARCE BAILEY, B.A., M.A., PH.D.

EDITORIAL NOTE. There is probably no subject in the world of greater interest or importance to humanity than that with which this article deals; indeed it is upon the sex instinct that the perpetuation of the human species depends. Next to appetite (food desire) the sex urge is the one which exerts the most powerful influence on outlook, conduct, and activity. Thus it is exceedingly important that we should learn in what precisely the sex relationship consists and upon what it depends. In this frankly written article the author shows that he not only realizes the importance of the subject, but is capable of imparting his knowledge in a reasonable and sympathetic manner. The three aspects of Love upon which truly happy wedlock must necessarily be based are clearly explained, as also is the value of the "engagement" as a means whereby the degree of mental and physical compatibility may be ascertained.

AN extensive examination of so called "mental" cases varying from mild hysteria or "nervous breakdown" to paranoia almost invariably reveals the fact that there is something amiss with the two poles of character—the ego or vocation pole and the sex or "love" pole. Since the latter is connected with the innate and universal tendency of human beings to *express* themselves, even the powerful impulses and tendencies of the ego pole are but means towards some form of sensational or of affectional self-expression. Hence the whole trend of the movement of character in "the pursuit of happiness" is towards "love" satisfaction of some sort.

Nor must prejudice against extreme forms of Freudianism blind us to the potent fact that the sexual impulses—conscious or unconscious (extra-conscious)—are primary constituents of all love experience. Long before Freudianism became popularized, Dr. W.P. Du Bose, the *The Basis of Love.*

ENCYCLOPEDIA OF PSYCHOLOGY

eminent theologian, admired, respected and beloved by all, held ("The Reason of Life," pp. 103 ff.) that *all* forms of love, including love of country, are dependent on the primary love between the sexes. Opponents of Freud seem to have overlooked his great contribution to ideal values, his working concept of sublimation. The lifting up of sexual energy, conscious or unconscious, to higher and higher levels, through its attachment to the spiritual levels, levels of "the true, the beautiful and the good," brings about an organic-spiritual series of mental motivations: sex, love, marriage, parenthood. At one end is the supremely powerful reproductive energy of the germ-plasm, at the other, the supremely co-ordinating value—ideal—the Fatherhood of God. Sex, love, marriage, parenthood belong together in human mating—"What God hath joined together let no man put asunder."

Irresponsible Love. Nor is the scientific truth of this statement changed, but rather emphasised, if we understand "God" to mean the processes of organic evolution, for "God" is *at least* the immanent evolutionary process. Even a hard-headed psycho-pathologist like Kempf ("Automatic Functions of the Nervous System") finds himself able to say that "sexual intercourse without love is abnormal." The impermanence of "free love," and the many nervous disturbances traceable to contraceptive agencies, unites in bearing witness to the strength of the evolutionary chain: Sex, love, marriage, parenthood. The wholesomeness of caresses in the case of responsibly betrothed lovers, as compared with the numerous nervous aberrations of persons addicted to "petting" (caresses without responsible love) is a phenomenon well worthy of the attention of psychologists and religionists alike.

Since the welfare of the State and Church depends on the family, and since it is love alone that sublimates sex, brings out tenderness and "charm," and organically correlates the "ideal" and the "real," a brief discussion of the kinds of "love" required to make a happy and

LOVE, MARRIAGE AND PARENTHOOD

successful marriage would seem to be of instant value to those interested in applied psychology. What follows is based on clinical experience and practical observation, and has been put to practical use by not a few persons seeking guidance for marriage.

The three kinds of love that should enter into that attitude of body-mind known as marital love are the *ethical*, the *social*, and the *erotic*. Of these only ethical love can be called volitional. All the great religious *command* us to love in this way. For the "two great commandments" (really three) bid us to love God, neighbour, and self. Quite evidently love of "self" here means ethical valuation of our immortal spirits, "images of God," according to the Book of Genesis. The non-theist would call such love appreciation of the highest values that we find in ourselves—"the true, the beautiful, the good"—reason, righteousness, loveliness. Thus "love of self" implies that there are at least potential ultimate values in each of us which we are called upon fully to appreciate. Thus in loving *self* we are called upon to love "God" (whatever Perfection of subjective-objective value the word may stand for) *with* our complete selves, and our neighbour *as* our complete selves.

No marriage is safe, or even decent, without this love, the praise of which is hymned in the immortal cadences of St. Paul's fifteenth chapter of 1. Corinthians. A marriage inspired by this ethical love, this respect for one's helpmate's higher self, a respect which views his or her body as "the temple or the Holy Ghost," is portrayed in Shakespeare's setting forth of the love of "Romeo and Juliet." For the young lovers reverence each other, body and spirit, and the consecration of this love by the rites of Holy Church seems natural as well as right to the young couple. Friar Lawrence in his discrimination between Romeo's "doting" love for Rosaline and his "leal love" for Juliet has given classic expression to the supreme values of ethical love.

ENCYCLOPEDIA OF PSYCHOLOGY

Ethical love *alone* cannot make marriage happy and successful, but it will keep a couple decent and moral, and, if separation must occur, it can happen without scandal and within the limits of patriotic self-sacrifice (of foregoing absolute divorce with right to remarry).

Social Love. In the social love which evinces itself in comradeship and social congeniality, "liking" must be added to ethical loving. Hence *agapé* (ethical love) here receives the reinforcement of *philia* (spontaneous aesthetic-social attraction). Doubtless a more or less unconscious sublimated erotic element enters here, but that would seem to be the case in all affection whatsoever. And surely social attractiveness is not altogether accounted for by blind sexual impulses. One reason why it is probably true that socially suitable "marriages of convenience" turn out better on the average than *merely* "romantic" love marriages is that these conventional matches pay more regard to social fitness and probable congeniality. Yet marriages due to combined ethical and comradely love cannot ensure happiness, and, in persons of neurotic temperament, may lead to disaster. The third kind of love is indispensable to wholesome marriage—the erotic factor.

Erotic Love. Whether sexual love be "romantic" or not, some form of it is strictly necessary if marriage is to be normal and happy. Again and again has disaster overtaken marriages wherein one or both of the persons concerned shrink, consciously or unconsciously, from the sexual embrace. Auto-eroticism, homosexuality, hysteria, and other neurotic troubles may cause a shrinking, or a merely resigned, passive, or "dutiful" attitude in sexual intimacy. But the period of engagement, with its testing of sexuality in caresses and embraces that do not arouse acute sexual impulses when the ethical and social factors are present, will inform the parties to the engagement whether or not they are erotically suited to each other.

LOVE, MARRIAGE AND PARENTHOOD

When the ethical, social and erotic factors are fused to an unusual degree in the nobler and more sensitive types of character, the "grand passion" that results may be a "romantic love" very different from the frantic eroticism that often calls itself "romantic."

Thomas P. Bailey

MOTTOES and PROVERBS

An interest that we have all in common is immensely greater than the interests which sometimes divide us.



Conscience is the looking-glass of the soul.



A peace above all earthly dignities,
A still and quiet conscience.

SHAKESPEARE.



It helps the world a lot just to want to help it.
Deal nobly with all and all will show themselves noble.

EMERSON.



Man has no lordship to command the conscience.

MILTON.



Humanity can be welded together only by love,
by sympathy, by justice.

Woodrow WILSON.



Nothing is so strong as gentleness, nothing so gentle as real strength.

St. FRANCIS DE SALES.

POISE AND POWER

BY TAMARA KARSAVINA



MADAME TAMARA KARSAVINA

première danseuse at the Imperial Opera House, Leningrad, has had a remarkable career, in which her interests have been divided between devotion to the terpsichorean art and the study of Psychology. To the latter science must be ascribed her meteoric rise to fame, both in England and the Continent. In 1909 she captivated London, and earned the unstinted praise of the most captious critics. 1911 saw her in London in the "Sceptre of the Rose." Later, further triumphs awaited her in her wonderful interpretation of "Cleopatra," "Les Sylphides," "Sheherasada." In all Madame Karsavina's art there is evidence of a profound understanding of human nature and a remarkable insight into the relationship existing between physical grace and mental harmony.

POISE AND POWER

by TAMARA KARSAVINA

EDITORIAL NOTE. The relationship between poise and power is assuredly much more intimate than appears at first sight; indeed, without poise it is difficult to see how power can be fully or efficiently applied to any given end. In this stimulating article the author cites her own experience as a celebrated danseuse in support of her argument. What is said, however, applies with equal force to other activities and other vocations. The latter part of the article contains much that, if put into practice, cannot fail to aid those who, though they have not yet succeeded in reaching their goal, realize the important part that balance plays in almost all phases of life.

IF you were to throw the whole of human endeavour into the Melting Pot, it would boil down to one ambition and one only,—the desire for *power*.

The reason why so few people realise this ambition is *The Secret of Power* because they have got the question wrong at heart. They believe that the only way to acquire power is to *buy* it, and so they devote their lives to making money instead of to the far more profitable occupation of mastering *themselves*. If only they knew it, power is something beyond price, it is the result of complete self mastery and nothing else, for that is another name for poise and balance which are inseparable accompaniments of a charming personality, or—if you like it better—a powerful personality.

I feel that I can speak with some authority on this subject for two reasons—the first is that I am a dancer, a person who expresses with the body a certain harmony of mind. The second reason is that I have achieved some success in my chosen profession and I know that success has come to me chiefly because I had the will-power to accomplish what I had undertaken to do.

ENCYCLOPEDIA OF PSYCHOLOGY

Whatever profession one may take up, talent is not sufficient. Without the will-power to harness your latent powers and direct them into the right channels, talent would be almost useless.

*The Value
of Poise.*

It is very easy to recognise a well poised person, whether he be a public speaker, an actor, or simply a business man. One feels the strength of his magnetism as soon as one sees him. He radiates an indefinite "something" which simply claims attention. One is instinctively drawn towards him. He does not need to say anything particularly brilliant or clever,—whatever he says impels interest. People hang hungrily on his words, he leaves them fascinated and impressed. He may be quite an insignificant person to look at,—indeed, the greatest characters in history have not been spectacular—but there is something in his eyes, something in his voice which stamps him as a leader of men and a conquerer. The person with the well poised mind has a well poised body,—they move gracefully, majestically. There is a certain repose and calm about them which is tremendously magnetic.

As an artist of the theatre I know the value of poise. If you go on to the stage to speak, act, dance or sing you must have complete possession of yourself. Your mind must be intensely concentrated upon what you are about to say or sing or dance,—the audience must be forgotten. It is by forgetting my public absolutely when I am on the stage that I compel them to be oblivious of everything but my performance. I am so lost in the poetry of motion, so sincere in my purpose, so convinced of the reality of my dance, that my audience cannot fail to be convinced. You can never hope to inspire more confidence in others than you have in yourself. The easy grace of a well poised man or woman is extremely attractive. They triumph so easily over ordinary everyday difficulties and the good things of life seem to gravitate quite naturally towards them.

POISE AND POWER

One of the best ways of acquiring poise and balance is to learn to sit quite still. Any woman who wishes to gain a magnetic personality should practise sitting perfectly still for a few minutes before she starts her day, and again before she retires to rest at night,—she should relax mentally and physically until a wonderful sense of calm and restfulness steals over her. *How to acquire balance.*

Nobody has ever got out of life more than they put into it. Nobody has progressed to any appreciable extent simply through luck or outside influence. You will find that the successful people of the World all have the sort of minds which attract good influence and it is because of their right mental outlook that the thing called "luck" is drawn towards them. The successful mind has tremendous power of concentration and enormous tenacity. You will find that all so-called "lucky" people have great sincerity of purpose and unshakable belief in their ability to get on. They know how to concentrate their energies on one definite purpose, the unlucky ones have untidy minds and are easily disheartened and their energies are usually spread very thin over several different undertakings. The lucky possessor of a well poised mind meets the vicissitudes of life with such a splendid spirit that mountains become molehills which are easily surmounted.

Poise is the one thing, the only thing in fact, which makes people immune from the trials and tribulations of everyday life. You will find that successful people have become successful by their ability to meet calamity with splendid calm—splendid poise and balance.

Poise is to a human being what a shock absorber is to a motor car. If you have it, you can travel the roughest road with perfect confidence for it renders you proof against the frequent jolts and jars which shatter the nerves of those who have failed to develop this valuable asset. *Poise compels success.*

Thomas Karlovius

MOTTOES and PROVERBS

Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

BOARDMAN.



Men may rise on Stepping-stones,
Of their dead selves to higher things.

TENNYSON.



Character is developed by mastery that compels oneself to do that which his calm, best judgment discern to be right and wisest.



The end and aim of all education is the development of character.



Character is the basis of happiness, and happiness is the sanction of the character.



Character is what you are. Reputation is what people think you are.



The materials produced by industry must be by-products of character building.



To be womanly is the greatest charm of woman.

GLADSTONE.

NEEDLESS APPREHENSION

By MISS FANNY LEA, M. Sc.



MISS FANNY LEA

B. Sc., M. Sc., Special Diploma of Education (Juvenile Instruction); Lecturer to Educational Associations. Author of "The Forgetting of Dreams," and contributor to many well-known scientific journals interested in Psychology and Education.

NEEDLESS APPREHENSION

BY MISS FANNY LEA, M. SC.

EDITORIAL NOTE. It has been said that but for the emotion of Fear humanity would long since have perished, because it is simply a warning of threatened danger. Up to a point this is true, for had we no fear our instinct of self-preservation would be almost if not entirely useless. But there is another aspect of Fear which has an enormous influence and bearing upon our lives, and that is needless apprehension, a morbid anticipation of "things which might happen to us." To some extent this is a product of civilization, which by its manifold complexities tends to develop our imagination and weaken our mental resistance to invasion by ideas pregnant with dread and terror. We cannot—nor should we attempt to—suppress the instinct of Fear; but if we are to live happily it is essential that we rid ourselves of needless apprehensions. In this article the author discusses the subject at length, and shows how we can free ourselves from the bondage of fear.

MAN to-day lives a relatively sheltered life, and it therefore follows that the danger instinct, with its accompanying emotion of fear, is normally not roused in quite the same way or to the same extent as it is in animals. This does not mean that in man the instinct is non-existent. It is part of his natural inheritance, and as such cannot be eradicated, but it does tend to function less strongly than in animals and it is to a large extent modified and modifiable. The danger instinct should then perhaps be studied as it appears simply, in animals, before the more complex instinct in man is considered. *What is Fear?*

In all animals there is a tendency to behave in some specific manner in the presence of danger. For most animals, certain situations or objects are regarded as being dangerous, and these alone tend to call forth the instinctive response. Generally, the animal runs away and tries to hide from the danger, and, if it runs, it is noteworthy that it does so with all its energy, be the danger great or small. Some animals, when in danger, may become completely

ENCYCLOPEDIA OF PSYCHOLOGY

immobile, a serviceable activity, since they are thus rendered invisible to the enemy. A few of the higher animals may respond, by what has been termed manipulative activity. Here the animal does something either to remove the source of danger or to alter the dangerous situation. Sometimes the animal may fight, in which case fear becomes anger and, in extreme cases, more particularly in situations where none of these other reactions promise to be effective, it may experience what looks like terror and may collapse.

The Basic instinct. The instinct as it appears in man is closely comparable with that in the animal world. Man, and more particularly of course a child, may react to a dangerous situation by running away and attempting to hide. Children are like animals in that they run with all their might. In later life there is some adjustment of the response according to the extent of the danger. The most usual form of human response to danger is by manipulative activity. Man in danger as a rule performs some action which will either remove the source of danger or alter the dangerous situation. The variety and complexity of such forms of behaviour are infinitely great, so that it frequently becomes difficult to see how certain behaviour can be considered instinctive. The manufacture and use of lethal weapons during the war, for example, seem to have been so highly intellectualised and so far removed from the simple instinctive reactions found in the animal world, as to be nothing instinctive but wholly intelligent. They are nevertheless to be regarded as the conative or "motor" aspect of the danger instinct. And not only is the instinct capable of variation and extension in its motor aspect; it is also capable of variation in its cognitive aspect. That is to say, man can learn to fear a multitude of objects and situations. This capacity again is not confined wholly to man. A dog can learn to fear a cruel master, the sight of a whip and so on, but in man it tends towards greater complexity. Man seldom responds by immobility, though

NEEDLESS APPREHENSION

occasionally he may become unconscious, but he frequently fights and he may, like the animal, when trapped, experience terror and collapse.

It is important to realise the plasticity of this instinct in man, and interesting to note how very great a part it plays in the formation of his character and the directing and controlling of his behaviour. Parents and educationists need to appreciate how simple it is for a child to learn to fear harmless objects. A child brought up by timid parents is likely to waste much nervous energy in reacting strongly to relatively harmless situations. *Groundless Fears.*

Consequent upon the possibility of extending and varying the cognitive aspect of the instinct, it follows that there are many individual differences with regard to the objects considered to be dangerous and capable of rousing fear. Some children appear to be born with a fear of fur—possibly a relic of the more primitive fear of animals—a fear soon to be forgotten if it is not encouraged. Most, if not all, of us fear loud noises, and we tend to jump “instinctively,” thus beginning the primitive reaction of running away. Some have a perfectly natural fear of storms, of thunder, of other natural phenomena, of the unknown, but how far these fears are allowed to affect the behaviour and happiness of the individual depends very largely upon early training and precept. On the other hand it is possible and necessary to teach a child to fear all manner of objects and situations, the consequences to himself and to others of all kinds of anti-social behaviour. In later life, appreciation of its obligations to the society of which it is a member probably replaces fear as a controlling and directing force, though it is a matter of opinion how far a person's behaviour is ruled by fear and how far by other motives.

Where the human differs most from the animal is in his capacity to anticipate danger, and it is in his reactions towards prospective danger that the instinct is exhibited *Anticipated Dangers.*

ENCYCLOPEDIA OF PSYCHOLOGY

most frequently by man. It has been shown how in the presence of danger the conative aspect of the instinct may be so extended as to be expressed in extremely complicated reactions : so in normal life, where the dangers such as presumably we encountered in our natural state, and such of course as were encountered during the war, are comparatively few, man may respond to prospective danger in complex fashion. It is anticipatory fear which leads a man to insure his life, to take a hundred precautions for the welfare of his loved ones, and so on. Thus all manner of behaviour which, on the surface, may appear to be all intelligent and not at all instinctive may, if closely examined, be shown to have its origin in the danger instinct.

So far, only the cognitive and conative aspects of this particular instinct have been considered. There yet remains the all important "feeling" aspect. It used to be assumed that in the presence of danger, man and animals alike experienced the emotion of fear. Introspection, however, seems to indicate that, when in danger, man at any rate does not feel fear, and what is true for man is probably true also for animals. Airmen who have crashed say that they were not conscious of fear when falling. Fear is frequently experienced in anticipation of danger, but not when the danger is present. Thus it was during the "stand to," and not during an action, that soldiers suffered acute fear during the war. Again, it has been indicated that when an animal runs away from danger, it does so with all its energy. A child also reacts in this "all or none" fashion and, like the animal, it frequently continues to run even though the danger be past. If the animals, on these occasions, were to experience fear, such "all or none" behaviour would be interfered with and speed would be retarded. So also where the animals react by immobility. For this reaction to be of use, the animal needs to achieve death-like stillness; were fear present, this would be impossible. Man responding to danger by manipulative activity must needs give the whole of his attention to the task in hand;

NEEDLESS APPREHENSION

consciousness of fear would prove a serious impediment. In the danger instinct then, there is an extremely powerful instinct which, when brought into play, tends to absorb the whole personality; either one is wholly concerned with running away or with adjusting oneself to meet the situation, with the result that fear or other emotion is crowded from consciousness or is "forgotten." All the evidence that can be obtained from introspection and from dreams indicates that fear is present though not in consciousness, and one must assume, since fear is a powerful emotion, that it must *actively* be withheld from consciousness.

Freud believes that certain tendencies, certain memories must be kept out of consciousness, since, if present, they would cause pain to the individual. Bergson would suggest that it is necessary for them to be kept from consciousness since, if present, they would interfere with the efficiency of the individual in his adaptation to the world. *Modern Theories.*

This active withholding from consciousness of painful emotions and the ridding of the mind of painful emotions, is ascribed by Freud to a mental mechanism which he has called "Repression." Freud's doctrine of repression is by no means new. It is a development of the older doctrines of inhibition which showed how ideas etc. strive to be represented but "are held at the threshold by the inhibiting power of ideas already in consciousness." Where the modern theory of repression departs from the doctrine of inhibition is in ascribing to it the definite purpose of keeping the mind free from pain, such pain, that is, as would be caused by the conflict between instinctive desires and one's social consciousness. Previous to Freud it was assumed that the main purpose of inhibition was "the prevention of hopeless jumble" in the mind, and of course many psychologists still hold that the mechanism of repression is for ridding the mind of useless material and so securing efficiency of thought and

ENCYCLOPEDIA OF PSYCHOLOGY

The Influence of Fear. action. The two ideas may not be mutually exclusive and Dr. Ernest Jones suggests that whereas repression primarily served to keep the mind free from the unpleasure of mental conflict, it is later appropriated for a "utilitarian" purpose of ridding the mind of useless material. But whereas psychologists of the older school would believe that inhibited memories tend to fade out of existence, Freud holds that they live on in the unconscious striving ever for expression and thus influencing the conscious life in some way or another. Their existence may be indicated in dreams, and when the fearful experience is recalled to consciousness by psycho-analysis or some other method, it can frequently be shown that not only the fear has been kept in the unconscious, but along with it have been banished whole sets of memories connected with the event. Thus people who have issued and obeyed complicated orders and have behaved efficiently and effectively during situations fraught with extreme danger, frequently not only are unconscious of having been afraid, they are also oblivious of all that they have done.

Repressed Emotions. Ordinarily it would seem that a repressed fear may never enter consciousness at all. If it were intense, it will probably find some expression in dreams, but in the healthy individual even dreams may be so little tinged emotionally as to interfere not at all with the waking life. In some cases, however, where perhaps the individual is subjected to continual strain, physical or mental, the mechanism of repression may become increasingly less effective, and the repressed emotion may find expression in terrifying dreams, in apprehensions, in "wind-up." In ordinary everyday life, it has been suggested that fears are for the most part of an anticipatory nature; they are prospective fears. It can of course be claimed that there is danger for the individual driving a car, crossing a traffic-ridden street and so on, and it is necessary that these fears be repressed in order that they shall not interfere with his efficiency. But if the individual becomes over-

NEEDLESS APPREHENSION

strained, the mechanism of repression may break down and be no longer able to hold the fears in check. Once allowed to enter consciousness, they may become more and more insistent and may eventually appear out of all proportion to the danger they represent. Frequently the situation is aggravated by the individual who tries to force himself to ignore the fears. For the most part it is demanded to-day that fear shall not be shown, but, in such cases as are described here, any effort made to "drown" the fear may only be attended by results the reverse of those desired. The strain of intentional forgetting only serves to weaken further the mechanism of repression, and, if the situation is allowed to develop, there may result serious mental breakdown.

Some knowledge of the cause of these "irrational" fears may bring relief to the sufferer. To realise that their presence indicates a partial breakdown of repression, the outcome possibly of overstrain, may point to rest as an obvious cure. To face the fear, to consider its true value, may also be helpful, and it must not be forgotten that fear is not experienced when one is doing something to remove the source of danger. A fear for the future may be quelled by the fairly simple expedient of taking out an insurance policy. *How to Get Rid of Fear.*

In the "irrational" fears so far considered, it is assumed that there is some real cause for fear, but the cause is one which normally should not give rise to such emotional excitement as interferes with the person's life and happiness. There is also to be considered the class of true irrational fears known as phobias, and here the individual experiences fear in situations which, for the normal person, are entirely innocuous. Probably the most common form of phobia is claustrophobia—a fear of closed spaces. There are also a fear of open spaces, a snake phobia and so on.

A typical instance of a morbid fear is the now well-known case of claustrophobia described by Rivers in

ENCYCLOPEDIA OF PSYCHOLOGY

"Instinct and the Unconscious." The patient was a young doctor who, for as long as he could remember, had suffered from vague fears of being unable to escape from enclosed spaces. These fears did not trouble him very much—indeed he did not realise that they were peculiar—but he avoided such situations, tube trains and the like, which tended to rouse the emotion. During the war, the condition became much more acute, owing partly to the strain of the war and partly to the fact that he was forced to live in dug-outs. After a time he suffered such intense fear in the dug-outs that he preferred the open trench to their comparative safety, and not until this time did he realise that his fear was abnormal. Eventually he was sent back to hospital with nervous breakdown and treated by psycho-analysis. During the treatment, thoughts about a dream recalled a memory of an incident which happened to the patient when he was three years of age. He had made an excursion along a narrow passage to the house of an old merchant and, on turning to leave the house, had found his way to freedom barred by a barking dog and a shut door. The patient's recollection of the incident was so vivid, and was so strongly toned emotionally, that he found it difficult to understand how the memory had evaded recall for some thirty years. Following the recall of this memory, the claustrophobia disappeared.

It may of course be claimed that the knowledge which the patient had of the beliefs underlying psycho-analytic treatment, coupled with the extremely painful nature of the treatment, was sufficient to cure as by suggestion, when an appropriate memory was recalled. But this case is by no means singular, and all the evidence gained by examination and treatment of other similar cases certainly seems to indicate that they are the outcome of conflict between a repressed painful experience and the developed personality, a conflict before which the repressing mechanism is forced to give way, but not to the extent of permitting direct expression of the emotion. The conflict in

NEEDLESS APPREHENSION

cases of phobias is solved by the transference of affect from the original object of fear to other similar objects, that is by a method of indirect expression. The fear acts as a protective mechanism since the subject tends to avoid the fearful situations which may recall through association the repressed incident, but at the same time there are outlets for the repressed emotion.

It must of course not be assumed that every child is likely to develop a claustrophobia in circumstances similar to those described above. In the first place the normal child would scream or otherwise give normal expression to the fear. Expression of the emotion where phobias arise is for some reason or other denied, and probably there is always a predisposition to mental illness. Dr. Rivers' patient was a highly nervous individual who, as a child, suffered from night terrors, and insomnia, and who also developed other symptoms of mental disorders. Treatment of these cases is only possible by the use of some psycho-analytic method with the aid of which the resistance to the recall of the painful memory is broken down. It is found as a rule, however, that the fear in ordinary life is so vague that the patient can live quite comfortably with it. A person with an unreasonable fear of closed or open spaces, or a fear of snakes, can normally and without trouble avoid such situations as will tend to rouse the fear, and in such instances any treatment which will make him more introspective, more interested in his own mental peculiarities, is to be deplored.

*Psycho-analytical
Treatment.*

Laurey.

MOTTOES and PROVERBS

Sympathy is the golden key that unlocks the
heart of others. S. SMILES.



Genuine sympathy must be active, real, positive
and practical. D. F. GRIFFITHS.



The little I have seen of the world teaches me to
look upon the errors of others in sorrow, not
in anger. LONGFELLOW.



The brave only know how to forgive.
STERNE.



To err is human, to forgive divine. POPE.



When there is understanding, there is peace.



Mind is the Master Power that moulds and makes,
and Man is Mind and evermore he takes,
the tool of fortune and shaping what he wills,
brings forth a thousand joys, a thousand ills,
He thinks in secret and it comes to pass,
Environment is but his looking-glass.

ANON.

THE ACHIEVEMENT OF PERSONALITY

BY PROFESSOR J. G. MCKENZIE, B. A., B. D.



PROFESSOR JOHN G. MCKENZIE

B. A., B. D., Prof. of Sociology and Psychology (Nottingham). Author of "Modern Psychology and the Achievement of Christian Personality." "The Study of Psychology of Religious Education," Contributor to many important journals and reviews.

THE ACHIEVEMENT OF PERSONALITY

BY PROFESSOR J. G. MCKENZIE, B. A., B. D.

EDITORIAL NOTE. Personality has been described by a celebrated philosopher as "the pivot of progress," its acquire, therefore, is a matter which must necessarily interest all who are striving to improve the conditions under which mankind exists. In this closely reasoned article the author displays remarkable powers of penetration into a subject which, obviously, contains many abstruse problems. In speaking of Personality one is greatly handicapped by the fact that it has not yet been brought within the bounds of a clear and adequate definition, but though it is difficult to express this characteristic in a short and terse phrase, the author's careful analysis makes it possible for us to identify it without fail.

The part which treats of the acquire of Personality should be carefully studied by all, because it sets forth the procedure which must be adopted if we are to possess ourselves of "this subtle something" which has always played, and still plays, such an important part in shaping human destiny.

WE are all familiar with men and women whom we describe as "personalities." Carlyle tells us that "history is just the biographies of great personalities."

The great pages of history are written round men and women of strong character, and great influence, and who wielded tremendous power. The great religions of the world have flowed from the souls of great personalities, such as Christ, Buddha, Mohamed. Philosophy, too, has its great personalities such as Socrates, Plato, Aristotle, Hegel, Kant, etc. In probably every sphere of life personality, in the sense in which I am now using it, plays a greater part than talent or genius. It is not always the man whose thought lays bare some great idea or vision who wields the power, but the man whose life and character embodies and personalises the idea or vision, *Great Personalities in the Past.*

ENCYCLOPEDIA OF PSYCHOLOGY

as it were, who influences for good or ill the movements of civilisation. A Lenin embodies the ideas and visions of a Marx, and lo, he changes the face of Russia; St. Paul embodies the ideas of Christ and changes civilisation.

Personality, in this sense, is by no means easy to describe, though we all know what it means. It was Augustin who said of Time "I know well what it means until you ask me to define it." We can only say the same of strong personality. We have listened to men who were by no means brilliant orators, or whose thought was not greatly above that of the average, and yet we have felt moved by them more than we have been by those whose oratory and thought far transcended the gifts of the former. In such cases we say it is due to "personality." We have all met people who are both charming and delightful, but are not personalities; they never touch the depths of our being; they alter little the society in which they move; they add gaiety and charm to life but they are not moral forces. The real personality inspires belief, trust, loyalty, and confidence.

Personality as Distinct from Genius. We must not, however, confuse personality with genius; for not a few geniuses have lacked this subtle "something." Genius is native; ethical personality is always an achievement. True it may owe much to native endowment, to education, scholarship and social status; but though these may give a wider range to personality, they cannot create it. It is a moral quality and is man's own achievement. It may be found in all grades of society, and indeed it is found in the worker's movements of to-day in abundance.

Though no logical definition can as yet be given to this attitude, we need never mistake it. It has its own characteristic manifestations. We are all persons, but not all personalities; we all have character, but character is not personality. To be a personality is to act from one's own centre, and that centre will be a habitual one. Personality implies a dominating purpose which controls the

THE ACHIEVEMENT OF PERSONALITY

whole inner and outer life. Where it exists there will be consistency, will, self-determination and self-direction, and the whole life will be characterised by unity of aim and behaviour.

If personality is an achievement, our first question will naturally be : Upon what is it based ? What is the original material with which we must all start on the great enterprise of achieving personality ? *What is Personality ?*

Modern psychology is analytic in its tendencies, and lays emphasis upon the elements of the self, such as instincts, emotions, reason, etc. Psycho-analysis has done much in helping us to understand this side of personality, and the part which the instincts play in the achievement of, or failure to achieve personality. Many psychologists refuse to consider the problem of the underlying self, or what Kant called "the presupposition of all experience." It would seem, however, that in their study of conflict, repression, and especially of dissociation, a doctrine of the self is needed to explain what is the "something" that represses an experience or an instinctive tendency. Or in the cases of "alternative personalities," like those so well described by Dr. Morgan Prince, what it is that becomes divided.

Observation of behaviour soon leads us to see that all behaviour is purposive. Even our mind wanderings are guided by some tendency towards a particular end. Thought itself is always the tool of desire and need. Thus to understand behaviour we must know the end which it is subserving. This end may be hidden from consciousness, and the means taken to reach his end may appear ridiculous, but invariably there is some purpose or end which is the driving power of behaviour.

The first purposes or ends we seek are innate, or given to us; they choose us, rather than we them. They arise in what are called our instincts. The infant is put to the mother's nipple and begins to suck; nutrition is the end *The Part Played by Instincts.*

ENCYCLOPEDIA OF PSYCHOLOGY

which the instinctive action of sucking secures. A child becomes curious on seeing any object, or hearing any sound that is novel, and will ask innumerable questions in order to obtain information, because he is instinctively impelled towards the acquire of knowledge. The adolescent seeks his mate at the dictate of instinct; we all unconsciously or consciously seek the approval of the group or circle in which we move; we become pugnacious if we are thwarted in any way. Let danger confront us and we may take to flight, or become aggressive, or collapse with terror. Nature provides us with definite psycho-physical dispositions in virtue of which we are able to meet certain situations, or seek others. Instincts, then, are the prime movers, in the sense that, without them, we could not react to our environment. It is through them that we are interested in the world and the facts and conditions of life; and to the end of our days they play a great part in all our behaviour. Take away instincts, says McDougall, and man would be like an engine with the fires drawn.

It is doubtful, however, whether instincts provide the only motives of human action, as McDougall argues. In the animals, instincts set the limits to possible experience; but in man mind is creative. "Mind," says a recent writer, "is the eye with which the universe beholds itself and knows itself divine. In mind nature at last emerges from the deep sleep of its far off beginnings, becomes awake, aware and conscious, begins to know herself, and consciously—instead of blindly and unconsciously—to reach out towards freedom, towards welfare, and towards the goal of ultimate good. Mind is thus the organ of control, of knowledge and of values."

*Mind as the
Basis.*

Our hereditary structure, in the form of instincts or psycho-physical dispositions, is but the basis on which personality is reared; it is the mind that is the most fundamental factor. "On the animal plane structure still largely determines function; but on the human plane

THE ACHIEVEMENT OF PERSONALITY

mental plasticity so dominates everything else in the inheritance that the importance of structure is completely dwarfed, and it appears as a subordinate factor in the total human situation. ”

It is not intended for a moment to belittle the part instincts or structure play in our lives. No one who has studied the neuroses theoretically and clinically can for a moment forget their great importance, or how in strange and subterranean ways they come out in human behaviour. But the vital thing for personality is the mind's function as co-ordinator and regulator of our hereditary structure. In the child the instincts provide the first satisfactions, and the manner in which they are first satisfied is often determinative of behaviour when childhood is long past.

Accompanying our instinctive strivings are our emotions. Psychology is still undecided as to whether emotion is an integral part or element in instinct; but there is little doubt that it is dynamic, or in close relation with the dynamic elements in our being. Be that as it may, the mind quickly begins to organise its emotions and instinctive elements round definite objects, causes, ideas, and ideals. These organizations of emotions and instincts are called “sentiments.” These sentiments are the main channels of control of instinct; they unify our behaviour, they control our impulses, and they are the sources of purposes that reach beyond the instinctive ends. Indeed we may say that the sentiments are our character. They are the permanent interests. The strength and comprehensiveness of our sentiments determine the depth and width of our character. When a child begins to love his mother, he cannot but begin to seek her good; there will be a tendency to inhibit any kind of behaviour which might displease her; he sorrows when she is absent, but is happy in her presence; he will be angry if she is insulted, and will defend her if she is in danger.

As we become aware of our sentiments and morally *Moral Factors.* approve of them, they determine our choices and our

ENCYCLOPEDIA OF PSYCHOLOGY

interests; they initiate our behaviour on their own behalf. Theoretically, education should have for its end the creation of sentiments; the organisation of all our reactions to life within sentiments. Rational behaviour as opposed to instinctive behaviour is just that kind which is motivated by sentiments and not merely the passing wish of instinct or impulse. Hence, morally judged, character will be determined by the kind of objects or causes in which we have a permanent interest.

Of great importance, here, is the acquire of abstract sentiments—the sentiment for some ideal of morality, justice, truth, beauty. Such sentiments are strong enough to supply motives of a kind which satisfy the whole man; they leave no regrets, and are, as a rule, sufficient to inhibit or overcome the more crude motives of our instinctive or emotional nature. With such sentiments, conflict and repression, of which we hear so much in abnormal psychology, are reduced to a minimum; neurotic disorder is absent, and the individual becomes psychologically developed.

Progress determined by Personality.

But though instinct and sentiment give character, they cannot of themselves give personality—that subtle, indefinable “something” which plays such a part in all progress in all spheres. Conflict is by no means absent in a man who has strong sentiments; on occasion his sentiments may conflict, but it is unlikely that such conflicts will lead to any serious disorder of his personality. His religious sentiments, for example, may conflict with his patriotic sentiments, as in the case of those who, in wartime, are torn between a love of their country and the sentiment of universal peace implicit in the religious sentiment of many. A doctor may get a conflict between his home sentiment and his sentiment for his profession, in the event of a dangerous epidemic. A man’s sentiment for his wife, and that for his mother, may conflict. What makes the strong personality is neither instincts nor sentiments, *but the degree to which these are harmonized and*

THE ACHIEVEMENT OF PERSONALITY

unified by some comprehensive end within which all his nature finds its legitimate outlet.

As we said earlier, the fundamental factor in personality is *Mind* itself. Mind is indeed the organ of that underlying self, or soul. The soul is the subject of experience, and the subject must needs co-ordinate, regulate, and evaluate its experience. This it does by the mind, through its rational element and conscience, or moral factors. Neither instincts nor sentiments are independent entities; they are not self-conscious. It is the Mind alone that is aware of instinctive or acquired tendencies. Unlike the animals man is not determined by his environment; indeed the characteristic of man is that he is continually re-making his environment in the light of his rational ideals. The instincts set the limits to the experience of the animals, but mind is creative, and man is ever widening the possibility of his experience by the creation of institutions, language, literature, art, etc. Hence, though the instincts are the first movers of man towards his environment, they need not be the last. His conscience and reason become fundamental for the achievement of personality. In virtue of his rational nature—that is, his capacity to reason, imagine, to generalize from his experience, and to make concepts—man learns to understand his world, and to make it serve his ideals. In virtue of his imagination he can conceive higher ideals than he has yet achieved, finer forms of social organisation than communities have yet realized. Hence, Mind is no mere instrument; no mere begetter of the means towards instinctive ends. It creates the ends into which instinctive energy must flow if personality is to be realized.

In the animals instincts have their specific ends in which they find satisfaction; but who can tell what will satisfy instinct in the human? *To be in the herd* will satisfy the gregarious instinct of the animal; but man *must be of the herd*, obtain its warm approval, if he is to find satisfaction. Sex relations are simple affairs to the

ENCYCLOPEDIA OF PSYCHOLOGY

animal; in man they are exceedingly complex. The animal seems to be satisfied when it gets what it wants; man is still trying to find out what he does want. In the animal instinct subserves the organism; in man it is swept into the purposes of the sentiments; he may moralise and spiritualise them; he transmutes the instinctive self into a moral and spiritual self.

Up to a point the dog and his master occupy the same universe; but when the master delays his walk to admire the sunset, his dog barks impatiently and manifests his anxiety to proceed; beauty touches nothing deep in his being. When his master bows his head in lowly penitence, or lifts it glowing with the very glory of God, he has entered a universe whose presence never even ruffles the consciousness of the dog.

*The Difference
Control and
Suppression.* We can best get a glimpse of the function of mind in man by visualising an organ which labours in the interest of the whole man. Man is a rational being, and mind as reason co-ordinates his knowledge of the external world into a rational unity. Just as intellectually he cannot live comfortably with a contradiction; so, morally, he cannot serve God and Mammon without those stings of conscience which can make life exceedingly miserable. What gives authority to conscience is the fact that through it the mind is legislating for the moral personality as a whole; what gives reason its authority is the fact that it is the mind on its rational side regulating its experience in the interests of personality as a whole. The very aim of the mind is to create personality; to have unity, harmony between instincts, sentiments, conscience, and reason. The outcome of a mind that can regulate its conduct, co-ordinate its experiences and values—that is, unify its instincts, sentiments, reason and conscience—is personality. The instinctive energy is now canalised into *will*, it is impelled toward self-chosen ends; the self is not at the mercy of every impulse, wish or desire. It determines which desire shall be gratified, which wish indulged,

THE ACHIEVEMENT OF PERSONALITY

which impulse shall pass into behaviour. There is no repression in the psycho-analytical sense, but there is control, there is guidance in the interests of the personality as a whole. To the degree that the mind can regulate behaviour, and co-ordinate its experiences, there is personality.

The process by which the mind creates personality is open to our observation. From the very beginning the mind attempts to organize and unify its experience and its knowledge. The mind is never a chaos. The small girl does not throw her dolly about, she nurses it. She will throw her ball, but not her dolly. Watch the small boy playing his games; he does not mix them. Everything relating to one game is apparently organized together in the mind, and comes when needed. Later, his mind does not mix the languages which he is learning. The facts relating to geography cohere together. His experience, in the first place, becomes organized round his instincts; later, round his sentiments. Always the mind is unifying its experience, and always towards ends or purposes.

If, then, we think of the mind's content as organised towards ends or purposes, we can begin to realise how the mind will achieve personality. Let some end be chosen which dominates the whole; some end which the mind chooses as its habitual centre from which to act; and the various desires will be made to subserve this dominating end. We shall get the "master-sentiment"; that which the mind imposes upon all its content; the reason will be compelled to think out the means of its realization. As the master-sentiment will be a permanent interest, and the main interest of the mind, it will—in so far as it is continually being realized—yield continuous satisfaction to the mind. It will become identified with the *will*; it will be a permeating tendency amongst the mass of desire, feelings, and impulses canalising their energy on its own behalf; indeed, in so far as it is comprehensive they will get satisfaction in serving that end.

The Master-Sentiment.

ENCYCLOPEDIA OF PSYCHOLOGY

Theoretically and practically, any end chosen resolutely and pursued consistently will yield personality. The type of personality will be determined by the kind of end chosen. A narrow end produces a gaunt and starved personality; a wide, comprehensive end yields that type of personality which causes life to flow in wider and broader channels. A man may choose as his dominating end to make money, and become a personality in the financial or business world, and no where else. He may choose as his end the alleviation of human suffering, and his business or money-making will not be neglected, but it will now be inspired by the end to which the money is the means. He may choose science as his master-sentiment, and become an authority and a personality; but here his personality will be determined by the deeper purpose which made him seek knowledge. He may choose the Kingdom of God as his end, and he will become a personality; and according as he seeks it for his own salvation, or as an end of social life, will be the depth and width of his personality.

The Basis of Harmony. There is no limit to the sentiments we may acquire; hence there is no limit to character. Each sentiment is the source of interest, and thus the source of joy whenever the interest is active. In the same way, there is no limit to the ends or sentiments from which we may choose our master-sentiment. A mere instinctive end, however, will not yield either happiness or personality; it is too narrow; it is merely concerned with its own satisfactions. Our master-sentiment should be such that there is no difficulty in becoming adjusted to society, to sex, or to the Infinite. It is only when our sentiments allow these adjustments to be easily made that personality gets a clear path to usefulness, and thus to harmony between our experience of life and our feeling.

Professor McDougall thinks that the master-sentiment is always a self-regarding sentiment, and he means by this sentiment the ideal self—the self we feel we ought to be.

THE ACHIEVEMENT OF PERSONALITY

It is apparent, however, that though one's idea of what one ought to be does play a part in unifying our desires and controlling our impulses, it can never of itself yield personality of the larger kind. The ideal self can only be realized when it is linked to some ideal end which, in the nature of things, will be social; indeed, we lose our self in some great cause, for some ideal, and thus realize ourselves. It is the ideal end that matters; and it is in some failure to follow it, or in some disloyalty to it, that the mind—through the conscience—condemns us. It is in contributing to it that the self gets its profoundest happiness, and its influence becomes dynamic for others.

To sum up, then, Psychology finds the basis of character and personality in our instincts; these come to be organized within purposes or ends beyond the mere instinctive satisfactions. These acquired ends we call sentiments, such as a man's sentiment for his country, his church, his wife, his moral ideal, etc. In serving these sentiments the instincts may become sublimated, as when a man's instinct of pugnacity comes to be used against everything which he thinks thwarts the social ideal which he has made his own. Or his creative instinct may be sublimated in art, or vocation etc. Finally, the sentiments themselves may come to be organized within some end which the man makes his master-sentiment. It will be self-determined, self-chosen, and conscious. It is this end that becomes identified with his *will*, in the true sense of the term; it will canalise his physical, mental and moral energy on its behalf, and thus permeate the mass of his desire, feelings, impulses, controlling them in the interest of this master-sentiment. According as this master-sentiment is comprehensive or narrow so will be his personality. In the achievement of personality, the mind as the regulator of behaviour, the co-ordinator of the self's experience, is the final factor.

*The Will and
the sentiments.*

The master-sentiment must have reason and conscience on its side, or it will never yield that true happiness or

ENCYCLOPEDIA OF PSYCHOLOGY

satisfaction which is the characteristic element of great personalities. Psychology cannot tell us what one ought to make his master-sentiment; psychology only deals with processes, and of itself, can pass no moral judgment on the various types of personality. But psychology can say that any end or purpose which involves the stifling of conscience or our moral ideal; or which will not bear the test of rational standards cannot yield happiness. When a well-informed conscience, whose moral standards a man can rationally justify to himself, at least, is the guardian of a comprehensive master-sentiment the achievement of personality naturally follows, and an enduring happiness will accompany the activities of self.

John C. Messenger.

THE PSYCHOLOGY OF FOOD

By IDA BAILEY ALLEN



MISS IDA BAILEY ALLEN

International Nutritional Authority, Editor, Lecturer, Author "Mrs Allen on Cooking, Menus, Service." "Vital Vegetables," "Your Foods & You or The Role of Diet," and thirteen other standard works, formerly Dietitian Rutland Tuberculosis Hospital, Hahneman Hospital, Elisabeth General Hospital and Diet Editor Medical Review of Reviews.

THE PSYCHOLOGY OF FOOD

BY IDA BAILEY ALLEN

EDITORIAL NOTE. Life is commonly represented as having two sides—the body and the spirit, or the mental and the physical. —In point of fact, such an assumption needs qualification, because neither can exist without the other under present-day, mundane conditions. —We cannot, for example, have a mindless body or a bodiless mind; indeed, to attempt to regard either as independent is hardly more reasonable than to try to divorce light from shade. Actually what we term Mind is a product of the material brain, and the brain is at all times dependent for its upkeep upon the body. Thus it is impossible to escape the conclusion that nutrition has a tremendous influence upon the character and disposition.

In the following instructive article this theme is fully discussed, and the importance of correct food "habits" and proper nourishment is indicated. The author, an authority of world-wide repute, very wisely stresses the unsuspected influence which suitable or unsuitable alimentation has upon the temperament, and therefore upon the thoughts and conduct.

THE Psychology of Food may be roughly divided into three parts :

1. The direct stimuli of food upon the sensory organs of sight, touch, smell and taste.
2. The indirect stimuli of food through assimilation, anabolism and the reaction of the viscera.
3. The formation of basic habits of eating and digestion.

Various experiments have been performed to ascertain the extent of the stimulation of food on the organs of taste and smell; to find out the extent of the stimulation of food on the organs of sight and the tactile organs of the mouth, and the consequent increase on salivary and gastric gland secretion. *Stimulating Hunger.*

It is clear that the action of the glands of digestion is accelerated or retarded by various foods. These foods do not act in a similar manner with all people; the flavours of sweet, sour, salt or bitter may cause in one an increase and in another a decrease in the secretions.

ENCYCLOPEDIA OF PSYCHOLOGY

Pleasing tastes, odours and tactual stimuli will usually cause increased gland action, while unpleasant tastes, odours and tactual stimuli will usually cause lack of secretion, often loss of appetite and in some cases, even indigestion and nausea.

Bodily Response to Appetite. Closely associated with these stimuli is that of sight. Foods that look attractive cause a satisfactory stimulation of all the digestive glands—there is an old proverb that “the eye does half the eating.” This is an exaggeration, but it is undoubtedly true that sight prepares the body for the reception of food.

What causes these contradictory reactions. It is certainly not wholly the kind of food, or the bodily condition of the individual.

The food experience, associations and habits of the person would appear to be the deciding factor.

Food-phobias can rarely ever be traced to definite chemical re-actions in the body. Association with unpleasant food experiences is more often the cause. The way food ever after affects the mind is frequently due to the way the mind first reacted to the food.

Temperament Controlled by Food. Food indirectly stimulates the mind through assimilation, anabolism, and the constantly changing structure of the cells. The man, described as having a “temper like gall” more than likely, as suggested by the phrase, had a sluggish liver. Recent experiments tend to show that lack of foods containing iodine cause undersecretion of the thyroid gland and the mental parallel of the Cretin. Throughout the body, the changes wrought by food are found reflected in the mind.

Experiments conducted on large groups of school children definitely proved that the correct diet and the elimination of mal-nutrition greatly increased their mental efficiency.

Unfortunately the definite connecting links between the food and the action of the mind, are not accurately

THE PSYCHOLOGY OF FOOD

understood, but the general stimuli and reaction phenomena have been too often observed to neglect their importance. But this we know : *Too much food, too little food, the wrong food, affects the action of the viscera, the quality of the blood and the activity of the nerves and brain.*

The acquirement of a healthy mental condition depends *Distasteful* to a great extent on the formation of basically correct *Disbes.* habits of eating, digestion and excretion.

Food idiosyncracies limit the food repertoires and are responsible for bad eating habits. There is a psychological cycle existing between food and the mind; the necessity of food to the well-being and efficient action of the mind; the mental concepts of likes and dislikes of given foods, and the food eaten.

The adult who likes only semi-solid food; the one who cannot eat roughage; the individual who is panicky at the sight of unfamiliar food; the one who has to be coaxed to eat—are all suffering from previously formed food habits, usually originating during childhood. The adult liking only semi-solid food was kept on a soft diet by an over-solicitous mother so long that the habit was formed. The person who cannot eat roughage was given sieved food for years. The individual who fears new food was kept on a monotonous diet. The early feeding of all determined their food habits.

Basically correct food habits may be acquired. If there is a food-difficulty resulting in a deficiency, it can be corrected by locating the cause and eliminating it by gradually educating the organs of sight, taste, smell, feeling and digestion.

It is unwise and often unsafe, to bring about a radical *How to Acquire* change of food regime abruptly. The digestive organs, *Correct Food* the mind and the whole body must be patiently educated. *Habits.* The introduction of an unfamiliar food, or one for which he individual has taken a dislike, is best accomplished by presenting, in association with it, another and pleasurable

ENCYCLOPEDIA OF PSYCHOLOGY

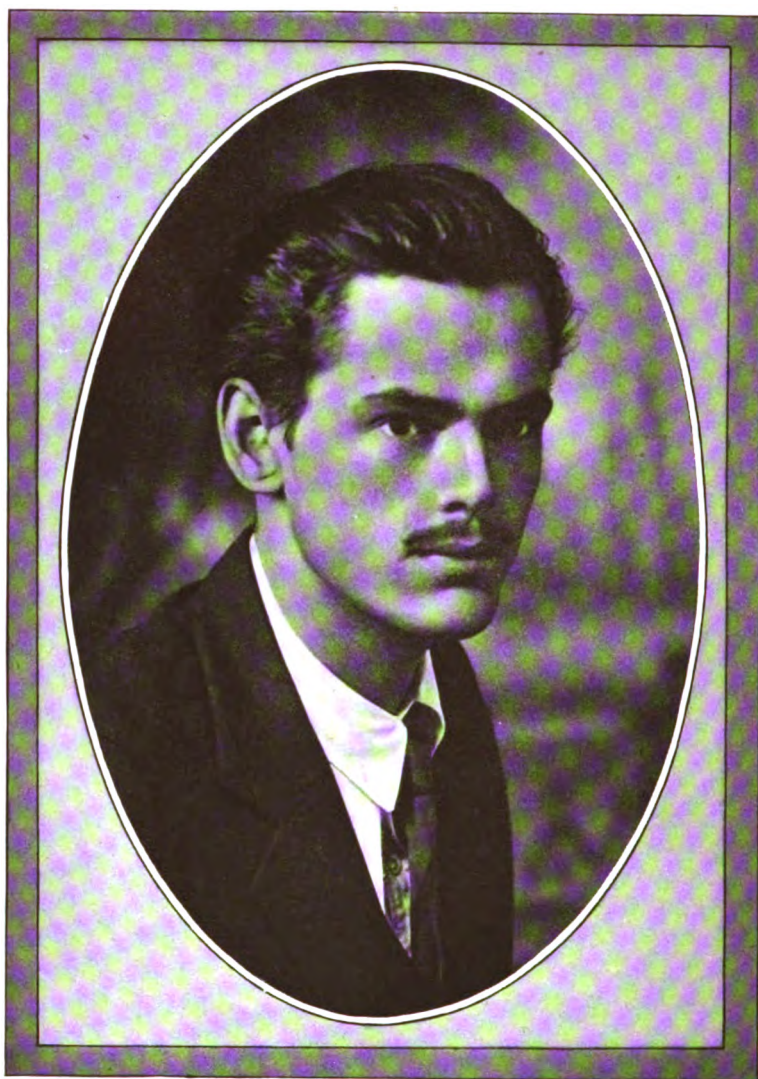
food stimulus, to insure proper gland secretion for digestion and positive mental reaction.

It is necessary to present to the body a variety of food-substances, so that it may select the right nutriment, and it is necessary in order for the body to receive this variety of food, that the mind be trained to like and desire it.

A handwritten signature in cursive script, reading "J. H. Bailey Allen". The signature is written in black ink and features a long, sweeping horizontal line at the end.

JEALOUSY

By J. W. GREENE, M. A.



Mr. JOHN W. GREENE

M. A. (Columbia University), Engaged in Psychiatric Experimental work in collaboration with a distinguished American psychologist. Journalist and Editor. Contributor to many important periodicals and reviews.

JEALOUSY

By J. W. GREENE, M. A.

EDITORIAL NOTE. Jealousy is now widely recognized as a mental state from which a large number of people suffer—either consciously or unconsciously. It is something which, allied to envy, tends to poison the very source of affection and the happiness which springs from love. In this article the author has carefully examined his subject, has indicated its origin and the causes of its maintenance. In this investigation he has not lost sight of what might be described as the “naturalness” of the emotion; but he carefully points out that it is a condition which—in excessive form—often leads to tragedy, while at all times it threatens to rob life of its happiness. Those who are conscious that they are possessed by “the green-eyed monster”—as well as those who are merely dimly aware of it—will find much in this article which will help them in ridding themselves of something which “has neither reason nor virtue in it.”

MODERN psychology agrees rather well in designating egoism, love and the social or moral feeling as the three major passions, the first two being inherently present at birth,—the other developed necessarily in a natural social environment. In addition to these three major and fundamental emotional urges, there are called into existence through the complicated interaction of social forces and environmental influences a number of secondary or derivative passions.

One of these secondary types is that of jealousy, a passion over which there has been no little controversy, *Is Jealousy a declaimed alternately as desirable and injurious. Safeguard?* But the declamation has been too often literary and not scientific. Hence, while we find Shakespeare denouncing after his fashion the “green eyed monster jealousy,” his Puritan successors often hailed the passion as a safe-guard to virtue. We have, even unto this day, writers, purportedly of psychology, who defend jealousy, particularly marital jealousy, as a necessary restraint for virtue, who speak of “jealousy as the guardian of the monogamous impulse to preserve the sanctities of love.”

ENCYCLOPEDIA OF PSYCHOLOGY

If we shall in this article maintain the argument in opposition to this sanctification of jealousy, it shall evolve from a careful analysis of the passion under consideration.

We may mark that jealousy is often concealed by shame, and that for this reason it takes on a secretive character, and exists in greater quantity than one would think. Thence by its subtlety it may effect its ends under the masks of more unquestionable virtues.

In the first paragraph we have cited three major passions as more fundamental than that of jealousy. It may now be noticed that this secondary passion is derivative in a similar manner from each of the three majors. It may be seen to emanate from the passion of the ego, in the situation where someone else has succeeded where we have failed. This ego type of jealousy may be said to be in effect a definite emotional admission of inferiority in that given situation.

A Form of Envy Jealousy emanates from the social feeling, largely in the form of what we may call envy, and which is dealt with separately in another portion of this work.

It would be loose wordage to say that it is derived from love directly, although novels and romances often assume this attitude. The particular passion usually described as jealousy is usually dominately connected with what we loosely term love. It actually is derivative from the passions of sex and ego. It would not be scientifically exact to state that the sex drive itself gives rise to jealousy. The ego or what we might call "the self-considering emotion" must enter into the process.

It is obvious then that the strength of the secondary emotion of jealousy possesses a force proportional to that of the original passion from which it is transmuted.

Whereas love is undoubtedly a pleasurable emotion, jealousy is more to be likened to pain, which no doubt

JEALOUSY

implies that it is a degradation from the original emotion. It consists of an original emotion carried to an excess beyond the constitutional ability of the individual. This we may proceed to demonstrate and to reveal in a greater degree the pathological nature of the emotion.

In the first place, jealousy itself is prone to excess. It possesses a tendency to readily exceed its own bounds. In many cases, impelled by the acute anger of sex rivalry, it is seen to be strong enough to bring to the surface the internal excitements of reddening, pallor, fainting and the like. Normal sex attraction does not in itself render these abnormal reactions.

Jealousy may also be noted as occurring in cases of *Insane Love*. apparent abnormal excess of sex passion. It is no doubt at all times a pathological liability of the sex emotion. We have all been witnesses to the almost "insane" lover, who with a nervous voice refers to his beloved, who watches her day and night with an actual horror of leaving her, and who manifests in all these a profound jealousy. This manifestation is in line with the theory that any excess of a physical emotion is to be guarded against as unhealthy and dangerous.

Yet jealousy is not in itself the most vicious and ugly of the emotions, unless we speak of those further warpings of emotion that it may lead to. It may be seen in its most aggravated cases to develop into an actual hatred, unreasoned and violent; it often affiliates itself with vindictiveness and revenge. It develops an intense antagonism, and, in its extreme, results in persecution. In such cases it has been recorded that the individual may with alike vengeance persecute the third person of whom he is apparently jealous, as well as the avowed object of his love. His powers of distinction and normal judgment have obviously in such cases lost all reason.

ENCYCLOPEDIA OF PSYCHOLOGY

The chronicles of insanity are crowded with the emotions of jealousy, and the emotion is often regarded as a definite symptom. Hence, Garat assigns the development of jealous emotions and delusions as a major characteristic of climacteric insanity. Delusions and obsessions are particularly liable to display this characteristic.

Jealousy sometimes Unrecognized.

Freud tells us that jealousy may often be sub-conscious, whence it has probably been driven by feelings akin to shame. Hence, as we have said, it is more subtle and difficult to eradicate. It may be transformed into sorrow and expressed in the most bitter of laments, this alteration occurring usually when the original sex stimuli are exhausted.

Like all other emotions it may be drained off by expression, and will increase in power if subject to suppression. Forcibly suppressing an emotion suffices to drive it into the sub-conscious.

The expression of the jealousy may be indirect and comparatively harmless, may be let off in mere noise and vocal expression. A jealousy finding easy and prompt expression usually dies out. It is only to be regretted that the expression is often in the form of malice.

As an example of what expression may do to an emotion, we may refer to the effects produced to-day by the relatively free opportunities of speech, as against ages past. At one time governors were murdered in great number, and every king must have maintained an elaborate body-guard. The suppression of criticism and free speech on the part of despotic and tyrannical monarchs has produced in the history of each a record of assassination. Even to-day the fruits of suppression may be seen in the many violent attacks upon the lives of those whose policy has been restrictive in these directions. On the other hand, in those countries where such restraints are not imposed the assassination of those in authority is almost unknown, because the emotions of the opposition are released in the milder forms of critical comment.

JEALOUSY

Jealousy is an emotion that grows with time, and must of necessity be eradicated by time. Hence, we point to no secret formula by which it may be neatly and lightly plucked from our natures.

First of all, if we are to rid ourselves of this malady of emotion, we must recognize that it is vicious, that it possesses no redeeming features beyond the confines of romantic fiction. We must see that it is a blight upon judgment and reason. One as remote in history as Marcus Aurelius lamented the manner in which it made men incapable of correct judgment of one's contemporaries; "How strangely men act. They will not praise those who are living at the same time, and living with themselves."

In "Human Character" by Hugh Eliot, the author asserts of jealousy that "Its eradication is a totally impracticable undertaking." While it may be true to say that it cannot be eradicated, there is no reason to believe that it is beyond mitigation. Indeed, in a former chapter, Mr. Eliot himself admits that it may be drained off by expression. *Can Jealousy be overcome?*

After all, we insist that it must be recognized as existing when it does exist. It must *never* suffer denial or suppression. It should be faced squarely, and, where possible, it should be revealed to the parties involved.

Let us refer to a concrete example : If a man loves his wife, it is obvious that many circumstances may arise to cause him prolonged or temporary jealousy. The wife, perhaps, may become enamoured of another man, or appear to be so, and this, in all probability, would result in a manifestation of jealousy. Or, on the other hand, the wife might possess a sister for whom she entertained a great affection. Her attention to this sister might conceivably assume so great proportions as to cause jealousy—even though the husband was actually unaware that

ENCYCLOPEDIA OF PSYCHOLOGY

he was jealous. Or, again, the wife might conceive a liking for art, and might become so devoted to her painting or modelling that the husband's jealousy might be awakened by the thought that he was being neglected or ignored. Now, this third case would be so unusual that the husband might entirely fail to recognise the element of jealousy attaching it self to his love-attitude. Yet this jealousy might result in an antagonism to the wife, which ultimately might develop into positive hatred, whose cause or basis was entirely unsuspected. Indeed, the antagonism might appear to the husband as the natural result of certain unpleasant (but actually non-existent) qualities possessed by the wife. In such case he would merely be reacting to her devotion to art. Such is the subtlety of this passion that it is possible to suspect or believe in unfaithfulness, without better grounds than those to which we have referred.

Causes of Jealousy. Now the only reasonable and practical way to approach his wife is for the man to be straightforward, frank and truthful (an attitude which should be simple enough to any husband who loves his wife). Tell her the facts, explain the position, and the chances are that the woman will be favourably impressed by his frankness and will do her best to clear up the difficulty or misunderstanding.

Thence, in the case of her devotion to art, by recognizing that the emotion was not founded upon allegiance to another man, the jealousy would be made apparent—thrust into a form of expression and removed from the unconscious—and no doubt lessened, if not positively brought into subjection to normal judgment. One may ask what the outcome would be if the guilt were actually hers. This, however, transcends the question. We are not primarily interested in the question of guilt, but in the curing of the disease of jealousy—or, at least, attempting its mitigation. Be the wife guilty or not, jealousy is *never* effectual, and is a mental malady from which the

JEALOUSY

possessor suffers much needless pain and anxiety, and may be brought to the pitch of sheer desperation or criminal recklessness.

But it should be borne in mind that the solution of the problem of jealousy is no simple matter. It is not an affliction of the mind which incontinently disappears at the first encounter with reason. This emotion possesses the craftiness so often associated with evil, and, if we are to deal with it successfully, it must be recognized as something which has neither reason nor virtue at the back of it.

John W. Greene

MOTTOES and PROVERBS

Our worst enemy is fear. No man can pass his
self-imposed limitations. MARDEN.



Self-trust is the secret of Success.



Only faith in yourself will compel others to
have faith in you.



The man who thinks he can't is usually right.



The greatest mistake you can make is to be
continually fearing that you will make one.
ROYCROFT.



The dread of criticism is the death-blow of genius.



There is no defeat in life save from within.



Make friends with your trials, as though you
were always to live together.
FRANCIS DE SALES.

NATURAL INSTINCTS
AND NORMAL DESIRES

BY ISABEL BURNETT, M. A.



MISS ISABEL BURNETT

M. A. (Honours Degree), Cambridge University. Investigator in Industrial Psychology to a Department of the British Government, and Psychological Laboratory, Manchester University. Lecturer to Workers' Educational Association. Lecturer before British Association on Applied Psychology. Author of "The Psychological Aspect of Repetitive Work" published by His Majesty's Stationary Office, London.

NATURAL INSTINCTS AND NORMAL DESIRES

BY ISABEL BURNETT, M. A.

EDITORIAL NOTE. In the following article, which may be said to deal with a subject which is the very basis of all Psychology, the author shows not only great analytical power but handles the theme in a manner which may be readily understood by those who have not previously studied the subject. Miss Burnett possesses rare penetration, coupled with literary gifts, and the result is an article which will assuredly be of service to all who are endeavouring to understand those things which lie beyond motives and actions. She shows in a very graphic manner, the value of instincts and points out the circumstances which demand their suppression or expression. Starting with the primitive instincts as seen in an infant, she traces step by step the various modifications which these tendencies undergo as the individual grows to maturity.

MAN, like the animals, is born with certain inherited tendencies or dispositions. The new born baby, if taken to his mother's breast, will seek out the nipple and begin to suck. He does so, like the young of all mammals, without teaching or assistance, simply, as we say, by instinct. The instinct of the babe to preserve his life by taking nourishment is probably the first to appear and remains throughout life as one of the strongest and most important of the instincts. But other innate or inherited tendencies are also present even in the earliest years. The tendency to imitate, an instinct of incalculable importance in the development of society, can be seen in very young children. While still too young to talk, they will imitate facial movements, a little later, they will show a natural tendency to imitate sounds, and slowly, as the child's mental capacity grows, this disposition to imitate sounds is compounded in the dawning intelligence with the fact that certain sounds have meaning and produce

ENCYCLOPEDIA OF PSYCHOLOGY

certain effects. And thus the child learns his first words. Again if he hears a loud, sudden noise the baby starts and is afraid : he shows, as we say, instinctive fear. If someone takes away his toy, he will cry, show anger and perhaps struggle or bite. This is the instinctive rage and tendency to pugnacity which his elders continue always to experience and often to show if their treasured possessions are taken from them. For instinctive reactions are not confined to children and animals, adults, do not, as is sometimes said, lose their instincts, but they complicate and conceal them by reason and intelligence.

*How Instinct
operates.*

We have mentioned the instincts of acquiring food, of imitation, of anger, and pugnacity. Now none of these operate in the young child by reason of its intelligence. The child has no *conscious knowledge* that he could appease his hunger at his mother's breast. His action is called "reflex" that is, a natural response to the experience of hunger, an action that takes place, not from mental consideration of any sort, but because it was inherited from countless ancestors who had also satisfied hunger in the same way. It was innate, natural and purely instinctive. So we may define an instinct in the words of William James as a "tendency to act in such a way as to produce certain ends (as, e. g. that of satisfying hunger), without foresight of those ends, and without previous education in the performance of the action."

Now it will seem that only children and animals tend to act "without foresight of the ends" and that adults never act by instinct alone. And indeed, it is true, that, *generally speaking*, purely instinctive action is only seen in young children and that adults more usually direct their actions by intelligence, by memory and by habit. Nevertheless the instincts do not die. Many a grown-up person continues to feel childish terror at loud claps of thunder, and some will even try to hide themselves away just as the ostrich is alleged to bury his head in the veldt

NATURAL INSTINCTS AND NORMAL DESIRES

to hide from his pursuer, though the individual—superior to the ostrich in this respect—knows that thunder is not dangerous, and that if it were, hiding would be no protection. But both act from instinctive fear. Here, then, is a purely instinctive reaction like that of a child, unmodified by reason and experience. However, most people do not act in this way, experience and reason have taught them that the noise of thunder is not dangerous, and so, they have learnt to control and to forget this instinctive fear, and, instead of experiencing the strong emotion of terror, they feel perhaps no more than a mild dislike for the noise. Here is an instinct modified and controlled by intelligence.

Now the foregoing example is a very simple illustration of the way in which character and dispositions develop out of the raw material of the instincts. The first individual has not learnt to control his infantile instinctive fears and the second has. Thus one gets a suggestion of the development of different types of personality. But first it is necessary to look a little more closely at the instincts, and, if possible, to enumerate them.

To William James' definition of an instinct a few words *Jealousy.* may be added : " the instincts are held in common by all members of the species. " That does not mean that all the instincts exist in an equal degree in every human being. For just as all babies are frightened by a loud, sudden noise, some are much more startled than others, so in the adult, though all experience jealousy, if the person to whom affection has been given prefers another, some experience it more bitterly than others, and in some it is complicated and intensified by anger, while in others it is modified and kept in control by reason and thought. Nevertheless it must be admitted that the tendency to feel jealousy in such a situation is present in all normally constituted persons. It is therefore rightly called instinctive.

ENCYCLOPEDIA OF PSYCHOLOGY

There have been many attempts to classify and enumerate the principal human instincts. William McDougall in his *Outlines of Psychology* distinguishes fourteen. They are as follows : self preservation or flight from danger, pugnacity during anger, repulsion, the parental or protective instinct, appeal when helpless, sex, curiosity, submission in the presence of power, assertion in the presence of weakness, the gregarious or social instinct, food seeking, acquisition, construction, and the play instinct including imitation. Out of these fourteen instincts, present in every normal individual though in differing degrees, variously combined and associated, modified and controlled by intelligence and habit, or as the case may be, unbridled and untutored, is built the character, disposition and habits of each one of us. The instincts inherited as they are from an unimaginably old ancestry, prehuman and prehistoric, are the raw stuff of all humanity.

How then does this modification of instinctive behaviour come about ? This is the problem which every teacher and legislator tries to solve. For, though every instinct must play its part in the mind of the complete and perfect man, yet each one has forms which are socially undesirable, and any of them abnormally developed or, on the other hand, subnormal becomes a source of danger to the individual himself as well as to society at large.

*Instincts that
are protective.*

Consider the instinct of pugnacity. Plainly it is of social value, civilization would cease to exist if we did not meet personal injuries, injustice, cruelty and theft with anger and resistance. It should be remembered, however, that instinctive anger does not only operate on our own behalf; we can experience rage and a tendency to fight on behalf of others. There are, then, certain situations which can be most appropriately met by anger, nevertheless, a quarrelsome tendency in a person is the overdevelopment of the instinct of pugnacity and is

NATURAL INSTINCTS AND NORMAL DESIRES

socially undesirable and destructive. The fighting tendency so frequently seen in boys is tolerated only because experience has taught us to expect that, as a result of education, the boy will develop higher sentiments through which this tendency will be suppressed. By *sentiments*, we mean that organisation of the mentality, that moulding of disposition, habits and outlook, which results from education in the fullest sense of the word.

Consider the case of two young children playing at ball. When one of them takes the ball belonging to the other, the child who has lost his toy probably cries, is violently angry and will try to scratch, bite or strike the other. We readily excuse such conduct in young children recognising that it is instinctive behaviour. But compare this with the case of two men golfing, one of whom by accident takes the ball of the other. How utterly unpardonable a violent outburst of rage would be. The victim now controls his impulse to retaliate.

When, as a result of education the instincts which are *Suppressions.* inherited and innate, are controlled by the sentiments which are not innate, but are acquired during life by education and example from the environment, we say *suppression* of the instinct has taken place. *Suppression* simply means that an instinctive impulse has not been put into natural action. The person who does not fly from danger suppresses the instinct of flight, the man who does not marry suppresses the sex instinct, the prisoner who goes on hunger strike suppresses the food-taking instinct, the rich man who gives to the poor suppresses the acquisitive instinct, the individual who restrains himself though the circumstances provoke anger, suppresses the pugnacious instinct, and so on. It is easily seen that a certain amount of suppression is necessary for civilization. On the other hand, any of these previously mentioned instincts, if uncontrolled threaten the community. If we all fled in the presence of danger we should be a race of

ENCYCLOPEDIA OF PSYCHOLOGY

cravens : the sex instinct must be controlled for the sake of mental and physical health, the food seeking instinct if left to itself may develop into gluttony, the acquisitive instinct into thieving, the pugnacious instinct into rioting and murder. Perfection lies between these two extremes.

Let us consider again the pugnacious instinct which some people think is wholly detrimental. In the militaristic state even though personal quarrelsomeness is punishable by law, this instinct is carefully fostered and trained during youth, but trained to serve not the individual himself, but the needs of the state. Martial sentiments are implanted by teaching and tradition. Honours, decorations, and a fine uniform are given as rewards for an expressed willingness to serve the country in time of war. The pugnacious instinct is being developed certainly, but also, so to speak; canalized into a desire to fight if necessary, and only, on behalf of one's country.

*A changed
Outlook.*

The view of the pacifist, however, is that no manifestation of pugnacity will ultimately be of benefit to the state. He would have the instinct completely crushed and destroyed. But this is not possible; the instinctive impulse is supplied with a psychic energy which cannot be entirely overcome and which if not provided with a socially desirable outlet will find one which will prove to be undesirable, as for instance when pugnacity, unable to resort to physical violence, shows itself in harshness and bullying of weaker persons. Therefore an alternative and socially useful outlet must be provided for this inherent energy. This is not always far to seek. The Salvation Army, for instance, preaches the gospel of peace, but employs the symbols of war. Here again we find the uniform, the official distinctions and the martial music. Now all this represents an attempt to *sublimate* the pugnacious instinct, and to divert its energy so that it may serve a specified end. The enormous number of hymns, anthems, psalms, and prayers which employ

NATURAL INSTINCTS AND NORMAL DESIRES

martial symbols and diction would be unaccountable if they did not represent an attempt to sublimate this natural tendency to fight. Though ignorant of modern psychology, the great religious founders discovered for themselves this doctrine and endeavoured to divert the psychic energy which is associated with this instinct into useful and desirable channels. "Fight the good fight, battle with temptation, be pugnacious against the forces of evil" they said, and in saying proved themselves good practical psychologists, for the energy of every instinct is available for social as well as unsocial ends.

Instincts turned to abnormal or perverse ends constitute *Sex perversions*. a great social problem. More correctly this condition is termed "regression" for the instinctive impulse expresses itself in primitive or infantile ways. Sex perversions, for example, arise when the individual seeks to gratify his impulse, not in the normal way, but by reverting to tendencies which are natural in very early childhood, but which almost always are quickly suppressed through the effects of education and the growth of moral intelligence. In such circumstances, apart from the question of physical deterioration which may accompany such abnormalities, a grave psychological condition is apt to ensue in the individual. Since perversions of any sort are viewed by society with the utmost condemnation, the individual, who cannot wholly escape the influence of his environment often suffers from what is generally called a guilty conscience. Now, psychologically speaking, a guilty conscience represents the clashing of two conflicting psychic systems which are irreconcilable. In this instance, the instinctive urge, because it is abnormal conflicts with the person's moral and aesthetic sentiments which have been acquired from a normal environment. The mental condition which arises may be fraught with serious consequences. It is in such a soil that those much talked of "complexes" grow. Moreover the psychic energy which accompanies both impulses, instead of being available

ENCYCLOPEDIA OF PSYCHOLOGY

for better ends, is wasted in the conflict of the opposing forces. The sufferer is often obsessed by his guilty conscience, time and thought and mental energy are used up by the opposing impulses of instinct and sentiment.

It is important to remember that suppression by no means implies destruction of the instinct, but merely the diversion into other channels, of the energy supplying the instinct. The self assertive and boastful child, by repeated snubbings and humiliations may be cured, as it seems, but he may develop into the shy, deprecative youth who nevertheless still contrives to assert himself, but in an entirely different and subtle way. He no longer boasts, but calls attention, perhaps to his poor health and his misfortunes. Probably by this method, usually adopted unconsciously, he gets more notice, and more sympathy, but what an undesirable method it is! The original tendency is certainly suppressed, but has shown itself in another guise equally undesirable. Psychologically speaking self assertion and self deprecation very often come to the same thing. They both represent an effort to attract attention.

*The control
of Instincts.*

Now supposing that same child had been shown the undesirability of boasting, if his desire to excel had been fostered into intellectual or artistic channels, while those whom he loved and whom he instinctively imitates, by precept and example, inculcate the habit of good manners. How different the result will be. The crude instinct of self assertion is canalized into useful paths, while sentiments are developed preventing an exhibition of boasting and self display which are the unsocial or undesirable aspects of this instinct.

The space that remains must be given to a discussion of the governing sentiment, that of self-regard. So far we have reached this position. The instincts, all of which are inherited and innate to everyone, have dual aspects, they can operate both in desirable and undesirable ways.

NATURAL INSTINCTS AND NORMAL DESIRES

To ensure their development along proper paths, sentiments, i. e. ideas and dispositions, must be implanted by education and developed with intelligence. These will act both as guides and checks to the instincts, canalizing them into socially desirable channels. For instincts alone are not enough. They are only the raw material from which intelligent life springs. And of all the forces at work the self-regarding sentiment is the most powerful.

If we watch the mental development of a child we shall see that pleasure and pain are his earliest teachers. He learns, moreover, by experience that some actions provoke praise from his elders and some blame, and the former gives him pleasure and the latter pain, as they react powerfully on his self-assertive and self-abasing instincts respectively. His gregarious instinct makes him fear isolation and solitude. He feels the need, not only of the presence, but of the affection of his parents and playmates. He seeks their approval instinctively, but the manner in which he does so is chiefly determined by his education and environment. *Those whom he admires and loves he will imitate.* This is the grave responsibility of their elders to children. From those whom he sees about him, and from the books he reads and the stories he hears, he will gradually build up an imaginary *ideal self*, to which ideal he will strive, superimposing sentiments and habits upon his instinctive tendencies and impulses. *Experience teaches.*

His original instincts do not die, they are suppressed, diverted or canalized but their energy remains. Many people will remember the stage of hero worship which so often accompanies adolescence and the passionate longing to model oneself after the ideal. The extreme self consciousness, and self criticism characteristic of this period, all help to suppress the undesirable aspects of instincts. The naturally greedy child, whose food taking instinct is excessive, changes into the moderate school girl who

ENCYCLOPEDIA OF PSYCHOLOGY

offers to give up sweets during Lent. The uncontrolled and truculent little boy often at this period changes into the well-mannered youth. In short at this age the influence of environment cannot be exaggerated.

For the character which is the final controlling force of the immense psychic energy which is associated with the instincts, is nothing more than the sum of the sentiments which have been acquired from the environment chiefly by imitation of others, and by sensitivity to praise and blame. The instincts of man are like great primitive forces, but they need curbing and controlling. The psychic energy under which they are supplied is immense and invaluable, but needs to be diverted into useful channels.

Isabel Burnett.

THE PRACTICAL ASPECT OF FEAR

BY ALAN F. GRIMBLY, M. A., M. D., D. P. M.



Dr. ALAN F. GRIMBLY

M. A., M. D., B. Ch., D. P. M., B. A. O., L. M. Deputy Medical Super-intendent, Severalls Mental Hospital, Colchester; late Specialist in Mental and Nervous Diseases to R. N. Hospital, Chatham; late Physician to the London Neurological Clinic and Physician in Charge of the Ipswich Neurological Clinic. Tutor in Psychiatry and General Medicine to Medical Correspondence College, London. Henderson scholar in Mental Diseases; Henry Hutchison Stewart Scholar in Anatomy and Institutes of Medicine. Author of "A Problem in Diagnosis," "Neuroses and Psycho-neuroses of the Sea," "Artes et Medicina," "Six Cases of Comparatively Rare Diseases," etc. Contributor to many medical and scientific periodicals.

THE PRACTICAL ASPECT OF FEAR

BY ALAN F. GRIMBLY, M. A., M. D., D. P. M.

EDITORIAL NOTE. As the author of this article suggests, many people regard Fear as something shameful, and almost identical with cowardice; such a restricted view, however, is entirely unwarranted. Fear, actually, is an aspect of the instinct of self-preservation, and, as such, plays a necessarily important part in human life. Indeed, as many psychologists have pointed out, without Fear humanity would go blindly forward to inevitable destruction. The writer, however, has carefully shown in what manner reasonable and necessary fear changes to cowardice, and indicates the mental and moral discipline which must be adopted and practised in order to avoid it. Constant dread is to a large extent a habit of thought produced by allowing the mind to wander into unhealthy regions, and to dwell upon evil possibilities: or by allowing the imagination to run riot and to conjure up visions or images of "things that might happen". This article cannot fail to be of great service to many, because—secretly or openly—most of us live in dread of something, either real or imaginary.

WHAT is the practical use of fear? If this question were put to the ordinary citizen the answer, in all probability, would be that fear is not only useless but actually harmful, a quality of shame, not of service. This, however, is far from being true. Fear is of paramount importance in the lives of individuals and of communities. Without fear existence itself would not be feasible. It is my object in this article to endeavour to outline the important rôle of the emotion of fear in our mental life; to show that, wisely directed it is of great practical value and that, misdirected, it inhibits progress and evinces itself in the morbid realms of neurosis and insanity.

In the first place let us consider the nature of fear. It may appear to be a little superfluous to attempt a definition. Anyone who has experienced fear in its more intense forms will agree that it is a specific emotional state of a particularly unpleasant kind. Most people have ventured forth

*The Need
of Fear.*

ENCYCLOPEDIA OF PSYCHOLOGY

for the first time on a bicycle, many have done so at the wheel of an automobile; some have "gone over the top"; all have experienced fear. How then shall we proceed to analyse this emotion so that we may understand it and approve its full significance?

One of the most notable contributions made to psychology of recent years has been Professor McDougall's Theory of the Instincts. This theory affirms, firstly, that all of us possess certain fundamental forces within ourselves that we call instincts and, secondly, that when these instincts are stimulated by changes in our environment we experience definite emotional states. Each instinct has its own particular and special emotion. This is experienced, in varying shades and degrees, whenever the parent instinct is aroused.

*The Alarm
Signal.*

Fear, according to McDougall, is the emotion that accompanies the operation of the primary instinct of flight. In other words, whenever the instinct of flight is stimulated we feel the corresponding emotion of fear—we are afraid. Now the instinct of flight is deeply rooted in every human being. It is the basis of the preservation of the individual life. If there were no instinct of flight we should never be able to avoid danger; we should be run over on the first occasion that we attempted to cross the street. Fear is our awareness of the operation of this instinct. It is the alarm signal that warns of impending danger. Fear is normal, vital, essential for the maintenance of human life.

It may be argued that if it be normal to feel afraid then it is right and proper invariably to flee in the face of danger. Such conduct would obviously be inimical to the welfare of the community and would speedily lead to disaster. How then can fear be otherwise than harmful to social life and progress?

The answer to the argument is that fear must be controlled. The factors that enable us to govern this emotion

THE PRACTICAL ASPECT OF FEAR

are complex, but they may be divided broadly into two groups, the personal factors and the environmental factors. The first group is all-important and is dependent upon what is popularly termed the Will, which is itself the outcome of individual character. The second group is related to the specific requirements of the moment according to whether the circumstances render retreat advisable or not. This group is of secondary import being influenced to a considerable extent by the personal factors.

The government of the emotion of fear, therefore, is very largely a question of what we term the personal "make up" of the individual.

No two people react to a similar stimulus in quite a similar way for the simple reason that there are no really similar people. Every man has the freedom of his character; hence depends his conduct, which is his manifest mode of response to the often conflicting emotional reactions of his fundamental instincts. In one man fear is conquered with comparative ease. A second may succeed with difficulty in controlling his emotion. In a third fear may triumph and safety may be sought in flight.

We see therefore, that controlled fear plays a necessary part in life. Let us now consider the special modes in which fear manifests itself and witness the devastating results of fear uncontrolled, when the emotion does not serve, but governs.

1. *Cowardice.* Fear and cowardice are not the same. It is normal to be afraid, but it is abnormal and anti-social in the extreme to be a coward. Cowardice is uncontrolled fear. It is a promiscuous reaction to the promptings of the instinct of flight. The coward runs away because he is afraid and cannot control his fear. The really brave man stays, not because he is fearless, but because, being afraid, he overcomes his fear in adaptation to the requirement of the moment and faces the danger.

Let us take a hypothetical case of three men who are unexpectedly confronted with a lion. One is fearless, one

ENCYCLOPEDIA OF PSYCHOLOGY

is normal, the third is a coward. What will be the probable issue? The fearless man will know no fear, and his reception into the interior economy of the lion will be effected before he has time to be surprised. The normal man feels afraid, but stands his ground. Fear is controlled and flight is only resorted to if the necessarily rapid survey of the situation indicates retreat. In his case flight would be a deliberated and advisable course of action, not the outcome of panic. The coward flies incontinently. His chances of salvation will be inversely proportional to the appetite of the lion.

2. *Morbid Fears.* Under this heading it is customary to describe certain unnatural states of fear, states of mind that often seem inexplicable or absurd to the onlooker and whose futility is often realised by the unfortunate patient. Some people have an uncontrollable fear of open spaces. They will never traverse a city square, while to be compelled to walk across a large field means misery to them. The sufferer often realises that his reaction is abnormal. As we say, he has *insight* into his mental condition. He may appreciate fully that there is no real danger at hand, and that in walking across the square he will be subject to risks no more unduly than are thousands of other citizens. Yet he cannot control his fear. It dominates his conduct. If he be forced to cross the open space, he does so in terror, although he may realise the absence of any true cause for alarm.

There are many other morbid fears. One is the converse of the above. It consists of a dread of confined spaces. The sufferer cannot sleep in a cabin or a small room, or, in extreme cases, cannot bear to inhabit a room at all. The confinement of a small apartment causes not only oppression but intolerable fear. Others have a morbid fear of dirt. They spend their lives washing their hands—and then washing them again, because they may have contaminated themselves by drying with the towel. These are the people who open doors with their hands in their coat pockets and sterilise their telephones every

THE PRACTICAL ASPECT OF FEAR

time they have used them. It is not necessary to give further examples to illustrate the significance of morbid fear.

3. *Fear Associated with Morbid Doubts.* It is very common to find a state of doubt closely attended by a feeling of fear. Doubt varies from a simple diminution of confidence in the self, to the mental chaos of ever-conflicting thought. The close association of fear with lack of self-confidence is shown in the common phrase of the subject in attempting to explain his inaction. He says to himself virtually, "If I pursue this course of action *I am afraid* that I may do wrong—I am in doubt and I am afraid." Some people are notoriously hesitant in arriving at a decision. They cannot, in popular parlance, "make up their minds" because they are *afraid* that their decision will be erroneous. They possess the unhappy gift of perceiving many opposing aspects of one situation all of equal merit, and they cannot pass judgment on the advisable procedure to adopt.

In their more extreme forms morbid doubts cause the gravest mental distress and are always characterised by a feeling-tone of anxiety and fear. Some people live in a perpetual state of doubt. Shall they get up or shall they be seated? A simple conflict of this nature may appear insoluble to the sufferer and may be associated with profound emotional change. Another may never go outside his house. He may be prompted to do so, but counter-ideas immediately enter his mind—it may rain, or someone may come to see him while he is out—and the result is inaction. Morbid doubt always culminates in a state of inaction, the resultant inaction of two opposing forces attended by grinding, attriting fear.

4. *Fear of the Future.* Some individuals have a constant dread of the future. In spite of all possible precautions in the form of insurance, pensionable service, and so forth, they dread the years, or even the months, that lie ahead. The present is disregarded. They have learned nothing from the past, or from the lessons of history.

ENCYCLOPEDIA OF PSYCHOLOGY

They cannot cultivate a philosophic outlook on life, but anticipate trouble for themselves or their offspring. In neurotic persons this type of fear is common and the emotional tone may be sufficiently intense to colour the whole life of the patient.

5. *Fear of the Unknown.* Fear of the unknown needs little definition. Every child exhibits it. All explorers have laid stress on it. We all experience it at different times. Let us endeavour to analyse this particular form of fear.

The most elementary process of thought is the quality termed perception. Perception consists of sensory content combined with meaning. When we hear a bell tolled we are aware not merely of the sensation of sound but of the meaning of the sound as well. Sensation and meaning have a definite relative value in perception. If meaning is obvious, as in the case of the ordinary experiences of life, sensation is relatively weak. Conversely; if meaning is vague, sensation is relatively strong, perception is strange, unfamiliar, unknown, and the instinct prompts us to flee—we feel afraid.

Fear of the unknown, therefore, is associated with diminution of meaning in perception. One can think of countless illustrations. Why may we experience fear if we wake up suddenly in the middle of the night while sleeping in a strange room? Because the *meaning* of our perception is strange and unfamiliar: we do not know where we are. If we witness a chimney stack being felled, we are afraid. If we hear unexpectedly the crash of the fallen stack, we experience fear: the meaning of our perception is unknown. If we contemplate from a distance a phenomenon such as the Zambezi Falls, we experience a feeling of awe. And what is awe but a blend of wonder, self-negation and fear?

6. *Fear Associated with Disease.* There is an intimate relation between illness and fear. Certain physical disorders are especially noted for this association. Various

THE PRACTICAL ASPECT OF FEAR

forms of heart disease are characterised by the occurrence or recurrence of states of anxiety and dread.

In the condition known as *angina pectoris*, for example, the patient suffers from agonising pain, complete inhibition of movement, and a fear of imminent death. Any long and protracted illness, especially if it be of a painful nature, tends to be accompanied by phases of fear.

The demonstration of uncontrolled fear in certain forms of insanity is only too common. It will suffice to mention the acute mental disorder known as *delirium tremens* to illustrate this fact. Here the patient is in an obvious state of terror due to the vivid visual hallucinations that he experiences.

Fear arising in conjunction with disorder of the body or the mind is particularly difficult to control for it is founded on a real, if pathological basis. That it can be controlled further indicates the importance of personal character in governing the natural responses to the promptings of our primary instincts. This is manifest when we read of a man who carries out his public duties to the last, although he is fully aware that he is suffering from an incurable (and probably a painful) disease.

Methods to be Adopted to Overcome Misplaced or Excessive Fear.

We have seen that fear is necessary to warn us of danger, and to enable us to safeguard our lives, but that if it gets out of hand it is a potent, destructive force inimical to our welfare that, in its more intense degrees, paralyses all action.

We must now consider what methods we can adopt to overcome excessive or abnormal fear.

a) In the first place we must realise that it is not abnormal to experience fear. If we understand that fear is a normal emotional state, that it is not shameful to feel afraid but only shameful to yield to fear then we shall be helped enormously. We are *not* cowards when we feel afraid of danger; we are only cowards when we run away,

ENCYCLOPEDIA OF PSYCHOLOGY

when our character is not sufficiently developed to enable us, being afraid, to stay and confront the danger. We need never be ashamed to acknowledge fear.

b) Secondly, we must meet fear boldly. If we are in a state of alarm it is of no use endeavouring to divert our attention, to think of other things : these are faulty tactics. We must say to ourselves, "I am very afraid. I know that it is natural to be afraid and I must overcome my fear." We must regard our inner selves face to face, not fly from ourselves.

c) Having realised that fear is natural, and having boldly confronted that fear, then the ultimate issue depends on our character. Personal character is a vast complex determined by innumerable factors. It is decided by early training, associates, education and a host of other conditions. A well formed character enables fear to be controlled with comparative ease, but a person of the most timorous disposition may be enabled to conquer fear if he grasps the full significance of the emotion; if he knows that fear is normal and if he analyses his fear.

d) We should be particularly careful to avoid an exhibition of fear in front of children. Nothing is more harmful to a child than to witness fear in an adult. Children are extremely amenable to outside influences and a demonstration of fear on the part of grown-up people may do incalculable harm and may leave a lasting impression on the child's character.

e) Furthermore, children should not be encouraged to be afraid of common dangers. The child that is sheltered beyond reason never has a fair chance to develop a sound character. Children should be warned of dangers and should be instructed how to avoid them, but they should not be permitted to live "cotton wool" existences. They should be encouraged to take the ordinary risks of life. Otherwise they approach manhood or womanhood lacking in experience and with great potentiality for the triumph of fear.

THE PRACTICAL ASPECT OF FEAR

f) Lastly, we must remember that sound mental health depends largely on sound physical health. If we neglect our bodies our minds will suffer. If our gastro-intestinal apparatus is out of order we feel depressed, lack confidence in ourselves and are afraid to tackle problems that would easily be overcome if we were fit. We must avoid constipation, take regular meals and reasonable exercise and allot ourselves sufficient hours for sleep. In other words, we must adopt the ordinary precautions to obviate physical ill health.

In conclusion, we may summarise the various points at issue as follows :

1. Fear is the emotional state or feeling-tone accompanying the operation of the fundamental instinct of flight.
2. This instinct is inborn. It exists as a primary force in all human beings and in the majority of other animals, as evidenced by their conduct.
3. It is perfectly normal and healthy to be afraid.
4. Fear must be controlled. This depends on our character, on our realisation of the natural origin of fear, on self-analysis, on our training in childhood and on our physical health.

Alan F. Smith

MOTTOES and PROVERBS

The strange thing about common sense is that it isn't common.



Common sense in an uncommon degree is what the world calls wisdom.



Efficiency is focusing common sense on the possibilities of each situation.



Look before or you will find yourself behind.
Benjamin FRANKLIN.



Some men mistake words for thoughts.



We learn from those who differ from us, as well as those who agree with us.



The minute you get the idea you are indispensable, you aren't.



The highest reach of human science is the recognition of human ignorance.

THE SECRET OF YOUTHFULNESS

BY LILIAN BRAITHWAITE



MISS LILIAN BRAITHWAITE

Celebrated English actress, whose youthful appearance has evoked widespread comment as to the amazing secret which has enabled her to stay the hand of Time.

Miss Braithwaite's stage career dates from 1893, since which time she has appeared in leading roles in many well-known plays among which may be mentioned: "The Merchant of Venice," "The Taming of the Shrew," "Richard III," "Old Heidelberg," "Lady Windermere's Fan," "The Miracle," "Sweet Nell of Old Drury," "The Vortex."

THE SECRET OF YOUTHFULNESS

BY LILIAN BRAITHWAITE

EDITORIAL NOTE. From the earliest times man—inspired by the manifest longings of his fellows—has endeavoured to discover the “elixir of youth.” In the middle ages the alchemists, seers, and wise men, devoted endless time to experiments calculated to put humanity in possession of the secret of rejuvenation. In this article the author covers a wide field, and shows that perpetual youthfulness is to be sought in mental directions, and points out to what enormous extent the mind can be employed to retard the oncoming of old age. The value of suggestion and affirmation is indicated, and practical advice is given which will materially aid all who would defy the onslaught of time.

IN order to arrive at the correct psychological solution of any human problem, we must face the problem as it is, with all its difficulties and perplexities, and not allow our reason to be swayed by false evidence or untenable theories. We must get to the heart of the subject, and not be content with studying it merely from the surface.

The question of keeping young, is by no means one of life's lesser problems. It is, in fact, the greatest of all human longings and the most wistful of all human dreams.

I do not wish to rate the flesh above the spirit nor do I mean to suggest that men and women are loved for their faces more than for their souls, but I do say, most emphatically, that one's face is the thing by which one is judged on first acquaintance. A pleasant appearance is a passport to everyone's favour. It helps you to “get there,”—your own merits enable you to *stay* there. *The Value of Beauty.*

We judge people so much by their “outward visible signs” for the simple reason that their “inward spiritual grace” is only revealed after months, and sometimes after

ENCYCLOPEDIA OF PSYCHOLOGY

years, of friendship. One's qualities are never so glaringly obvious as one's features.

Having admitted that personal appearance is of paramount importance, let us study the subject of maintaining a youthful appearance since—let us admit it—youth is so fascinating and appealing.

*The Universal
Desire—Youth.*

One hears a great deal of talk about every age having its charm and about people growing old gracefully, but I have no doubt that the originators of those ideas were, themselves, very reluctant to surrender that most precious of all possessions—youth. Is there any man living who can witness, without a pang of regret, the coming of his grey hairs and the gradual disappearance of a once elegant figure?

The helplessness of mankind to stand up against Time is, to my mind, one of the greatest tragedies of life. There are men and women in our midst financially powerful enough to buy all the world's goods, but for all the money they may squander in beauty parlours and in the hands of doctors, they cannot purchase the thing for which they long—the light-hearted youthfulness which was once theirs.

The trouble is that they have got the question wrong at heart. They have studied it from the surface instead of from the core. They work on the hackneyed belief that “a woman is as old as she looks and a man as old as he feels.” The truth is as that we are all *as old as we think*. No more. No less.

*Mind—The
Secret of Youth.*

Youth, like beauty, is *mind deep* not skin deep. There is something pitifully tragic about the faded beauty who fails to recognise the truth. The passing of time is a positive nightmare to her. The memory of her lost beauty is an ever present canker in her heart. And, what does she do to recapture that youthfulness and loveliness? She fights the years so desperately with every possible artificial aid, that through sheer mental and physical

THE SECRET OF YOUTHFULNESS

exhaustion, she defeats her own object. She has failed to recognise the existence of an all-pervading *mind force* and its power to retain or recapture the youthful spirit and appearance. Manifestly, she cannot indefinitely stay "the hand of time" nor abolish the fact of physical wear and tear due to the passage of years; but she *can* retard to an almost incredible degree the process of "ageing" by creating the right *mental* attitude and by the employment of intelligent affirmations.

If only people would develop the simple habit of *being born again* every time they open their eyes to a new day, there would be no such thing as premature old age. Each new day gives you a new beginning of life, full of golden opportunities, full of happy surprises and youth-giving pleasures. It is utter madness to start life every morning just where you left off the night before.

Know that the passing of time is not a tangible concrete thing that would have the power to take your youth from you against your will. Surely, you are the greatest of all God-made machines, and as such you have greater dynamic force than the gentle passing of so many nights and days ! *Time may be kept at bay.*

Having realised this, you must learn to harness your mental forces and direct them into whatever channels you wish. In time you will have such perfect mind control that obstacles which once seemed unsurmountable, will metaphorically melt away immediately you turn the searchlight of your mind upon them.

Such youth-destroying emotions as hatred, envy, anger and disappointment will find no place in the clean storehouse of your soul. You will have learned to shut the doors of your mind against unpleasant thoughts just as you would shut the doors of your house against unpleasant visitors.

The essence of youth is purity—purity of mind and, as *The Secret.* a natural sequence, purity of body. If your mind is

ENCYCLOPEDIA OF PSYCHOLOGY

always kept free from evil thoughts, your soul from evil passions,—if your heart is generous and kind towards your fellow creatures, if you can learn to shed your illusions without turning cynical and bitter over it,—if you can keep your trust in the goodness of human nature and in the eternity of youth, "old age" will mean for you more wisdom and understanding.

To strengthen that trust, your mind must be constantly treated with appropriate suggestions and affirmations which should be made in harmonious surroundings in perfect quietude and calm.

Mental and Physical Relaxation. It is necessary to relax mentally and physically for a certain length of time before you sleep. Breathe slowly and deeply before an open window concentrating on the fact that with each breath you are drawing in the new health, new life, new beauty, new vigour and happiness. Then *relax*. This is a thing which few people do thoroughly. Relax mind and body until you feel a delicious sense of restfulness stealing over you.

Wear your life as you would a delicate garment, sparingly and with care, finding pleasure in work and doing your mental best to put undue anxiety in the background.

I once knew a man who regarded the art of living in this way with the result that at the age of seventy he did not look more than thirty-five. He had lived an harmonious well-ordered life; he had schooled his mind to the enjoyment of simple pleasures and, most important of all, he had grown to believe implicitly that economising the expenditure of his vital forces, he would remain eternally young. He explained his theory to me by saying :

"I bought an overcoat ten years ago but I have only worn it for a week, therefore it is only a week old. I myself" he added "was born seventy years ago but I have only used half those years therefore I, like my overcoat, am *almost new*."

THE SECRET OF YOUTHFULNESS

Whether his theory was a right one or a wrong one is *Refuse to* of no importance. All that mattered was that he believed *grow old.* in his theory. His mind denied the possibility of growing old, consequently at the age of seventy he was, as he so charmingly expressed it, "almost new."

This sounds like a philosophy for the few in these days of difficulty and struggle for life, but the more we can attain to it, the less formidable will the struggle become. Our mental attitude towards life and our fellow creatures is the strongest force in our own lives.

Here we have the crux of the whole matter. By mentally denying a possibility you make it an impossibility. In order to keep young, therefore, your mind must never admit, even as a remote possibility, that there is such a thing as growing old. Your belief in eternal youth and eternal truth will render you proof against the evils of that dread malady, old age.

Lilian Branthwaite

MOTTOES and PROVERBS

Shallow men believe in luck; strong men believe
in cause and effect.



Some persons seem to be thoroughly miseducated; they know so much that isn't so.



I don't think much of the man who is no wiser
to-day than he was yesterday.

LINCOLN.



Action is at once the destiny and the lot of man.

Wm. PUNSHON.



Contentment is natural wealth; luxury artificial
poverty.

SOCRATES.



To see and listen to the wicked is already the
beginning of wickedness.

CONFUCIUS.



Do not yield to misfortunes, but meet them with
fortitude.

VIRGIL.



The whole science of life—avoid sowing the seeds
of regret.

RUSKIN.

TREATMENT BY SUGGESTION
AND AUTO-SUGGESTION
BY BERNARD HOLLANDER, M. D.



Dr. BERNARD HOLLANDER

M.D., M.R.C.S. L.R.C.P., Founder and President of the Ethological Society; Ex-president of the Société Internationale de Philologie, Sciences et Beaux-Arts. Author of "The Mental Functions of the Brain," "Hypnotism and Suggestion," "Nervous Disorders of Men," "Nervous Disorders of Women," etc., Contributor to principal scientific and medical journals.

TREATMENT BY SUGGESTION AND AUTO-SUGGESTION

BY BERNARD HOLLANDER, M. D.

EDITORIAL NOTE. The subject of this article is treated in a clear and scientific manner. A great deal of valuable information is condensed into a small space. All people are amenable to suggestion in varying degrees—from this fact the author goes on to illustrate the power of suggestion, the correct way to use it, and the mental and physical state required for its successful operation.

The second part of the article deals with the treatment of others by Suggestion, and will be extremely helpful to those interested in the Art of Healing. The author explains how drunkenness and stammering may be cured by Suggestion, together with chronic neuralgia and headache, noises in the head, blushing, etc. Further, it is pointed out that the various nervous and mental troubles of children may be successfully treated by Suggestion. All parents, teachers and those in a position to control others should be in possession of the knowledge contained in this article.

SUGGESTION plays a very important part in our mental development and in the intercourse with our fellow men. We cannot escape its influence. Life is full of it. We are constantly receiving suggestions or suggesting to others, though we are not always conscious of the power we are exercising. The measure of pleasure we get from life depends more on our suggestibility than on any other factor.

By means of methodically practised suggestion we can rectify The Power of mental faults and failings, replace old ideas by new ones, Suggestion. change wrong views of life, form new habits, and gain a new outlook on life and people.

By means of suggestion we can change also our bodily functions.
Those who have any doubt on this point need only be

ENCYCLOPEDIA OF PSYCHOLOGY

reminded that ordinarily our physical state varies in accordance with our mental state. Our thoughts and feelings may slow or increase the heart's action, may affect the circulation, respiration and digestion, the muscular energy, and the entire well-being. Indeed, nothing happens in our mentality without reacting on the varied physiological functions. On the other hand, nothing happens in our material organism without reacting on our psychic functions. The mere receipt of bad news may make a man lose all appetite for food and rob him of his accustomed dexterity and even of his physical strength; fear may actually paralyse the muscles and keep him "rooted" to the spot; long continued grief or mental strain will sap the strength of the body. And it is no less a fact of observation that when healthy mental states are substituted for unhealthy ones, the functional derangements of the body tend to disappear again.

Susceptibility to Suggestion. *All persons are more or less amenable to suggestion.* This is illustrated in many familiar ways, such as gaping involuntarily, even against one's strenuous attempts to avoid it, on seeing another yawn; beating time unconsciously on hearing the measured throb of martial music; becoming wildly excited for no other reason than that one's companions are panic-stricken; and, contrariwise, having one's fears allayed by the tranquil appearance of one's associates in a terrible emergency. With many people the mere statement that they are blushing is enough to produce a flow of blood to the face; the repeated assurance that they are warm or cold will tend to make them feel warmer or colder. A further illustration of suggestion is the frequency with which good manners are destroyed by bad company. We might also cite the suggestive power of the Press, of public opinion, of superficial gossip, and so on.

We are all open to suggestion, but some persons are disposed to allow themselves very easily to be influenced

SUGGESTION AND AUTO-SUGGESTION

by others. On the other hand, we meet with people who know how to subject others irresistibly to their influence. Only two sorts of people are less receptive; on the one hand, those with *stubborn limitations*, and, on the other hand, *personalities of the commanding type*. All those who stand in between these two extremes, that is, the overwhelming majority, are malleable in a high degree. But even the most resolute characters are influenced by suggestion, when the suggestion is made *artfully*. The idea need only be introduced discreetly and gradually in order to succeed. By indirect suggestion the subject has no consciousness that his views are being modified.

The unconscious, in which originate our inherited and acquired tendencies, is particularly susceptible to suggestion from without. Therefore, the better able we are to diagnose the natural dispositions of the man or the people whom we want to influence, the better character-readers we are, the more successful we shall be in exercising suggestion on our fellow men.

The power suggestion has over us depends largely on the Various Kinds of Suggestion. Many a patient would recover more quickly if he did not increase his painful sensations by dwelling on them, and constantly send anxious thought currents to the diseased organ. Half the ills of mankind may be described as mental ills, and even the organic ills are considerably aggravated by suggested apprehensions and fears regarding them.

Suggestions are of two kinds. Those we give to other people, and those we give ourselves, so-called self-suggestions or *auto-suggestions*. But since the suggestion given to another person, to have any effect, must first be accepted by him, all suggestion becomes really auto-suggestion.

Auto-suggestion means a suggestion originating within the individual. It may be either a suggestion from the conscious

ENCYCLOPEDIA OF PSYCHOLOGY

self to the subconscious self—a self-imposed narrowing of the field of consciousness to one idea, by holding a given thought in the mental focus to the exclusion of all other thoughts, so that antagonistic psychic combinations do not come into play, as, for instance, when I concentrate before going to sleep on the one thought that I shall rise the next morning punctually at seven o'clock; or it may be a suggestion arising from the subconsciousness, owing to hereditary ancestral tendencies or acquired experiences, and dictating to the consciousness, such as the fear suggested to most of us when we sleep in a remotely situated, empty house.

METHODS OF AUTO-SUGGESTION.

*How to "Suggest"
Oneself.*

In the practice of auto-suggestion, the following points have to be observed :

Know exactly what you want to achieve. All suggestions must be understood and felt if they are to work. We must think, feel, and mean all we say. We must give our attention firmly and fixedly to our intentions, for which purpose it is absolutely necessary that we should first know our own mind regarding what we mean to do, and meditate upon it; not dreamily, or vaguely, but earnestly.

Suggestions should always be positive. To suggest before making a speech, "I shall not be nervous," is to associate the idea of speaking with the idea of nervousness, in which case the last state is worst than the first. The subconscious deals in broad ideas, and is indifferent to negatives. Suggest rather to yourself, "I shall be calm and confident," and picture yourself so.

Only when positive suggestions fail, is recourse to negative ones justifiable. For example, if a person suffering from insomnia fails with the suggestion, "I shall sleep promptly and deeply," he might then try the negative aspect and say, "I shall not be able to keep awake."

SUGGESTION AND AUTO-SUGGESTION

In the majority of cases he will tire of sitting up and fall asleep.

The suggestions should be as brief as possible and be dismissed as soon as made. Suggestions should not be repeated in a parrot fashion, for repetition fatigues the particular nerve-centres and lessens the efficiency of the suggestion. Having given the order to the subconscious, we should not think any more about it, but should switch off on to some pleasant subject of contemplation.

Suggestion is greatly helped by picturing the expected condition, the condition one wishes to bring about, so that the subconscious may realise physically the visualised thought picture.

For example, in the case of stage-fright, we should imagine ourselves before-hand facing the audience and addressing it in the right bodily attitude, full of courage and determination. When we afterwards actually face the people, we shall be familiar with the aspect and experience little or no fear.

All self-suggestions should be made when in an absolutely tranquil state. If the mind is centred so that no external impression rouses it, and there is no activity and no conflict of other faculties, the suggested idea will reach the subconscious and work itself out. The last thing before going to sleep is a good time for suggestion, for there is a certain emptiness of mind and suspension of the mental faculties. When a person seeks repose in sleep he has recourse to darkness and silence, shuts his eyes to cut off all visual impressions, stretches himself out comfortably in order to relax his muscles completely, covers himself over to protect himself from cold or other sensations, and tries to dismiss from his mind all disturbing thoughts; in short—he isolates himself where nothing can distract his senses or excite his mind. In doing so he releases all that attention which has been employed

*How to become
Tranquil.*

ENCYCLOPEDIA OF PSYCHOLOGY

previously in producing different sensations, movements and ideas, and is in a fit condition to focus on the desired object, which then makes the required impression on his brain.

We may succeed almost at once or it may take some little time; in any case we must persevere without regret or resentment at our previous failure. Some people are quick to get hold of a new thing, and as quick to let it go. We should prepare our mind to patience and application, and not expect from a first experiment prompt perfection or the maximum of success. It is well to remember that by faith we can remove mountains, and by perseverance we can carry them away.

Graded Suggestion. *Let the first suggestion be an easy one, such as to wake at a definite time. Most people can do that readily. Having succeeded in this, we can then add other suggestions. For example, if we want to remember a thing, a commission, or speech we ought to repeat it to ourselves, accompanied by a resolution to remember it on the following day or whenever required. To determine what course to follow in any emergency we should start by setting the problem before ourselves as clearly as we can, then sleep on it with the resolution to have it recur on the morrow in a clear and solved form. The depressed man may wish to wake up cheerful, singing or whistling, not knowing the reason why; the worrying man may pray to wake free from apprehension, or that he will have forgotten certain harassing events of the past; the man given to morbid introspection should determine to live only one day at a time; not to live the whole past through every day, to concentrate on and enjoy things as he goes along, to cheer others if he cannot cheer himself.*

Choosing the right formula. *Success depends a good deal on making the right suggestion, on choosing the right formula in which the suggestion should be embodied. We will suppose that we are suffering from toothache and wish to suggest it away.*

SUGGESTION AND AUTO-SUGGESTION

If we use the formula " I want to be free from this," we shall find that this is too weak to be effective. If we go to the other extreme and say " I have no toothache," our present experience of the toothache contradicts us. We shall find that we cannot accept the suggestion. This is the objection to the Christian Science formula, " there is no disease. " Most of us are unable to accept a suggestion in this form because we know it is not true. A suggestion in this form will be successful only with those whose critical faculty is abnormally undeveloped. For more ordinary people it is necessary to adopt some formula which is intermediate between the two extremes. The kind which has been found most generally useful is the one which asserts that the undesired condition is growing better.

Some men prefer practising suggestion in day time, but find it difficult to get into the right state of mind suitable for it. In these cases an easier method is to speak to an imaginary second self; to fancy one's second personality facing one, say seated in a chair, and addressing it with a brief admonition, the same as one would instruct or reprove one's child or younger brother. What happens by this method is this, that with every such command or reprimand a hindrance is established to the free course of the old associations of ideas; such hindrances giving time for reflection and reform.

Mental discipline is very helpful, for our dominating thoughts determine our dominating actions. Whatever we intend to do, we should be prepared in thought for it. Whatever we would not do, we must look to it that we do not entertain the type of thought that will give birth to the act. If we do not will our own thoughts, the brain will manufacture thoughts which are not of our own choosing. Often control over the brain has been lost because it was not sufficiently occupied with work of absorbing interest, or because of disorderly habits. It should be a rule to have a time for everything and to

Mental and Emotional Control and how to Attain it.

ENCYCLOPEDIA OF PSYCHOLOGY

keep to it as much as is humanely possible. Even the suggestions should be associated with definite times, for instance, "I shall remember at four o'clock to do so and so;" Wishes associated with definite times are much more likely to be realised than when expressed vaguely.

Mental discipline includes emotional discipline. We should choose a time for auto-suggestion when we are free from disturbing emotions. Many a man goes in for memory training to become mentally efficient, when it would be much more to the purpose if he learned emotional control in order to acquire the power of concentration. Auto-suggestion is greatly facilitated by the right emotional condition. Many persons who feel the need of such help find it difficult to produce that mood which would make suggestion effective. Let such persons read a stimulating book, or go to a play which is elevating, or let them in any other way evoke those favourable emotions which will give energy to their ideas. Thus reinforced they will find that their suggestions will have greater vigour and certainty of realisation.

TREATMENT OF OTHERS BY SUGGESTION.

Personal Magnetism an aid to Suggestion.

Some men have the power of exciting belief in others, whether we call it personal magnetism or by any other name. It is a gift. Some people inspire hope, induce faith, and bestow comfort. A gentle hand and a gentle voice have often done wonders, even in the case of the unskilled. The alleged cures performed through the agency of sacred relics, at holy shrines, at Lourdes, and other well-known wonder-working centres, are wrought almost wholly among a certain type of people, who are ready to accept the particular belief with all the energy of their being.

It is also a well-known fact that a living being can, merely by his presence, exercise a salutary influence on another living being. And is not that the experience of

SUGGESTION AND AUTO-SUGGESTION

everyone who has ever felt sorrow or been ill ? The child who has just fallen down and is weeping and screaming stops suddenly if his mother, softly rubbing the bruised spot, tells him that it is nothing. Who will deny that, when he has been troubled or suffering, the soft pressure of a beloved hand upon his forehead has suddenly comforted him ? If the " King's touch " of old had not had a salutary influence it would not have persisted for so long. How could the thought of healing heal, if the brain, under the influence of this idea, did not constantly send into the diseased organ some currents which restore or regularise its functions ?

Every healer, whether a qualified physician or a layman, consciously or unconsciously, uses suggestion in some form; but this does not always suffice. Similarly, many people willing to use auto-suggestion are unsuccessful. Often the latter have got into the habit of contrary self-hypnotisation and cannot suggest to themselves against the prevalent groove of thought. All such people require the assistance of one skilled in the practice of suggestion and psychotherapy, and some special form of procedure to impress them. At one time hypnotism was in great vogue. To-day, it is something akin to it, which some call waking suggestion others " somnolent " suggestion. The procedure is similar, and as a matter of fact sometimes the subject does fall into the hypnotic sleep, in which case recovery may be brought about all the sooner.

The method is as follows :—We ask the subject to lie down on a couch, relax his muscles, to breathe deeply and regularly, and to fix his eyes on some object or to listen to the continuous sound of an electric motor. This makes him concentrate and restrain wandering thoughts, just as singing to a baby sends it to sleep. After some minutes he is asked to shut his eyes in order to still further prevent unwanted impressions, of the furniture in the room, the pictures on the wall, etc. We may now get him to try to make his mind a blank, or better, to

*Treatment by
Suggestion.*

ENCYCLOPEDIA OF PSYCHOLOGY

think of some pleasant scene or event of the past, or to review the sights of a former distant journey. He thus becomes absent-minded, and the effect of this absent-mindedness is that he not only becomes unaware of his present surroundings, but forgets all about his body, which, when his attention is drawn to it, will feel to him heavy and less mobile. If we now say, you cannot lift your legs, it often happens that he cannot do so. Similarly there may be a difficulty in lifting the eyelids, and on saying "Your eyes are firmly closed," he may fail to open them. This is the signal and right condition for making therapeutic suggestions.

Examples. Let us take for example the drunkard. When in that state, we remind him of the object of his visit, that he came to break himself of a vice, having the desire but not the will power to do so, and we tell him that we shall give him that power. He need only picture to himself two results, the one of misery and degradation by following his old course; the other of being once more a respected citizen and beloved member of his family, having determined to become an abstainer. And we assure him that on getting up and leaving the establishment the latter picture will have so impressed itself on his subconscious mind, that he will experience no difficulty in withstanding temptation when it presents itself; indeed it will no longer be a temptation, he will be so full of earnestness and enthusiasm for the new course, that he will not only have no inclination for drink but will fail to understand what attraction it can have for any man.

In a similar manner, we can suggest self-confidence and fluent speech to the stammerer, and freedom from obsession and morbid fears to the neurasthenic and hypochonder. We can restore loss of memory, for in the somnolent state recollection is very much increased, not only in regard to what has been read, but also of what has been experienced in the whole past life. Lost memories come

SUGGESTION AND AUTO-SUGGESTION

up even when no suggestion has been made regarding them. At the same time, the senses are more acute and some subjects have all their mental powers accentuated, so that they appear cleverer than in their normal state. This, in my opinion, is entirely due to the large storehouse of the subconscious becoming available to people who consciously have not all their knowledge at their command, perhaps owing to inhibitory emotions. Thus treatment by suggestion is not only a training in self-control, but the subject can be taught also how to make the most of his natural capacities, so that his mind becomes more efficient and he can accomplish things that without such training he could not have done.

In this passive, somnolent state, we can influence also bodily sensations and functions. The existence of the body, as I have already remarked, is usually forgotten, and with it the pains, and we can suggest : "They are now completely gone for ever." We may suggest a healthy appetite to the dyspeptic and a normal motion to the constipated. Treatment by suggestion is of immeasurable value also in the cure of muscular spasm and tremors, chronic neuralgia, functional paralysis, certain forms of epilepsy, chronic headache, mental depression, noises in the head, morbid blushings, morbid fears, obsessions and imperative ideas, sexual morbidity and other perverted habits, loss of will-power, somnambulism and hysteria. *Disease States Curable by Suggestion.*

Further, treatment by suggestion is particularly successful in the various nervous and mental troubles of children, and their moral failings. Its superiority as an instrumentality for exalting human character over the conventional methods of instructing, reforming, and persuading to meritorious action is as unique as it is startling. Whereas the parent, teacher and preacher address the conscious personality that is not in control and easily tempted—wherefore their appeals are so often futile—we invoke by *Knowledge is Power.*

ENCYCLOPEDIA OF PSYCHOLOGY

suggestion the better subconscious self, invest it with control, and thus seldom fail to effect the desired purpose. Discriminating suggestion is thus a more powerful agent than objective exhortation for the moral reformation of the young and thoughtless.

Even organic disease can be influenced, for there is often a strong nervous element accompanying it. The organic patient may be agitated, perhaps sleep badly, or there may be pain. Now, if we can soothe the nervous system, secure sleep, and remove pain—and we can do all this—we are going a long way to improve the patient's condition.

Bernard Hollander

CHARACTER DEVELOPMENT THROUGH SELF-ANALYSIS

By P. HORWICH, B. Sc.



Mr. P. HORWICH

B.Sc. (Manchester University), Silver Medallist London and City Guilds Institute of Chemical Technology. Highest Award for Psychological Analysis in world-wide competition organized by Zionist Organization. Author of "The Jewish Question and Zionism," "Human Nature" etc. Frequent contributor to various important publications of a technical and scientific character.

CHARACTER DEVELOPMENT THROUGH SELF-ANALYSIS

By P. HORWICH, B. Sc.

EDITORIAL NOTE. The author of this informative article not only defines Introspection in a way which carries conviction, but differentiates between day-dreaming, fancy, brooding, and the reasonable and careful examination of self. He indicates the great value of introspection, and also its known dangers, and exposes the fallacies upon which popular prejudice has been founded.

He outlines in a simple and practical way how Introspection (as distinct from mere idle speculation upon one's thoughts and feelings) may be cultivated and developed—thereby enriching the character, and enabling the individual (and likewise humanity) to climb more swiftly to the summit of the mountain whereon is situated "The Temple of Divine Wisdom."

INTROSPECTION may be defined as the observation of *What is*
one's own consciousness. There is a general belief *Introspection?*
that it constitutes a process of such difficulty that only the trained scientist is capable of undertaking it. That is far from being the case. Indeed, few of us fail to practise introspection in one form or another in the ordinary course of our daily lives. When a child touches a hot object and exclaims "Oh, it burns" it is really giving expression to a confused, introspective analysis of its own feelings, based firstly upon the sensation that it has on touching the hot object, and secondly upon the impression that it has in its mind, or to use the scientific term, "its sensory image" of the feeling of burning.

But though we all indulge in introspection daily, it is *The Aim of*
usually of a vague and desultory nature, and can have but *Introspection.*
little value in the development of one's character, which is the main object of introspection in its deeper sense. The difference between the introspection of the child

ENCYCLOPEDIA OF PSYCHOLOGY

mentioned above and the careful analysis of self undertaken by the psychologist, lies in the purposeful character of the latter. It is this element of purpose which further distinguishes introspection from mere idle speculation.

The very origin of the word goes to prove that every reflection of the mind inwardly, however casual or even involuntary it may be, has something of introspection in it; but what a world of difference there must be between the uncontrolled flights of fancy in which we all indulge at various times, and the purposive analysis of our promptings, motives, or sentiments, that few care to undertake. In the one case, the mind is loosely involved in thoughts that make the Ego the centre of their conceptions; in the other, it is the Ego which compels the mind to concentrate upon some definite object or clearly-felt problem affecting itself. It is therefore not to be wondered at, that language which frequently expresses some undefined truth in its very form, has applied the term "day-dreaming" to the former condition of mental activity.

*Day-Dreaming
and Purposeful
Introspection.*

Idle speculation or day-dreaming requires no effort, and apart from whiling away time, has no purpose. It constitutes, as it were, a series of free self-constructed film shows, which leave a sense of pleasure behind them. Hence the prevalence of such indulgence. It is entirely different with true purposeful introspection. Here a conscious effort and a supreme exercise of will power are essential if the desired result is to be achieved. Not only must the person concentrate upon the thought, the feeling, or the line of conduct upon which he desires the verdict of his own impartial judgment, but he must further endeavour to arrest as far as possible the movement of his mind on to other objects. At the same time he must try to shut off all the distracting sensations, which are competing for the attention of his consciousness.

*The Reward of
Effort.*

Mental effort, until one becomes accustomed to it, is not a process which carries with it a sense of pleasure.

CHARACTER DEVELOPMENT

When to this fact is added, that success comes only after repeated endeavour conceived of set purpose and pursued with unswerving resolution, the general feeling against introspection becomes understandable. The ultimate reward, however, more than repays the mental energy expended. The individual who succeeds has the satisfaction—the highest form of pleasure—of having accomplished a task which so many people prefer to shirk; he has also the knowledge that in doing so, he has added another quality to his personality, which will both broaden and strengthen it.

Can the ordinary normal person succeed? It is a *Scientific Introspection and How to Attain it.* question of will power. By Will, we mean not only desire but the purposive determination to carry the process through to success. Granted the necessary will, the rest is a matter of practice and training. A few practical hints may prove useful. Introspection, we have defined as the observation of one's consciousness. In other words, it is a process of thinking upon one's thoughts. To train the mind to the process, it is best to begin with the simplest of thoughts—the effect of a concrete object upon one's consciousness. Suppose you walk into a garden, try and concentrate upon your first sensations as you enter it. Unless you have gone into it with some definite object, your thoughts will probably be of a confused character. Endeavour to distinguish what it is that first arrests your attention. See if you can analyse your thoughts upon it and do so in actual words. If necessary do not be afraid to speak them aloud; it may help. Perhaps it is a flower, in which you are interested. Think whether it was the perfume or the colour which drew your attention to it. You pluck the flower; ask yourself why. Did the act of plucking it give you a feeling of pleasure or one of regret? Having plucked it, what was your next action? Was it to become more closely acquainted with it, or was it just to enjoy the perfume? Having finished with it try and sum up

ENCYCLOPEDIA OF PSYCHOLOGY

*Progressive
Introspection.*

verbally the complete effect is has left upon your consciousness. If one can make a habit of this process for an hour or two daily—of course with different objects under different circumstances and surroundings—introspection will become as easy and more pleasurable than day-dreaming. From thinking upon one's thoughts and feelings upon a concrete object, where one has the opportunity of seeing and testing it time and again, to thinking upon one's thoughts and feelings in connection with some deep emotion which may not be easily reproduced, is a step which the mind practised in introspection will take almost automatically. And the same applies to abstract ideas, such as moral values or mathematical truths.

Once the mind has equipped itself with the necessary faculties, and each exercise serves to broaden both the basis of knowledge and association, it will not be long before it is in a position to pronounce clear and unprejudiced judgment upon a complete line of conduct or policy.

*Brooding and In-
trospection. A
Popular Belief
Examined.*

There is a popular belief that introspection leads to morbid brooding. It is largely due to a confusion of terms. Although there is a tendency to morbidness in introspection driven to extremes, brooding can hardly be laid at its door. On the contrary. Careful introspection into one's state of mind, by lighting up one's whole consciousness, would cast out the dark shadows of the brooding habit as rapidly as a flood of sunshine dispels the darkness of the night.

For what is brooding due to? It is due to the concentration of the mind upon one object or idea—usually some wrong, real or fancied—to the exclusion of all else and particularly to the exclusion of any thought that such concentration is having upon one's own mind. In other words, brooding is the direct result of the elimination of introspection from one's mental processes. The popular belief is due to the fact that both brooding and introspection imply concentration. The difference is that brooding

CHARACTER DEVELOPMENT

is a state of mental concentration upon one thought or object without relation to other considerations or to one's own mind, whereas introspection is a state of mental concentration in direct relationship to one's whole consciousness. At the same time it is necessary to guard against the foolish zeal which would transform the broadest of mental processes into a narrow morbid disposition by the loss of one's sense of perspective.

Dangers there are however in introspection, though brooding is not the most serious of them. In the first place there is the danger inherent in every mental process which is not carried through with strict honesty of purpose. Self-love or appreciation is one of the most powerful instinctive forces in human nature, and it manifests itself in a variety of ways. Particularly does it show its effects in inducing a deluded and delusive sense of righteousness, and introspection is sometimes invoked to minister unto this false sense. Obviously this is a danger of one's own making. The trouble lies in the fact that it sometimes becomes an ingrained habit and in such cases is liable to end in casuistry and in purposive, though at times unconscious, self-deception. In the second place there is the danger of incompletely or wrongly interpreting the results of one's introspective analysis. That again is a fault to which all observation and thought in general is heir. If in the process of thinking upon one's thoughts, one does not think clearly, or one stops short of the final stages in the process, wrong and misleading conclusions will ensue, which might prove of worse effect than if introspection had not been practised. For, ordinarily, every man of reasonable intelligence has a standard of conduct or behaviour to which he responds almost automatically, at any rate, without much conscious thought. Sometimes it is a standard imposed upon him by religious principle or early training; sometimes it is the accepted standard of the social sphere in which he moves. But standards there are, and these standards

The Dangers of Introspection.

A Little Knowledge is a Dangerous Thing.

ENCYCLOPEDIA OF PSYCHOLOGY

constitute the sheet anchors of the unthinking mind. If now he begins to "look inwardly" into his reactions towards those standards and, without going through the process in all its bearings, arrives at conclusions which lead him to abandon these standards before his character has developed sufficiently to enable him to continue without their aid, the consequences may be very serious, both to himself and to society in general. It is really a case of "a little knowledge is a dangerous thing," and if human progress were to be restricted on its account, no stride forward could be taken in any direction. Although these dangers are far from being of a seriously deterrent nature, they must nevertheless be clearly envisaged in dealing with the subject of introspection, if only because it is a subject which possesses such vast potentialities for moral progress if carried through with set honesty of purpose and unflinching determination.

*The Necessity for
Thoroughness in
Introspection.* Of all mental processes, introspection stands out supreme in its necessity for thoroughness. Nothing less than *one hundred per cent* attention and care can serve. One glance at our definition "to think upon one's thoughts" will explain the cause.

If in studying any particular subject, one makes an error of observation or deduction, such an error affects one's knowledge or conception of that subject. But in studying one's own thoughts, any error of observation or judgment may affect our whole mentality i. e. our mental relationship to all subjects; it must be clear, therefore, that the most meticulous care and attention must be given to all effort at self-analysis. There is still another point which must be emphasized: the care and attention must be maintained throughout the process, *at their highest pitch*, otherwise repeated practice will fail to produce increased efficiency. The muscles of the human body do not become strengthened by exercise upon easy tasks. It is the increasing difficulty of each succeeding task

CHARACTER DEVELOPMENT

which hardens and strengthens them, and the same reasoning finds an even stronger application in the case of mental processes. Since introspection is the supreme exercise for all mental activity, it should be undertaken in the spirit and with the design not only to draw forth the maximum mental power and ability but also to add something to that power and ability every time it is exercised.

The complete concentration and the necessary care and attention essential to introspection are in themselves no mean aids to the development of character and personality. Angel defines Will as "the whole mind active" and character as "the sum of all those traits and abilities which when in action constitute the Will." Character thus stands for the sum total of a person's mental and physical attributes. But though the physical side of a person's attributes have an important bearing upon his character, they possess that importance mainly because they are the expressions of the mental attributes which dictate, guide and control them; so that essentially, character is far more a feature of the mind than the body, difficult though it may be to speak separately of the two in this connection. That being the case, introspection stands in relationship to the building of character as the highest form of physical exercise stands in relation to the development of the body, i. e. every effort in that direction serves to add to character a "quality" which renders it more capable of accomplishing a still more severe effort; it is further worth noting that the limits between which the mind can work and develop are far wider than those which operate in the case of the body.

The mere growth in mental capacity, character or personality does not constitute the highest result which can accrue to the individual or to humanity in general from the practice of introspection. It is not too much to say that human progress, in the establishment of moral

*Introspection, its
Relation to Cha-
racter and Per-
sonality.*

*Introspection, its
Value to Huma-
nity.*

ENCYCLOPEDIA OF PSYCHOLOGY

and ethical principles and their appreciation by humanity at large, is mainly due to introspective analysis on the part of the great minds of ancient and modern times. Conceptions of duty, notions of right and wrong; ideas of justice, freedom, and social relationships, all find in introspection the origin of their formulation and the basis for their further development. It is true that for large masses of humanity these have by now been crystallised into accepted anons, but it is inconceivable that without some form of definite purposeful introspection on the part of some higher minds—whether they be called Prophets, Priests or Social Reformers—these superlative ideas in human thought would have found their inception or attained their acceptance.

The Highest Value of Introspection.

From the point of view of the individual, perhaps the highest value of introspection lies in its power to enable him to see himself in true perspective. Whether it be relative to an abstract moral truth or whether it apply to a definite line of conduct, the individual who has trained himself to look inwardly, to lay bare his mind to his own consciousness, is in the position to arrive at conclusions which are sound, moral and wise. In this sense, true introspection gives the individual complete mastery over his inner consciousness, his judgment, and provided he can exercise the necessary will power—his actions.

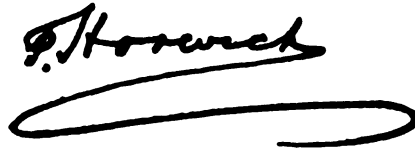
"I am Master of my Fate : I am Captain of my Soul."

Than that, it is difficult to conceive of a more powerful attribute to character or personality. Instead of being the slave of his feelings or passions, he learns to control, or better still, to guide them; in place of being a prey to the sensations that assail him, he becomes the conscious arbiter of his mental content; instead of having ideas or ideals imposed upon him, he becomes the decider of his own fate and direction.

The question of ideals has been purposely left to the last because ideals are the consummation of character? Where all other mental attributes are temporary and

CHARACTER DEVELOPMENT

ephemeral, it is the ideals of humanity which form the eternal basis of human progress. No man can claim the attainment of the stature of character or personality unless and until he has formed an ideal for himself which is the guiding motive of his life. It is in the evolution of one's ideals that introspection plays its most important rôle. According as to whether one's introspective analysis has been honest, complete, and in true perspective, so will one's ideals be noble, great and wise. *Introspection and Ideals.*

A handwritten signature in black ink, reading "P. Horwich". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

MOTTOES and PROVERBS

Between the great things that we cannot do, and
the small things we will not do, the danger is
that we will do nothing.

Adolphe MONOD.



Raw material is most valuable when it forms
the object of culture.

Dr. PUNSHON.



We may choose to stay away from God, but
we cannot choose the consequences.

D. M. TINKER.



We cannot live on probabilities.

J. A. FROUDE.



Some men are eminent for what they possess;
some for what they achieve; others for what
they are.

James MARTINEAU.



Time is like a ship which never anchors.

FELTHAM.



One science only will genius fit;
So vast is art, so narrow human wit.

POPE.



Often the things that cost you most are those you
get for nothing.

SEX ATTRACTION AND SEX EDUCATION

By Dr. D. S. VON MOHRENSCHILDT
PH. B.

Dr. D. S. VON MOHRENSCHILDT

Ph. B. (Yale University.) Associated Editor of "Linonia," Assistant Editor of "Sociology" (four volumes) by Professors Sumner and Keller, and regular contributor to the more important periodicals and journals dealing with psychology.

SEX ATTRACTION AND SEX EDUCATION

By Dr. D. S. VON MOHRENSCHILDT
PH. B.

EDITORIAL NOTE. The facts given in this article are clearly and frankly expressed. The importance of the sex instinct, the problems and difficulties encountered in its training, the ill-effects resulting from deficient sex knowledge and the fundamental differences between the sexes, are all treated in a straightforward way. The importance of this subject cannot be over-emphasised, and a knowledge of the fundamental facts should be in the possession of every man and woman. This article will help to supply that knowledge.

A PART from hunger, sex is the most fundamental *The Sex instinct*
impulse in the human race. Unlike hunger— *in Daily Life.*
which is slow and diffuse in its operation—the sex
impulse is brief, spasmodic, and violent. Ages of civilisation have not succeeded in taming or controlling this mighty force, which, once it breaks loose, affords glimpses of our real kinship with the brute.

Yet, conscious as we are of the supreme importance of the sex motive in our daily life, there is a surprising lack of comprehension of the many problems with which this force confronts us. A great deal of all human unhappiness, broken homes, marital discord, sex perversions of various kinds, are directly or indirectly due to a profound ignorance of the psychology of sex. Many of these problems are still the subject of speculation and research; but there is a great deal which might be said to be in the realm of definitely established facts.

It is the purpose of this article to indicate a few of the *Problems of Sex*
most important problems in sex education for the parent *Education.*

ENCYCLOPEDIA OF PSYCHOLOGY

and also for the husband and wife. To begin with, how does the sex impulse originate? It is not, as is commonly supposed, brought about entirely by the presence of an individual of the opposite sex. In the male a physiological condition gradually asserts itself and produces an impulse towards the opposite sex. In the female certain glandular changes at specific periods produce a similar state. As a result, a chance blundering activity is established which seeks relief through contact. After sexual satisfaction, the organism lapses for a time into quiescence. The occurrence of this internal excitement and the desire to satisfy this urge is, in human beings, more or less periodic, while in the lower animals it is restricted to well-marked breeding seasons. This sexual drive—that is caused by stimulating internal secretions, and the random activity which follows it—is inherited by all human beings. The act of pairing between male and female, seems, however, to be the result not of instinct but of learning.

It is easy to see the importance of this in the training of children and youths. As the child learns to speak, eat, walk, so gradually the mental habit to control the sex impulses and direct them is formed. Such habits should exist before the actual appearance of the more mature sex impulses which occur about the time of puberty. In the absence of social control and direction in these matters, the child runs the risk of growing up as a pervert, or as an adult of neurotic disposition.

Difficulties in Sex Training. It is, of course, exceedingly difficult to say just how this training of the young should be effected. It is often asked which of the two methods is the better : to lie to the child or to be frankly explicit. Many psychologists nowadays believe that the middle course is the best; that is to say, one should answer truthfully any question the child may ask—being careful to just answer it and not to say too much, lest his curiosity in sex matters be increased. There should be no mystery about sex. The answer to the child's question should be simple and matter-of-fact.

SEX ATTRACTION AND SEX EDUCATION

It is desirable, too, to give the child a certain amount of information on the biology or the physiology of the two sexes. Many lecturers, on sex matters—though actuated with the best intentions—fail of their object and occasionally produce a positively bad result. The same may be said of much of the printed matter dealing with the subject. In order to handle the sex question adequately it is necessary to have a clear insight into the immature mind and a sympathetic appreciation of its difficulties.

Unquestionably the greater part of unhappiness and failure in marital relations is directly due to insufficient or unsuitable sex training during childhood, with consequent development of neurotic tendencies in either the husband or the wife. Such tendencies manifest themselves in an abnormal fear or shame of the sex functions, due to unfortunate attitudes towards sex in childhood and youth, and not infrequently to a false belief that the normal desires of the flesh are evil. Women of neurotic constitutions frequently experience physical fatigue, distaste for home work, fear of having children, sexual aversion, and inability to transfer love from parents to husband. As a means of escape from marital duties, they often develop symptoms (real or imaginary) which prevent sex relations with the husband. These symptoms are not signs of deception or malingering in a wife, but indications of mental disease which can only be cured by helping the patient to gain a complete understanding of herself. This is often most successfully effected by means of psychoanalysis. In some cases separation and the establishment of life upon a new basis is the only solution. In the husband, these neurotic tendencies sometimes take the form of physical depletion, cruelty or neglect, unreasonable and chronic jealousy and the tendency to blame the wife for his own shortcomings. Remedies in the case of the neurotic husband are, in general, about the same as in the case of the neurotic wife.

Neurotic Tendencies due to Deficient Sex Knowledge.

ENCYCLOPEDIA OF PSYCHOLOGY

The Fundamental Difference Between the two Sexes.

But an equally important factor in all marital discords is the profound ignorance of the fundamental differences between the two sexes, with a consequent lack of adaptability. While psychology has not yet discovered any marked difference between men and women in regard to their intelligence, memory, attention, or other capacities, the differences on the emotional side are definite and profound. The entire emotional development in a woman is conditioned by and dependant upon her function of reproduction. It is because of this function that women as a whole can never achieve an economic equality with men.

What then are some of the well-established differences between the sexes? First, and it is perhaps the most fundamental difference, is the type of sexual desire. In man sex desire is far more uniform, that is, practically all men have the same type of sex desire which is usually a specific desire for physical contact. It is well-known, for instance, that few men can remain long on purely friendly relations with a woman without the passing of the original vague desire to be in her company into a specific desire for sexual intercourse. Thus the sex desire in man is practically always present, despite their being in love, they still remain—to speak generally—“susceptible” to women. In women, on the other hand, there is a wide range of types. The vague specific desire for physical contact so characteristic of men, seldom exists in woman. They attach their feelings and desires to one man only, for a time at least, excluding all thought of relations with any other man. What is more important, however, is the fact that the specific desire for physical contact does not as a rule arise automatically in women as it does in men, but only after stimulation which is induced by affectionate demonstration on the part of the man. Once aroused, however, it often becomes exceedingly violent and hard to control. What has been said regarding sexual desire in women is probably true of the majority; there are, however, women who in type of desire approach

SEX ATTRACTION AND SEX EDUCATION

the average man. Nevertheless, there are those entirely devoid of desire for physical contact—a condition which seldom, if ever, exists in normal and healthy men. In addition to this, women's sexual desire is subject to periodic variation. At one time, it is difficult to arouse, at another it is easily awakened and occurs spontaneously in the specific form. Thus it will be seen that the range of variation in women is much wider than in men.

Simultaneously with these periodic sexual variations, other emotional changes take place; during which women are often moody, irritable and unreasonable, and at such trying periods men should realize that women need tenderness and forbearance; indeed, sympathetic consideration is the only way to avoid conflict and possible discord.

Aside from the two most important points on which the emotional life of men and women differ, namely, the changes occurring in women at certain times and the greater variability of women in the type of sexual desires, there are several other, less important, differences between the two sexes. It is a fairly well-established fact that women have a greater desire for conformity. Man conforms frequently and chiefly because he sees the advantage of doing so, but he inwardly rebels. Women, on the other hand, seem to derive a keen satisfaction in conforming. This tendency is manifest in the matter of fashions and styles, and also in the greater suggestibility of women. It is found, for instance, that women are much easier to psycho-analyse because of this greater suggestibility. Speaking generally, the male sex is more independent in thought and action; the female less original and more imitative. There are, nevertheless, many exceptions to this rule in both sexes.

These few fundamental facts, if applied intelligently, may be used to advantage by the parent, the husband and wife, and also by women in general for their own protection. No true happiness in all relations of men with women is

*Conformity in
men and women.*

*"Prevention is
better than
Cure."*

ENCYCLOPEDIA OF PSYCHOLOGY

possible without the knowledge of these facts, and the sooner they are acquired the better. Unfortunately there are many who prefer to wait until disaster overtakes them and then go to the psychologist in order to have their difficulties removed. It is obvious that more thought and appreciation of the importance of sex education is needed. Perhaps the first step towards a greater enlightenment is the greater frankness and earnestness which is manifested in these matters, as well as a little discrimination as to the source from which the information comes. Much that is published nowadays is pure charlatanism and fraud. It is vitally important—and it is hoped that this article has made it apparent—that one should realize that we are the chief builders of our own happiness in life, and that instead of shifting the responsibility on to our ancestry, we should face it squarely, and make the best of the information and abilities we actually possess, to achieve that end.

D. S. Van Mookenshiet.

THE REASONABLE ACTION
of the INDIVIDUAL HUMAN MIND
BY KARL PIRA, PH. D. (SWEDEN).



Dr. KARL PIRA

Ph. D. Lecturer to the College of Växjö (Sweden). Member of the Växjö Consistory. Lecturer on Politics and Education. Author of over forty works dealing with History, Philosophy, Religion, Psychology, Logic, Education, Sociology, and Politics, including : "Points of View in Rational Psychology," "Development and Liberty according to Boström and Eucken," "The relation of Reason to Revelation," etc. Collaborator in the edition of Boström's Lectures on Philosophy and Religion. A Founder of the Boström Association. Translator into German of Boström's Philosophical Works. Contributor to many technical and scientific publications.

THE REASONABLE ACTION of the INDIVIDUAL HUMAN MIND

BY KARL PIRA, PH. D. (SWEDEN).

EDITORIAL NOTE. The nature of mind is two-fold—being part “rational” and part “sensuous” and out of this duality an eternal conflict arises. In this article the author has shown; with clearness and originality, how this conflict may be controlled, and “Reason” made master of the ephemeral senselife. He has shown also how Man can only become “a law unto himself” and master of his fate through the exercise of Will and Reason—operating through his conscious and sub-conscious mind.

This achieved, Man will have attained his Destiny—which is “perfect unity between “Reason” and “Sense,” and with the poet will say :

“ As the bird wings and sings,
Let us cry ‘ All good things
All ours, nor soul helps flesh more, now, than flesh
Helps soul. ’ ”

THE individual human mind is a *fact*, a reality, to *The Reality* itself and to others. It appears to grow and evolve *of Mind*. by means of constant reflection. There is only one way the mind can develop itself, and that is, by perceiving itself and the world about it, and *reflecting* on the relation between the two.

This perception and reflection of the conscious mind plays a very important part in self-development, but there is also another factor, equally, if not more important—the *sub-conscious mind*—that powerful, hidden force which is *The Conscious and Sub-conscious Minds* for ever influencing and counter-influencing the workings of the conscious mind.

Both the sub-conscious and the conscious mind are alike in essence, as the two sides of a mirror are alike,

ENCYCLOPEDIA OF PSYCHOLOGY

their method of working alone is different. Their homogeneous nature makes it possible for the *conscious* mind to understand and control its sub-conscious counterpart.

The mind when it arrives at a certain point in its evolution, becomes actually self-conscious, and this self-consciousness gives a certain degree of self-mastery. From this point the mind can determine the path of its future development. In other words, "Reason has come into its own."

The Two-fold Nature of the Human Mind. The human mind is twofold in its nature, being partly "sensuous" (this word will be used throughout the article to mean that part of us that produces sensations), and partly reasonable or rational. The *rational* part may measure and co-ordinate the sensations and instincts, and the result is *reasonable* action.

In so far as an action is rational :

It is a *unity*, a whole,—consistent with the person's character and ideals.

It proceeds in an *orderly* way towards its *pre-meditated result*.

It is the product of *Will Power*, and therefore a necessity, the inevitable outcome of a rational mental process.

To arrive at a rational action, one must endeavour to think clearly and methodically, carefully sifting our data, rejecting all irrelevant matter—and working straight for the desired end, without paying any attention to the many by-paths that may suggest themselves.

The natural tendency of the mind is to work in a disorderly manner—to make it work in an orderly and coherent way, needs constant and determined practice. In no other way can the desired result—which is a "balanced mind and personality"—be attained.

What is the true end of rational action? All human actions should tend towards a higher and more harmonious life. The mind should strive to mould all actions to this end—often a wrong action may be turned to good

THE REASONABLE ACTION

account, "good may come out of evil." Most of our actions tend to be wrong and misguided, rather than right and well-directed; this is because the lower, instinctive, or "sensuous" part of us, is, as yet, more powerful than the reasonable or rational part. The aim, then, is to make *Reason* the dominant power. This can be done by the practice of appropriate exercises, not divorced from the ordinary daily duties—which are the best exercises—but combined with them so that they are performed naturally and simply, without tension. One of the best exercises is distinct and fluent speaking and the repeating of well-expressed axioms or proverbs. In the performance of such exercises the following should be borne in mind :

*The Dominant
Power of Reason*

a) That it is from our "senses" and "emotions," i. e. our "sensuous nature" that illusions and deceptions come.

b) And that it is the *Reason* or Rational nature which perceives things as they are—rightly.

Surely the "sensuous nature" is not merely an evil. It *can* be a blessing if controlled by the reason. Such a combination of "Reason" and "Sense" is complete human perception,—but perfect Reason is, in itself, an Independent reality, Divinity, the Omniscient God himself.

While it is obvious that the mind itself is not Reason, being only reasonable or rational; it also seems obvious that Reason has its roots in the mind. But again the human mind is something more than Reason. Thus the human mind is a "rational-sensuous" entity—this fact is of great practical importance, since life makes it necessary to choose which shall predominate. The two elements do not exist side by side in water-tight compartments as it were,—they meet and mingle, each taking some of the others essential nature, as in a work of art, where a beautiful medium, allied to a beautiful subject, produces the masterpiece itself.

*Reason and Sense
"in one Another's
Being Mingle."*

The destiny of the human mind is—perfect unity between "Reason" and "Sense" and, that achieved, a

ENCYCLOPEDIA OF PSYCHOLOGY

Human Destiny. life governed by that unity. Now, the *Rational* and *Right* is eternal and unchangeable, but the *sensuous*, that which comes through the senses, is temporary and changeable. Therefore, Reason should be the law which governs the variable "sensuous" life.

When the mind attains to the above unity, it becomes peaceful, harmonious and satisfactory to itself; until it is attained, the mind remains restless, inharmonious, and a cause of great dissatisfaction to itself. In so far as we possess free-will, we can ourselves determine whether or not we enjoy this "state of felicity." We alone can impose the law of Reason upon ourselves.

Independence. Self-dependence or independence is the natural outcome of the exercise of Reason—the rational mind is, generally speaking, an independent mind. The mind's independence appears as self-activity, spontaneous, actuated by the unconscious; later such self-activity becomes fully conscious, and out of this, true freedom of being evolves. It is the mind's power to self-consciously determine its every action—to become aware of its own potentialities, and to turn them into actualities. In the human mind Liberty has two forms :

a) Control of the "sensuous" nature—to be able to choose between "sensuous" instincts and appetites, and act accordingly.

b) *Moral Liberty* in which one chooses between the rational and sensuous motives and acts accordingly.

Man A Law Unto himself. This freedom of choice lies in the mind itself—the objects, circumstances etc., to be chosen—in the external life. A mind morally free is its own motive, because its Rational nature is its true Self.

As an active force, the human mind must have its laws. But it can choose between two distinct laws :

a) The Law of Reason, or

b) The Law of the Sensuous Nature.

This power to choose distinguishes man from the

THE REASONABLE ACTION

animals, in which only the law of the "Sensuous Nature" is operative.

Again, attention must be drawn to the fact that only Man himself can impose the "Law of Reason" upon himself. To try to make a man a reasonable and morally responsible being by external force, either mental or physical, is worse than futile. Outside influences may help, but the primary impetus must come from within. As yet, Reason is only the *potential law of mind*, not yet its *actual law*.

In order to allow Reason to govern and function freely, it is necessary to make use of the sub-conscious mind—to suggest to oneself right and reasonable actions, of which the sub-conscious will store memories, thus helping to produce a "reasonable" frame of mind. *Reason and the Sub-conscious.*

When after constant practise, you succeed in mastering these principles of becoming a *reasonable being*, it will be easy to dispel the ghosts of Worry, Excitement, Irritability, Dejection, Fear, Anger, etc. Within yourself you will have the basis of *true content* and imperturbable happiness, which you will be able to maintain in spite of external circumstances. The sub-conscious mind will co-operate with the free will to produce reasonable actions. When Reason dominates the conscious mind, it will dominate the sub-conscious mind too, and from its depths will come effective help, to aid the conscious mind in all its strivings.

You must constantly suggest to yourself that Reason *can* in reality dominate your "sensuous nature." You must impart to your *will*, and incidentally, your sub-conscious mind, the habit of obeying Reason.

Ask yourself in every situation. "What is the right thing to do here?"—reason it out, and when you have found the answer, act promptly and without hesitation, not hastily and with tension, but confidently and with complete concentration of will.

ENCYCLOPEDIA OF PSYCHOLOGY

The Game of Life. When you can act thus, you have won the game of life, not only for yourself, but for others. Between all rational beings there is a connecting link—our actions, whether good or bad, are like ripples on a pond, they start with ourselves, but their effects spread until they are felt by all.

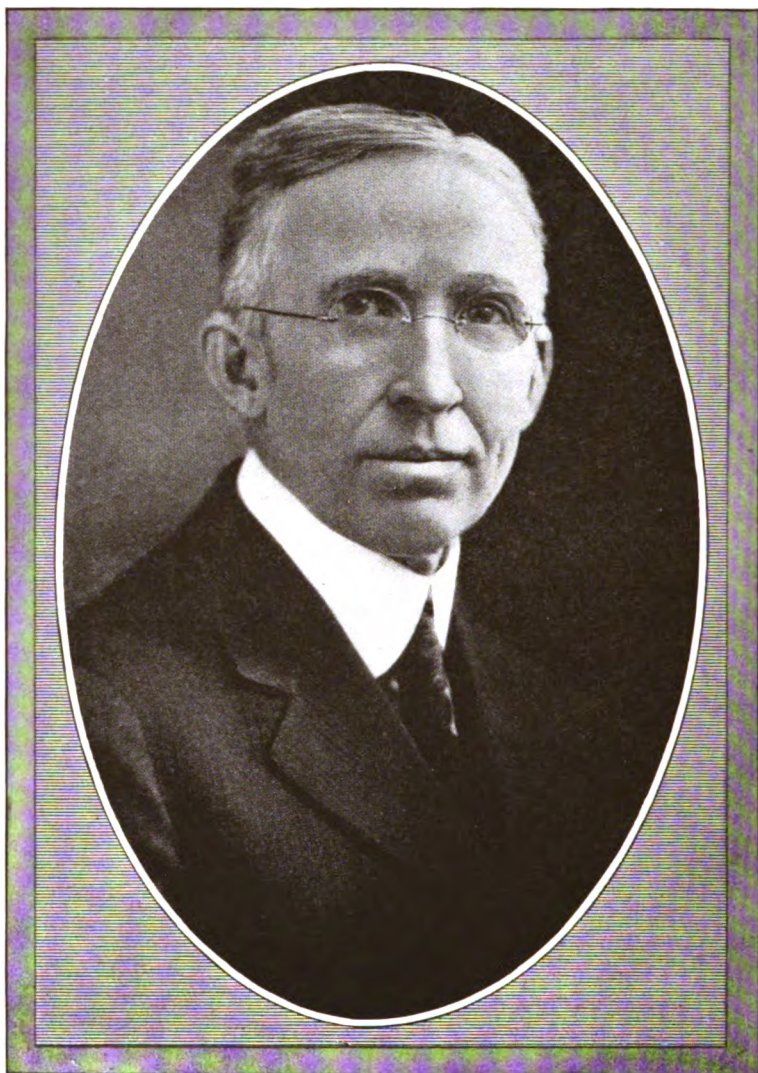
True co-operation between all rational beings, automatically banishes selfishness. Rational action includes :

- The Cardinal Virtues.*
1. The power to discover the meaning of life and the goal of Humanity.
 2. Courage in the face of every danger.
 3. Temperance in every enjoyment.
 4. Righteousness in every transaction with others.
- These are the cardinal virtues.

Karl Pira.

ANGER, ITS USE AND ABUSE

BY WILLIAM A. MCKEEVER, M. A., PH. D., L. L. D.



Dr. WILLIAM A. McKEEVER

M. A. (Univ. of Kansas), Ph. M. (Univ. of Chicago), L. L. D. (Berea College). Formerly Professor of Philosophy, Kansas State Agricultural College; Head of Department of Child Welfare, University of Kansas, Director of School of Creative Psychology, Topeka, Kansas. Author of "Training the Boy," "Training the Girl," "Farm Boys and Girls," "Outlines of Child Study," "Man and the New Democracy," "The Creative Mind," "Getting ahead Financially," "Leaves of Healing," "Managing your Emotions," "Side-Stepping Divorce." Distinguished Lecturer and contributor to many well known periodicals dealing with Psychology and kindred subjects.

ANGER, ITS USE AND ABUSE

BY WILLIAM A. MCKEEVER, M. A., PH. D., L. L. D.

EDITORIAL NOTE. Anger in Man, as in the animals, is a natural instinct—a smouldering fire ready to burst into flame at the least provocation, the pages of history are seared and blackened with its devastating flames.

Modern life, with its hurry and unrest, is a fruitful cause of anger, varying from the petty irritation, the concomitant of the "daily round and common task" to the deep anger aroused in thoughtful minds by the manifold injustices of life. The writer of this article has graphically described the various ways in which Anger expresses itself—he has shown how the energy, which finding an outlet in Anger, creates wars, racial antagonisms, and miseries of all kinds, may be conserved and directed along channels of helpfulness and peace.

The author does not forget the important part played by the sub-conscious in the controlling of anger, nor the importance of training the child in the ways of peace—the "Child is father to the Man" and anger neglected in childhood becomes an uncontrollable force in maturity.

This article contains ample material which proves that "Anger, a force which tradition and false training have caused the masses to despise, may be brought under proper control, and be counted as a blessing."

UNDER ideal conditions a person should be able to turn his anger on and off at will. It should be a source of strength to his body, richness to his feelings and power to his will. It is just as natural, necessary and wholesome as love. It is the abuse and perversion of anger that poisons the body and destroys the spiritual nature. Love, also, can be sadly abused.

Anger is a natural animal re-action, an instinct, and therefore its reactions are spontaneous rather than learned. *Anger a natural Instinct.*

However, it is explosive, disruptive and destructive and should be brought under discipline and self-control. Remove a rattle snake from the egg just before the natural time of hatching and it will show anger and strike at the least prod. Kittens, puppies and young monkeys turn quickly from acts of gentle play to the act of enraged

ENCYCLOPEDIA OF PSYCHOLOGY

fighting and biting. A quiet cow may be beaten and whipped till almost insane with rage, and incidentally, her milk will be poisoned through the chemical changes resulting from the anger. The combs of angry cocks, when fighting, are seen to turn a deep purple instead of the scarlet red of ordinary quiet behaviour. There is ample evidence to show that anger radically changes the chemistry of the blood of its victim, that it pours out a fluid tending for the time being to add much force to both thought and action.

*The Fighting
Mood.*

Man is no exception to the common scale of higher animal life in the matter of being easily aroused to the fighting mood. From early infancy the "viols of his wrath" are quick to overflow, on the least provocation. A child three months of age may be observed to cry and scream with the "red fire of anger." Unrestrained and undirected he may soon develop the habit of what is known as tantrums, and later become a quarrelsome and pugnacious child. The final outcome of a badly managed self-seeking instinct is selfishness in its worst forms.

*Suppressed
Anger.*

Quite the opposite from the unrestrained anger, as indicated above, is the very common type of suppressed or smothered anger, more common to women than to men. It usually takes the form of secret ill-will towards others and towards oneself and tends to turn the poison chemicals back into the blood stream instead of eliminating them. The person who experiences and practices this smothered form of anger is nearly always sick in mind and body.

Bullying Anger.

Another type of anger common to every day life is that which vents its wrath upon some weaker person or thing. Often a man will suffer many annoyances and disappointments during a day of dealing with the business at the office, and then come home and abuse his wife. This explosive habit eases his pent up feeling, restores his sense of superiority, has the advantage of seclusion—knowing that his wife will not complain outside the family

ANGER, ITS USE AND ABUSE

—and it proves an easy way of getting what he wants.

Then there is the form of indignation which spends its force through rough dealing with concrete things—slamming doors, breaking dishes, tearing papers or books, slinging things across the room, kicking the dog, etc.—this expression of anger is the outcome of a bad habit neglected during the formative years. *Two other forms of Anger.*

Various forms of physical punishment of the younger members of the family may be habitually and freely indulged in by a parent who unconsciously is trying thus to “get even” with some one who wronged or cheated him in the past. Very little of the corporal punishment of children, as it is commonly practiced, has either sense or reason to justify it.

Under healthy conditions, anger is a strong motive force, tending to stimulate the circulation, awaken new physical energy, and drive one on toward the accomplishment of his worthy purposes. What one needs to learn here is how to regulate this fine emotional energy as he would regulate the electric energy in running his car. *Begin with Yourself.* How can such a thing be accomplished?

The first thing to do is to ascertain how your anger expresses itself. Is it of the explosive or the suppressive type? As now practiced does it help or hinder yourself and others? Is it inflicting pain and fear upon someone and making you secretly dissatisfied with yourself? Or, is it worthy to be called “righteous indignation?” After having carefully located and marked the error into which your anger has fallen, take up the formal practice of re-directing and correcting its energy.

Below are some illustrative formulae. Practice these— *Aids to the Control of Anger.* or the one you most need—in secret. Re-word the statement to suit your particular case, and make your affirmation daily while sitting in a thoroughly relaxed position. Each night, before going to sleep, repeat the formulae—gradually the sub-conscious mind will absorb

ENCYCLOPEDIA OF PSYCHOLOGY

it, and the results will show forth in your conduct.

"I now see the folly of becoming angry and of speaking in a savage manner to—(mentally designate the other involved), and I am now releasing that error out of my sub-consciousness. When I again appear in the presence of this person—(think secretly of the one intended) I shall lower my voice and become calm and poised. I shall aim to make my point clear and emphatic by merely using gentle, positive and animated tones, I shall hold myself to this form of practice until I have become master of my anger, and until it has become changed into forms of subdued earnestness and righteous vehemence. Thus I shall be made whole through the normal use of the God-given emotion of indignation. Trusting the Eternal First Cause to guide me I shall slowly come into my own in this matter."

*"Light in the
Dark Places."*

"Under wrong habits of training and practice I have fallen into the error of suppressing my anger, of turning it into secret hatred and disappointment and of so inflicting an injury upon both my mind and my physical health. I now see that this suppression of my emotion is unfair to both myself and to my associates. So, now at this selected hour and place, and being calm and relaxed, I am quietly releasing this long-standing error out of my inner nervous system. I am letting it go forever from me. On the contrary I am learning to express outwardly my indignation—with animated statements, with earnest and forceful expressions that are deserved and righteous with words that sometimes gently rebuke in love."

"Noting that I have been habitually expressing my anger in the form of rough handling of inanimate things, and abusive language, I now turn my inner mind to the correction of this conduct. I now release and cause to disappear the tense and distorted nerve centres and complexes which have given rise to this behaviour. Instead of wasting my energy in this senseless expression of anger, I will turn the energy so used into a better and

ANGER, ITS USE AND ABUSE

more worthy channel. I shall have a pronounced feeling of well-placed, righteous power of achievement. God is my strength and power; He maketh my way perfect. My righteous dissatisfaction shall thus build me up."

Fortunately, you can learn to control and correct the expression of anger on the part of another. Suppose it is a member of your family, a business associate, who is making your life miserable by his violent expressions of anger. You can master him and slowly transform him—not in a spirit of punishment or revenge—but as part of a programme of helpfulness and mutual improvement. First, stop and visualize a perfect reaction on your part, how you will say not a single word of criticism in justification of yourself and in no way try to defend yourself; how you will allow yourself to show absolutely no outward pain or discomfort as a result of his (or her) angry expressions. *How to Control another's Anger.*

It takes at least two to carry on an angry quarrel. If one is absolutely determined not to be angry, the other will have to give in too. The one whose anger goes thus unsatisfied will for the time being show even worse temper. Simply sit still, and ignore him. Then, when there is a lull, begin some kind of gentle conversation, having no connection with the subject which caused the trouble, and act as if you knew nothing about the outburst. When you pass this point you are well on the way to victory and the angry one will begin to show submissiveness. Make NO reference to the trouble, either here or hereafter. Secretly forget and forgive all. Secretly affirm : *It takes two to make a Quarrel.*

"I now perceive that I have been unconsciously a party in the unhappy affair of his (or her) uncontrolled anger (thinking of the specific person involved), and I am turning away therefrom, acting in the spirit of the Scripture verse which says : 'In quietness and confidence shall be your strength.' Whenever he (or she) speaks in anger,

ENCYCLOPEDIA OF PSYCHOLOGY

I am perfectly calm and I pretend not to notice the offense. I am learning how to close the shock centres of my nerves and what it means to think rightly and righteously concerning this matter. I am turning to this new method of quiet and gentle sub-conscious treatment without thought of revenge or punishment of the other one involved. Indeed, since I have been unintentionally a partner in the wrong—by recognizing it, talking back or showing myself hurt—I now make correction only in the spirit of helpfulness and love.”

*The Sub-conscious
way of Correction.*

“The perfect will of God is being made manifest in my practice of the new, sub-conscious way of correction of the co-responsible fault of myself and another. That perfect way is now being brought into service—as, I know there is a perfect way within me of correcting all my ills and errors—and so I am being transformed by the renewal of my mind. After having conquered my own inner spirit through affirmation of the true and perfect way, I shall have new and revived power over all the errors which might seem to beset my path.”

*The Quickening
Spirit.*

“It is the Spirit of the Most High that quickeneth me. I am being blessed with a new endowment of power to handle all my problems. Out of the victory over self and the other in the handling of this specific matter of anger. I have a method by which I can restrain myself and all others with whom I may come in contact. In the conquering of a wrongly used instinct, I am looking forward to a happy growth in the things of the spirit. Out of the practice of misplaced anger shall come the healthy expression of helpfulness and love. It is the Spirit that quickeneth me.”

*The Method applied
to Children.*

Perhaps the most significant instruction in the use and abuse of the emotion of anger is that which may be applied to the young. To teach the child to manage his emotions and use them constructively may become a very great pleasure to any parent or teacher and a matter of

ANGER, ITS USE AND ABUSE

power and advantage to the one so taught. Many persons are life-long victims of whatever form of emotional experience chanced early to fall to their lot.

Your child's early manifestations of anger will be in the form of screaming, kicking, and tantrums and other evidences of deeply disturbed feelings. Again, adopt the rule of gentleness. Do not run at the outburst or from it; that is; do not notice the affair sufficiently to inflict any punishment upon the child or to seem to be greatly disturbed yourself. As stated above, anger is a God-given instinct with deep emotional value. It should never be the occasion of severe rebuke or punishment but should be made its own corrective. Teach your children to use it but not to abuse it.

Acknowledge directly or indirectly the right of your child to be angry on certain significant occasions, and deal with him accordingly. Lead him to see the hurtful consequences of sudden anger, and point the way to a reflective rather than an explosive mode of expression. This emotion is not valuable as an end but as a means. It must not dictate but it must assist, and its tread should be ever in the direction of refinement. Whenever he does a brutal act through the explosive effects of anger, quietly cause him to pause and reflect on the deed. Withhold your rebuke or criticism and at the same time induce him to think out a way to correct his own error. *How to Treat an Angry Child.*

In the case of the young, anger will manifest itself most deeply in situations which tend to interfere with the dominant wish as to possession or achievement. You will quickly arouse the emotion in a little child if you abruptly snatch away from him his material possession—something he is eating or playing with, some toy or tool of childish industry. *Frustrated Desires.*

The eight-year-old will become enraged if you interfere with his "stunts" and playground performances—if you take his toys; if you get in the way of his dominant desire to appear favourably as an individual. To manage and

ENCYCLOPEDIA OF PSYCHOLOGY

direct his belligerent instinct at this period, always recognize his first right to express himself (or herself) as the inner wish dictates.

During the scout age of boys and girls—12 to 13—there is a distinctive call to camp, to unite in groups and gangs and to explore the great out-of-doors. You may not only enrage the passionate seeker-after-the-wild at this time of life and cause him ever after to hate you, but you may also insult the deepest and best force in young human nature. Think, be careful, give a free rein to passionate desire, and guide rather than hinder.

Think of the tragedy of keeping your twelve-year-old away from his "gang" on some pretext when all his mates are going out for a day's picnic. On such an occasion his anger is justified.

*Youth Needs
Freedom.*

Under proper conditions youth is out in quest of his love dreams, and is naturally and rightfully aroused to deep resentment if you abruptly get in his way. At no time in life is a greater tragedy likely to occur than when a healthy love-seeking youth is wantonly and arbitrarily blocked or hindered in his quest. Friendly advice, sympathetic counseling, the holding up of lofty ideals—these are perhaps the only obstacles you have any right to put before him.

Now, in all the four stages of young human life—infancy, childhood, adolescence, youth—it is impracticable to withhold all provocation of anger. Rather regard this passion as a normal response on many occasions and set to work to teach your child how to apply it for the good of himself and others. If you were teaching a person to play the piano you would naturally expect him to play crudely at first. More noise than music would characterize his first efforts. So with the young who is struggling with the emotion of anger. Give him time to blunder and to use the passion as a motive force for better effort in the future. Never suppress or violently subdue his anger.

ANGER, ITS USE AND ABUSE

Finally, when the age of maturity is attained, your child should possess the power and habit of growing indignant at every unjust and unfair situation which may be thrown in his way. Also, he should possess the power and habit of acting promptly and constructively in response to the emotion. It is a dead emotion that poisons and destroys. It is inability to act—to speak up, to voice one's sentiments, to urge a better substitute for wrong, to name boldly the evil and its perpetrator—and yet to preserve poise and peace; it is this earnest, progressive attitude of mind which helps to make life worth while.

It is now time to state boldly the point of view intended as a conclusion of this discussion, namely, that anger is a blessing, a God-given force intended for the service of all. Watch its out-bursts, study its energies and main springs of action. Modify it, direct it, refine it. Keep it alive and fresh in its applications, till your very soul has been uplifted through its uses. *Anger a Blessing.*

At the moment of experiencing anger, be thoughtful, calm, decisive, but do not smother the emotion. The feeling of strength which accompanies it is one of nature's splendid motive forces. Quickly following the flush of the passion there is an increase in the circulation, fresh energy is thrown into both the body and the brain, the nerve functions are quickened and there is a feeling of exhilaration. Thus a force which tradition and false training have caused the masses to despise, may be brought under proper control and be counted as a blessing. You should thank God for the ability to become angry on suitable occasions and for the ability to turn the force of indignation into channels of health, happiness and useful achievement.



MOTTOES and PROVERBS

If you have an hour to spare, don't spend it
with someone who hasn't.



Don't waste time regretting the time you have
already wasted.



You can remember anything, in which you are
interested enough to remember.



Our children may not do as we say, but they do
as we do.



The man who corners all the conversation sel-
dom corners anything else.



A man is no bigger than the idea he can master

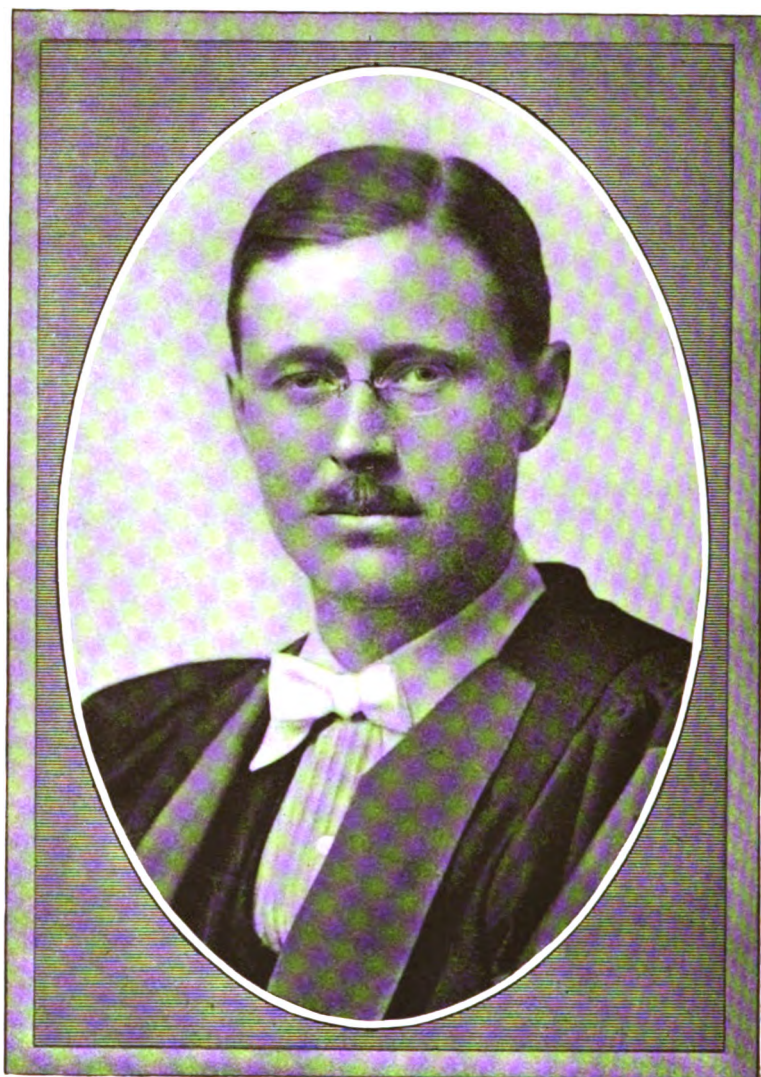


Fear always springs from ignorance.



DANGERS INCIDENTAL TO BOYHOOD

BY DR. R. D. REID, B. SC., PH. D.



Dr. R. D. REID

B.Sc. (Honours) Bristol University. Ph. D., Oxford University. Ex-president of the Oxford University Archæological Society. Head of Science Department and House Master of Canford School, Dorset. Author of "The Harding Family," "Wells Cathedral," "The Diary of Mary Yeoman" etc., Contributor to many well-known scientific periodicals.

DANGERS INCIDENTAL TO BOYHOOD

BY DR. R. D. REID, B. SC., PH. D.

EDITORIAL NOTE. There is probably no problem more vitally important than that of the sex education of adolescents. Success, Happiness and all that is best in life is, to a very large extent, dependant upon the manner in which this unescapable question is faced by those responsible. The critical period of puberty can only be safely passed under the careful guidance and enlightened instruction of parents and those entrusted with the training of the young. The subject is one which is being widely discussed to-day, and it must be evident to all, that our former unwillingness to face the basic facts of life has lead, in not a few instances, to the shipwreck of many young and promising careers. In this article the author discusses with admirable frankness this urgent question, and offers many helpful suggestions to those whose duty it is to "set the feet of youth on the pathway to health and happiness."

IT is a commonplace statement that a boy's chances of success in the world depend upon two factors, namely, hereditary influence and environment. In the past, varying degrees of emphasis have been laid upon one or other. Fashions change in these as in other matters. A hundred years ago it was supposed that the son of a thief would himself naturally steal, and of the sons of clever men much was expected. We are now witnessing a reaction, and there is little doubt that, from this point of view, it is a healthy one. Our attentions should naturally be concentrated upon the factor of environment, if for no other reason than that we have much greater control over it. Also, modern scientific knowledge tends to discredit hereditary influence in many directions, where formerly it was thought to be predominant. The bad parent has so often meant the bad environment that the former has been blamed for the evil influences of the

ENCYCLOPEDIA OF PSYCHOLOGY

latter. This does not mean that we should shut our eyes to hereditary defects or assets. A knowledge of them is often of use in training a boy. It should also be borne in mind that some of the greatest men in history (notable Apolectics) (?) have borne grievous marks of hereditary weakness in their bodies, but have made good. This discussion is not so much concerned with physical as with mental well-being, but the very important effect which proper nourishment, and medical attention has upon the mind in the first years of a child's life must be recorded. The predominant influence in the boy's early years up to the age of puberty (about 12-1/2) should be feminine. A woman has a much greater power of intuition than a man and can gauge the thoughts and aspirations of a child with accuracy. The boy's natural affections at this period will also be turned towards a woman and she can hold his confidence.

Early Discipline. No complicated study or psycho-analysis of the child's mind is needed in normal cases. The good nurse will naturally and without thought provide antidotes for failings she may notice. If the child is greedy, he must be disciplined in the matter of food; if nervous, he must be given opportunity for developing self-confidence and so on. Simplicity should be the keynote of all early training of children. A quiet time, spent if possible in the country, in contact with only the elementary facts of life, is the best possible preparation. This is especially important in our day of neurotic hereditary influences and rush of modern life. Your boy is just as happy with a few sticks as with complicated toys and they are much better for him. He is no more thrilled with his first night in a theatre than with his first glimpse of a bird's nest. If the whole kaleidoscope of life is passed before his eyes in childhood, he is wearied physically and mentally. Those things which should delight his later years are faded and are thrown aside.

Throughout the years of early training all questions of sex should be dealt with frankly and truthfully, although

DANGERS INCIDENTAL TO BOYHOOD

actual instruction might be avoided. No attempts should be made to suppress the mention of any part of the body or its functions. Even though this may lead to some embarrassment among elders, the ideal should nevertheless be aimed at. There should be no "Hush, Hush" which defeats its own end, by focussing the child's attention on the subject as something peculiar and worthy of investigation. It is the custom in England to send boys to a preparatory boarding school at the age of 9 or 10 years, from which they pass to a public school at about 14. In the opinion of the writer it is wise to continue the influence of the home until the age of 11 or 12. Two years preliminary training would then be sufficient to prepare for entry to a larger establishment, especially if it followed really efficient teaching by a governess.

The age of puberty varies considerably with individuals and normally may be expected at about 13 years. The boy should be plainly and definitely instructed in all the details of sex and the influence it has upon his own body. He should also be warned specifically of the dangers which will shortly confront him. This instruction should be given before the age of puberty and it had better be too early than too late. It is folly to let the young life enter unwarned upon this stage of its existence. As well blindfold an engine-driver as he passes the signals. All our experience, all our knowledge, should be at his disposal. The idea that he will grow up innocent of sex when the emotions are teeming in his body, is ridiculous. We do not fail to point out the path of virtue in other directions. Why should we in this, the most important? Information will come whether we like it or not, and it is our business, and our great privilege to see that the source is untainted. The danger of improper information confronts the normal healthy boy even more than his less virile companions, for he is the more curious and his body more likely to respond to the demands of sex. We have decided then that complete and proper information should be given,

*What a Boy
should be Told.*

ENCYCLOPEDIA OF PSYCHOLOGY

and at an early age. Now comes a more difficult problem. Who is to impart it? The father very often feels a natural repugnance at the idea that he should play the part. If he feels able to do so, then he is the right person. If not, let him be very careful in his choice. It is a well recognised fact that at this stage of his life, a boy's love goes out to men, as it may have done before to his mother or governess. A young, or it may be, an elder man becomes his "hero" and he is violently attached to him. Freud considers this to be a natural perversion of the love for women which is to follow. Be that as it may, and a discussion of the matter is rather beyond the scope of this article, the fact of these attachments is undisputed by schoolmasters and others who have experience of boys. Here is the parent's chance. The "hero" is the person to impart the information if he is fitted to do so. A wise schoolmaster especially, who has some knowledge of psychology, will make use of the phenomenon to gain the confidence of boys, and put right ideas into their heads. Before giving definite instruction, however, he should be commissioned by the parent and should take care that what he says is explicit and sufficient.

A Priceless Possession. He should impress upon the boy the fact that his virility and vital substance is a priceless asset, the very essence of himself to be prized and conserved above all his bodily possessions. It is this which gives him the power to impart life. The ideal of a strong man with all the forces of his body under control should be placed before the boy. Especially would such an ideal man preserve this, his greatest asset. If religious influence can be brought to bear, so much the better. Many boys, however, are suspicious of religious authority at this stage and it should be made clear that the issue is not entirely a religious one. Medical science and religion are both unanimous in condemning malpractices. The whole story of pro-creation should be unfolded and even the nature of venereal disease discussed. Some would doubt

DANGERS INCIDENTAL TO BOYHOOD

the wisdom of the latter step but it may happen that the boy gets no further warning before he is exposed to this danger. Also should he subsequently discover that information has been withheld, it will spoil his trust in the instructor.

It should next be pointed out that wastage of his life fluid will result in lowered efficiency all over his body. Eventually, it will bring utter disaster. The instructor should carefully judge the character of the boy lest he frighten him unduly with lurid pictures. In the case of really nervous boys, a description of lowered stamina is sufficient. Should he address a boy past the age of puberty the greatest care is needed. Grave mental damage has been done, in the knowledge of the writer, in leading really normal boys, who had occasionally abused themselves, to believe that they would become lunatics. It is also just as well to be honest and to face the facts which indicate that the practice in some form or other is very widespread and that boys may pass through long periods of it apparently unharmed. The real danger of excess, however, does remain lurking in the background. Such plain facts as uncleanliness of body, constipation, wear irritation, too much clothing and foul reading should all be enumerated as causes of this destructive habit.

The subject of nocturnal emissions, should invariably be discussed, as they will otherwise worry the boy later on. *A Cause of Worry.* It may be pointed out that they are normal but that efforts should be made and precautions taken (as enumerated above), to make them as infrequent as possible. If they take place under these conditions, then they may be regarded as the overflowing of a reservoir. If they are very frequent the boy should seek advice. It is very difficult to give an actual time limit, but no alarm need be felt, in the case of a healthy growing boy, if the interval is 7 or 10 days.

Nearly all boys will play up to the idea of making

ENCYCLOPEDIA OF PSYCHOLOGY

themselves real men spiritually and physically. Physical developments take place definitely before any attraction is felt for the other sex. Often attachments of this kind are artificially stimulated with small boys by the desire to follow their elders in having a "best girl." It does not do much harm, and apart from the serious talk when the boy is warned of dangers, the subject is best treated with an amused tolerance. Games and strenuous exercises are essential under the conditions existing in our better class homes and schools. Boys are well-fed and full-blooded, and superfluous energy should be worked off by this means, or it may appear as undesirable sexual precocity.

How to Instruct. The whole object of training should be to produce as *normal* an attitude as possible, avoiding undue emphasis *and* undue repression in sexual matters. Probably in our day we err on the latter side. Unless there is something very akin to a reverent love on the part of the boy towards his instructor, all the latter's care may be futile. It is personality which will count in the end, and if the boy has his "hero" who is also a senior comrade in whom he can and will confide, then all his troubles are probably over. All who have the care of boys should strive to create such an atmosphere, even if it may mean their standing down in favour of another person.



MELANCHOLY

By Dr. ERWIN POPPER



Dr. ERWIN POPPER

Superintendent Psychologist of the University Clinic (Prague). Chief Psychologist to Psychiatric Military Department (Garrison Hospital, Prague). Elected Member of the German Society of Nerve Doctors; German Society of Psychiatric; Psychiatric and Neurological Society of Vienna, and many other learned societies. Author of "Dementia Praecox," "Reaction to Type," "Feeble-mindedness in Children", and numerous authoritative works on kindred subjects.

MELANCHOLY

By Dr. ERWIN POPPER

EDITORIAL NOTE. The analysis of Melancholy is a task which, manifestly, is beyond the powers of anyone but a psychologist who has given it his most careful and painstaking consideration. In the following article Dr. Popper dissects this mental state, and, with remarkable ingenuity, indicates how causes may be detected, and the appropriate remedy applied. He shows, too, in a very able manner, the dangers attendant upon this morbid condition, which, it might be mentioned is much more common than is usually supposed. Hitherto many people have believed that profound mental depression is something which is either temperamental or due to recognizable physical causes; in the former case it was commonly thought that nothing could be done, while in the latter the condition was purely a matter for the physician. The author, however, points out that there is much that the sufferer from Melancholy can do for himself; while, even in the case of actual Melancholia there is no need to despair of a complete cure.

MELANCHOLY signifies an extreme mental state of *Three Phases* sadness, a disharmony of the soul that depresses *of Sadness.* one's whole system. Every mental function and indeed the general efficiency of the body and mind become seriously affected.

Although the terms are frequently used to denote the same or very similar meanings, it is essential to draw a distinction between sadness, depression, and melancholy. Sadness is the general term used to denote the mood prevailing during a depressive state; depression may be defined as a particular and acute form of sadness; while by melancholy it is understood, a particular morbid form of depression—indeed a mental disease in which the depressed state of mood becomes the dominant function of the mind. Melancholy is further distinguished from depression on account of its apparently causeless nature.

While depression can usually be traced to some definite mental reactions experienced by the mind, melancholy

ENCYCLOPEDIA OF PSYCHOLOGY

seems to be largely due to a pre-disposition in that direction, without relation to any immediate cause.

In dealing, however, with the psychology of melancholy, it is perhaps advisable to commence with an examination of depression. Sadness itself is a fundamental state of mind which is difficult to define, and must be experienced to be understood. The normal mood of man is characterised by a feeling of strength, a sense of self-confidence and trust in the future coupled with a peace of mind and a positive desire to live, which calls forth strong resistance powers. Depression is the negative-variant of such a state, in other words, the direct opposite to the above-mentioned feelings.

Even normally, the mood of man is of a changeable character. To use an every day expression, "we all have our ups and downs," and even the different parts of the day affect us differently from the standpoints of joy or sadness. How often do we find people who wake in the morning low-spirited and ill-tempered, unfit to commence their daily work and feeling lackadaisical in regard to things in general? The normal person soon succeeds in shaking off this morning depression, but in the cases of genuine melancholy it is strongly pronounced, and the victim only becomes "elastic" much later in the day.

Particularly is this the case with town-dwellers, professional people and those, who for one reason or another go to bed late. At the same time postponement of the sleeping hour or even sleeplessness itself are by no means the only causes of this matutinal disharmony. Weariness too plays its part and shows itself both in physical slackness and mental debility. In most cases, depression is accompanied by a lowering of the blood pressure. Over-exertion often produces a depletion of blood in the brain, and with many people the lowering of the blood pressure

MELANCHOLY

(which also occurs during sleep) is so great that it does not revert to the normal quickly enough after waking.

The different seasons, too, have their effects upon the mental state, and certain seasons of the year have been known to produce regularly conditions of depression in certain people prone to it, sometimes lasting over prolonged periods. Early spring (from February to April) and late Autumn (from beginning of September to beginning of December, appear to be most dangerous in that respect, and are scientifically alluded to as "The Spring and Autumn peaks of depression." It must be clear therefore that even under normal conditions the mind is subject to depressive fluctuations which become accentuated by the influences of the hour, the season weariness, the bloodpressure, one's daily work and one's acquired habits, as well as by the use or abuse of narcotics such as alcohol, tobacco, coffee, etc. *Periodic Depression.*

The vital factor however in all depressive states is—disposition. There are people whose mood is permanently below the normal line. They are the pessimists of life, people who are chronically depressed, and can look only upon the dark side of things, hugging their sadness as if it represented the greatest joy, and incapable of feeling any of that sense of glad confidence which sees one through the worst periods of one's life.

Apart from the above-mentioned depressive phases, two fundamental causes or "complexes" as they are now called, are mainly responsible for the mood of depression. One, the influence upon the mind of external experiences which have a naturally depressing effect, and upon those predisposed in that direction, produce an almost pathological result for the most insignificant of reasons. Two, the physical influences of disease, intoxicating drugs—in short, everything which can injure or poison the body in sufficient degree to seriously affect the mind. *Fundamental causes.*

ENCYCLOPEDIA OF PSYCHOLOGY

Of these, the first must be so obvious, that it is hardly necessary to enter into fuller details. With regard to the second cause, it is a well-known fact that there are human organisms which react depressively to every change in the condition of the body. Present-day knowledge has definitely established the fact that many of the glands with inner secretions play in this connection a role of the highest importance. The correct functioning of these glands guarantees a certain normality in the chemistry of the body, the maintenance of a state of equilibrium in the economy of the physical being which is known as metabolism. Changes in the activity of these glands result in certain diseases, which often injure the mental well-being and induce a sense of depression. It is the inCRETES or hormones which these glands produce, which regulate both the physical and psychical powers, and particularly is this the case with the germ glands. Indeed a possible explanation of the effects of the different seasons and day-periods upon the mental condition may lie in the phasal changes, which take place in these secretions in consequence.

Mental Twilight. To proceed further with the analysis of the psychology of Melancholy, let us repeat that it is essentially a malady in which a depression manifests itself without apparent cause or without previous physical infirmity. In fact it is spontaneous, and the prevailing mood is one of downright, paralysing gloom. Even the past, to which one looks normally for consolation, fails to offer a glimmer of light in the darkness of despair that fills the mind. The consequences are terrifying, since by the law of association, only negative and torturing memories can be extracted from the most pleasurable of experiences. Thus the past and the thought that its loveliness may once more return offers no spiritual comfort in face of the empty present, and the mind can see no refuge in the surrounding wilderness. For it seems as if there never had been any loveliness in the past, and as if all joyful experience were nothing but a

MELANCHOLY

delusion. Under such conditions how can one hope for a better future and where can one look for a change from the horror of the present? Anxiety, hopelessness and helplessness—these are the feelings which predominate, and the future looms dark and forbidding, pregnant with still greater misery and suffering.

These despairing states of mind are accompanied by other symptoms which form an integral part of the pathology of melancholy, and are never lacking in the more pronounced forms. Above all, there is the sense of being thwarted, the notion that one is the helpless victim of an inexorable fate; with the consequence that all impulse and initiative disappear. Even the smallest tasks are postponed for lack of determination and every task is spun out intolerably, even where it is begun. Finally, the sense of being thwarted becomes intensified by a feeling of the aimlessness of everything and the conviction of one's inferiority, nay one's uselessness slowly closes in upon one's consciousness with the grim relentlessness of despair. One begins to feel that having lost the power of finding joy in anything, one can no longer take an interest in anything. There arises a destructive indifference to everything, which tortures one the more as the feeling of one's own worthlessness is increased. Even what was dearest loses its attraction, and one becomes apathetic to one's own kin, although at sight of them one may burst in tears, which is nothing more than an emotional realisation of the wretched state into which one has sunk in relation to them. This is probably a moment of deepest human anguish, that makes mothers believe that their children have become indifferent to them, extinguishes even the sexual instinct, and produces a weariness of body and spirit that sometimes finds its end in suicide.

Physically, the effects are no less serious. The victim is bodily run down, and this physical reduction serves further to intensify the feeling of depression removing

*The Dangers
of Debility.*

ENCYCLOPEDIA OF PSYCHOLOGY

the last remnant of vitality and resistance power. Thus the dissatisfaction with life is constantly enhanced and has its further reaction upon the bodily condition till energy becomes sapped, and the whole nervous system is wrecked in the unequal struggle.

We have endeavoured to give a clear picture in words of the disease. We can now turn to the possible remedies, and in this connection, it has to be realised that melancholy being the extreme form of sadness, what applies to the one also applies to the other in a more or less degree as the case may be. We propose therefore to commence with the lighter phases of reactive depression i. e. with the moods which are due to external experiences. These are frequently amenable to what is known as diversion, and by diversion we mean a conditionally-produced resolute expulsion of painful thoughts and feelings by means of pleasant impressions, which captivate the depressed person, engage his thoughts, and fill out his life. In some cases, it is advisable to allow the depressive reaction to work itself out, and thereby to weaken itself. Weeping frequently produces relief in such instances, and should be allowed free play, where it is not physically injurious. Where diversion proper is attempted, it must be borne in mind, that only the lighter forms of depression yield to its influence, and the same holds good of what is known as "Labour-therapeutics" or the endeavour to employ intensively the one who is depressed in some kind of interesting work.

*Pleasure that
is joyless.*

More serious cases and especially melancholy itself, are only with difficulty if at all capable of being relieved through diversion.

Pleasant company, exhilarating influences, theatrical performances, music, not only rebound without result, but even enhance the basic mood of despair in such cases. The reason must be obvious; the depressed person finds himself amongst people enjoying themselves and not

MELANCHOLY

being able to join in that enjoyment his position becomes all the more intolerable to him, and his sense of being the victim of a merciless fate impresses itself more fixedly on his mind. The same holds good of "Labour-therapeutics" or the endeavour to employ intensively the one who is depressed in some kind of interesting work. His inability to carry on the task in the same way as his neighbours strengthens the sense of his own inferiority, and he suffers accordingly both in mind and in spirit.

A more beneficial effect is produced in severe cases of depression by a removal from the usual surroundings, a holiday, or a journey abroad. On the principle that new surroundings both of people and scenery may induce fresh impressions and sensations, which may serve to distract his mind from the one thought of his own worthlessness, a holiday offers an excellent means of diversion in its most natural form. Furthermore, of all factors mitigating the sad mood, time and patience are the most potent, and a holiday gives the opportunity of gaining time without straining patience. *How to cure the trouble?*

Where the depression is largely due to physical causes, or are what is known medically as of a "physiogene" character, the root cause must be carefully diagnosed and as carefully treated accordingly. The old maxim: *Mens sana in corpore sano*, a sound spirit in a sound body, is especially applicable to depressive conditions. In other words the greatest possible attention must be paid to the general health of the patient. As far as possible, the appetite, weight, and appearance should be influenced in a favourable direction, and where necessary suitable tonics and medicines administered. Even then, every attention should be paid to the contributory mental influences, since though depression may be directly due to physical causes, the mental state is still the main factor.

The diseases that tend to result in mental reactions of a

ENCYCLOPEDIA OF PSYCHOLOGY

depressive nature are numerous, and here we would only mention cancer, tuberculosis, anaemia and influenza, on account of their frequent occurrence and of their potency in that respect.

Scientific Treatment. The case of Melancholia, which is the most difficult of all to treat, has been left to the last. Here, as has already been stated, we have to deal with a psychologically causeless disharmony of the mind produced by no motives which are readily apprehended. It appears out of itself, as it were and is a primary independent symptom of disease like any other form of bodily disease. Actually, the melancholiac is suffering from a delusion, and no amount of persuasion or argument can convince him that it is a delusion, indeed, attempts at persuasion only harden him in his deluded conviction, where they do not drive him to despair. In such cases, the only remedies are :—rest, quiet, encouragement to exercise patience, and where possible an imparted confidence that as a disease, it will pass away like most other diseases. Attempts at diversion in such cases, are always failures. A perfect rest-cure, systematically maintained with little work and plenty of open-air exercise of a mild character, effects the best results. Where it proceed to extremes, the patient must be placed under confinement, not only to protect himself from himself, but also because under strict supervision, there is the maximum chance of inducing the mental quietude necessary for the relief of the malady. Treatment with certain hormones (gland preparations) sometimes give surprising beneficial results. It looks almost as if there were a definitely proved connection between melancholy and the disturbances of the inner secretions. Where such hormones are administered to people who suffer from periodical depressions, they often act as a preventive of such occurrences.

Subjectively, Melancholy is one of the dread diseases to which mankind is heir. Few diseases cause deeper

MELANCHOLY

anguish or inspire greater terror. When all has been done that can be done from the physical standpoint, there remains one sovereign remedy—Confidence. If the patient can be inspired with the confidence in his own recovery, he will be well on the way to recovery. The message that this article is intended to convey is that *every state of melancholy*, unless connected with some incurable bodily cause, is *positively curable*.

Throughout Nature there is a rhythm, and human nature is no exception to the rule. There is also a rhythm of life. It proceeds in waves and to every wave there is a trough, but there is also a crest. Melancholy lies at the point of extreme depression in the trough of the wave, but the wave goes forward with Time, and sooner or later the crest is once again reached. Let those who suffer from melancholy or depressions realise this truth; let them glean the confidence that it inspires; they will then realise that recovery lies in their own hands.

John P. Popen

MOTTOES and PROVERBS

Men, like trains, are at their best when they are
on the level.



Little habits destroy great men.
KAUFMANN.



We have to be square ourselves to recognise
squareness in others.



Before enterprise and industry every barrier must
yield. PLATT.



What makes life dreary is want of motive.
ANON.



Fame makes a quick messenger but a rash judge.
BACON.



Silence is like sleep, it refreshes wisdom.
BACON.



The worst solitude is to want friendship.
BACON.

HELP BY HOPE

BY GILBERT T. SADLER, M. A., B. A., L. L. B.



Mr. GILBERT T. SADLER

B. A., L. L. B. (London), M. A. (Honours, Oxon.), Member of the Aristotelian Society, Member of the British Institute of Philosophical Studies. Author of "The Roman Prætors," "The Relation of Custom to Law," "A New World by a New Vision," "The World Religion" (4 vols.), and contributor to many important periodicals.

HELP BY HOPE

BY GILBERT T. SADLER, M. A., B. A., L. L. B.

EDITORIAL NOTE. Effort is dependant upon pleasurable anticipation, and is sustained by a definite hope of a foreseen or calculated result. Without some form or degree of hope all endeavour is stultified. In the following article the author traces the intimate relation between enterprise and expected result, and shows that before a task is undertaken there must be some assurance that benefit will accrue—either directly or indirectly. There can be little doubt that many of our social and labour troubles would disappear if this element of pleasurable anticipation could be imported into toil, and if those engaged in monotonous occupations could be assured of reward in proportion to their zeal. Those who read this article—irrespective of their vocation—will assuredly find in it both food for thought, and many practical hints.

IF we are to apply psychology (mental science) to *Hope an Essential to all Effort.* life, the application must not only be to the varied forms of our outward work, such as business, education, preaching, and so forth, but to the *enthusiasm* we need for working, or, indeed, any description of effort at all. If our work or activities are to be effective we must be possessed by a pleasurable anticipation of their result. In other words, we must have hope of positive benefit from our action. Hope is dynamic; hope stimulates, carries forward, gives driving power and impetus to all we do or think. Hope has been the dominant factor in the world's greatest achievements; hope (in something or somebody) is a primary necessity to all mankind—rich and poor alike. In the following article let us consider three main aspects of Hope: Firstly, as an aid to Success, Health and Happiness. Secondly, as something which, once gained, continues to exist in the subconscious mind, governing the actions thereafter; and Thirdly, as an attribute which can be induced, cultivated or aroused.

ENCYCLOPEDIA OF PSYCHOLOGY

Without hope the most capable man or woman will be a prey to worry and anxiety, a victim of indecision and fear. Let us take a concrete example which will demonstrate the mental and physical response to pleasurable anticipation. A woman is depressed and tired, and the end of the day holds out no prospect other than the humdrum routine; now, let her husband return with two tickets for the theatre, instantly she receives a stimulus, and by the evening she may be full of vigour and eager for the evening's distraction or enjoyment. What has made the difference? The anticipation of something which gives pleasure, the hope of, for a time, getting rid of monotony, of self-forgetfulness, and of living (vicariously, at least) in a new environment.

*The Value of
Suggestion.*

It is here that Applied Psychology can be made to play an important part, for by constantly affirming or suggesting to oneself that life—under all circumstances—holds many alluring and attractive possibilities, one ultimately absorbs or assimilates the ideas, which, in practice, is but a step towards the full realization of them. In other words, once we get the mental picture of happiness we shall not have long to wait for the actual experience of the sensation.

Hope and suggestion, however, are interdependent; we shall not long maintain hope without the promptings of suggestion, nor shall we employ suggestion unless we are persuaded that by so doing we shall benefit thereby.

It is not sufficient to know that we *can* do a thing, we must have some inducement or incentive to actually do it. The soul must be cheered, inspired, brought to feel that it has got something to live for or look forward to; that life holds joy or contentment in the near and realizable future. There must be, in other words, something ahead to make any action worth while.

A woman may lie in bed day after day because she feels tired, she may receive a powerful, calmly-given, and reasonable suggestion that she *could* get up, if she tried;

HELP BY HOPE

but unless the act of getting up reveals some prospect of happiness in some form, or from some direction, she lacks the inducement to carry out the suggestion. But let the idea be conveyed to her that if she gets up she will be happy, or will have the opportunity to make a loved one happy, or will have the satisfaction of discharging a duty faithfully and well, and instantly the suggestion becomes operative. Why? Simply because Hope has at once supplied a stimulus and an urge. The relation between suggestion and hope may be briefly summed up in this wise : Suggestion often *fits us* for action; Hope induces us to *take* action.

The same applies with almost equal force to health, or the cure of a malady by suggestion. Its effectiveness will be immeasurably increased if the patient has a hope of being able to accomplish a cherished desire, to achieve a longed for objective, or to obtain long-denied happiness, when recovery is complete. Conversely, health suggestions will be far less potent if the patient has nothing more agreeable to look forward to than a return to drudgery, pain, or uncongenial environment. *The Expectant Outlook.*

It is questionable if the additional power to regain health is always *maintained* when we return to distasteful routine and monotony. But if life's activities are illumined by hope—as for example, when there is a prospect of prosperity, or health, or happiness—a deeper point in the soul's life is reached, because an enthusiasm for life itself has been created.

Another evidence of the value of hope is the remarkable influence it has upon the achievement of material success. A modern writer has stated that he has long made it his hobby to converse with successful people in many walks of life, and he has found that one and all possess the same *type* of mind, viz. a mind characterised by *serene confidence*, no matter what their position may be. It is manifest as much in the coster-monger as in the millionaire, in the successful small shopkeeper as in the international fin-

ENCYCLOPEDIA OF PSYCHOLOGY

ancier. Those who are failures display a corresponding uniformity in another direction; their outlook does not extend beyond failure, disappointment and conscious inefficiency. Thus, it will be seen, the mental attitude plays a large part in determining success or failure.

Building up Hope. A belief in failure produces failure, and *vice versa*. Now, if the outlook is changed by an added hope backed up by suggestion the whole situation is altered, and the former failure may at once put forth purposeful effort to succeed. This new hope may take many forms, it may be awakened by a sympathetic gesture, a friendly word, a little encouragement, advice, a gift, religion, a promise of health, money, or a position, but in each case the result is the same, a consciousness of ability to go forward, to make progress, to achieve some definite objective.

This is graphically illustrated in the following story : Some time ago a woman of conspicuous ability—prepossessing and active despite her fifty years—lost her position through the bankruptcy of the firm for which she worked. She was perfectly capable and eager to secure another appointment, but was unsuccessful. Why? Simply because she had become discouraged. She felt that she was handicapped by her age, and when she applied for a new position she lacked the confidence which creates a good impression. Fear made her timid, and the timidity more than counterbalanced the less evident capacity. She was not beaten by her years, but by the thought of her years.

Oliver Wendell Holmes once tersely remarked : “ To be seventy years *young* is sometimes far more cheerful and hopeful than to be forty years *old*.” The Problem of hopeless monotony in industry has long been discussed in a desultory and futile way by many employers and employees, and many more or less successful experiments have been tried. Much time and effort, however, has been wasted because, in many instances, these attempts at

HELP BY HOPE

solution were without system or formulated policy. The steady speeding-up of production with its fatiguing repetitive work, has, however, forced the problem to the front, and among other things, has led to the foundation of the National Institute of Industrial Psychology and other public bodies of a similar character, whose well-directed activities have marked a definite step forward in the amelioration of conditions of labour. In the Journal issued by the National Institute of Industrial Psychology the methods adopted are clearly indicated; the basic idea being to give added (and perhaps artificial) interest to every operation, especially to monotonous toil, soul-deadening drudgery, drabness, ugliness, and work which rapidly produces mental or physical overstrain. The regime which is now advocated seeks to give the worker additional hope by providing some relaxation, some recreation, something which without interfering with the actual progress of the work or production, permits the employee a glimpse of other interests, and allows him momentarily to forget the arduous side of the task which long familiarity has rendered distasteful and infinitely wearisome.

Much, of course, has yet to be done in order to make this policy really effective; there must be, for example, a greater degree of mutual confidence as between masters and men; less suspicion, less harshness; less reasonless antipathy, "class hatred," and pettiness. Means must be devised whereby the loyal and capable worker shall, at least, have a minor interest in the prosperity of the concern for which he works, because this instantly imports into his life and employment the much-needed element of hope, and makes for effective and sustained effort and pleasurable anticipation.

Lord Balfour very succinctly expressed the idea behind *The New View*. this movement, in addressing a meeting of the Institute; he said: "We are engaged in the complete explosion of the superstition that all hours of work are a minus quantity

ENCYCLOPEDIA OF PSYCHOLOGY

in the happiness of life, and that all hours of idleness are a plus quantity." The smooth working of many of our industries to-day is ample testimony to the fact that the National Institute of Industrial Psychology is steadily (if slowly) inculcating a new attitude and a new spirit into both employer and employee, and the idea is now widely accepted that the worker needs to feel comfortable, enthusiastic, and hopeful during his hours of labour; to feel that, in some sense, he is a part of the enterprise, and has real prospect of advancement as the business prospers. He must not feel that he is being used up as if he were a machine, or a horse stabled in a cottage and taken out daily to draw a cart.

In short, the Institute of Industrial Psychology—and likewise, of course other associations having similar or identical aims—has recognised it as a basic fact that Hope is an essential factor in sound and economic production, and that monotony and drudgery are the implacable enemies of both the worker and the country's prosperity.

The Persistence of Hope.

Let us now consider the persistence of hope once it has been gained. Prof. Freud and other distinguished psychologists have done much to reveal to us the vital part played by the sub-conscious mind in all forms of human activity, and it is in this direction that we must look for the explanation of the tendency of awakened hope to persist, even after the causes producing the hope have ceased to be evident, and the reasons for pleasurable anticipation or enthusiasm have been forgotten. Hope lies, as it were in the depths of the sub-conscious mind, and from there exerts its influence upon the conscious mind, through which conduct and action are immediately determined. The subject in whom it has been aroused feels in a vague way that all is well, and that he can face life and its multifarious duties with fortitude and equanimity, even though he cannot ascribe this buoyancy to any definite circumstance or condition. This conscious

HELP BY HOPE

or unconscious hopefulness gives courage and increased power, so that the possessor is enabled to go forward in cheerfulness and confidence to the attainment of his main objective.

The "necessity" of hope naturally leads to the all-important question : How can this attitude be induced or awakened ? It is, perhaps, most quickly manifested by the advent of anything which brings new or added interest to life; and new and added interest generally appears with the acquire or possession of something desired, a gift, love, promotion, the recognition of ability or character, the attainment of a minor ideal, encouragement, the conquest of a frailty or weakness, the accomplishment of a difficult task, each of these is sufficient to change the outlook from despondency to joyful expectancy.

Mr. Jerome K. Jerome in one of his most popular plays, has shown in a strikingly graphic manner how hope may be born, even to those in an uninspiring environment. In "The Third Floor Back" we read of a man who took a room in a second-rate boarding house, and found in this depressing place all sorts of people, envious, uncharitable, mean. One woman stole candles. Everyone tried to cheat. The landlady was extortionate, and adulterated the food. But the stranger believed in these people, had hope in regard to them, gave them love for hate and malice, and assured them all that each possessed many good qualities. They responded. What he hoped and expected from them they gave, and very soon showed signs of artistic ability, self-respect, of purity, and many other amiable qualities. The stranger believed in them with the result that, as the poet Shelley wrote : "Hope created that for which it hoped." Hope, again, is sometimes engendered by a philosophical outlook : a man may believe in the immortality of himself, and of the faithful, loving and reasonable souls, and of all stars as consisting of points of feeling of a low order.

Both men and stars may be eternal in some form, and

ENCYCLOPEDIA OF PSYCHOLOGY

express love in varying degrees, as in human affection, or in gravitation. There may be a connectedness or relationship of all souls of all degrees, by love in its various stages and forms. If such be a man's belief he may gain new hope for himself and the world, by believing that the "best is yet to be."

The late J. E. MacTaggart (of Cambridge) expressed this idea very beautifully in the following passage taken from his writings : "The final state of things will be very good. It will not possess complete good, which is impossible, but it will possess very much greater good than we ever now experience... The final stage (beyond death) is unmixed good, and the universe as a whole is infinitely more good than bad. All the evil of the future and the past is surpassed infinitely in value by the good which lies at the end of time."

Gilbert T. Sadler.

MIND AS THE GUARDIAN OF HEALTH

BY EMMETT GOWEN, B. A.

Mr. EMMETT GOWEN

B. A. Editor of "The Fourth Estate," and contributor of articles on Psychology, Mental Reactions, and kindred special subjects to many important periodicals and journals interested in science. Associated with Professor Harry Shainhaut in Applied Psychology and Psychotherapy. Engaged in private research work dealing with mental problems.

MIND AS THE GUARDIAN OF HEALTH

BY EMMETT GOWEN, B. A.

EDITORIAL NOTE. There never was a time when the control of the mind over the body was so freely discussed as it is to-day; not merely by the laity but by scientists and doctors of acknowledged distinction. As research in psychology goes on it becomes more and more apparent that *mind* is an important—if not the most important—factor in the cure of many diseases which formerly were treated by medicines or surgery. In the following article the author indicates very clearly what Psycho-therapy can do, and the procedure which must be adopted in its application. The scope of this new science—which is still in its infancy—cannot be gauged, nor is it possible to set limits to its practical value in the treatment of both functional and organic complaints. The all important point for the would-be experimenter to remember, however, is that good results will not be obtained unless the laws governing all psychological phenomena are carefully studied and understood.

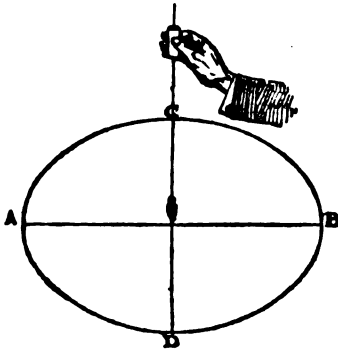
THE terms, auto-suggestion, education of the will, the *How the Mind*
force of thought, have long been in general use. *controls.*

But it was not until recent years that proper means of employing the force (or forces) to which they refer were discovered and passed into general practice. Now, however, the fact is almost universally realized that every thought has a definite effect—however slight—upon the body; and that no thought, however abstract, is without its influence.

The intimate relationship between the mind and the body can be demonstrated in many ways, but perhaps most graphically by a simple experiment with what is known as Chevreul's Pendulum. To carry out this experiment it is only necessary to draw a circle of about three inches in diameter in the centre of a sheet of paper. Through the centre of the circle draw a line, A.B. At

ENCYCLOPEDIA OF PSYCHOLOGY

right angles to this draw another line, C.D., so that the lines cross at the centre. Now suspend a coin or small pendulum "bob" from the end of a lead pencil or short rod, using a piece of thread or light cord about eight inches long to attach the weight to the pencil. Place the paper on a table, and let the person making the experiment hold the rod or pencil so that the bob hangs over the centre of the circle. Now let him concentrate his thoughts upon the line A.B., almost immediately the bob will begin to swing along this line. Then think of C.D. and the swing of the pendulum will alter its direction so as to follow that line. If the experimenter thinks of the circle, the pendulum will take a circular motion.



All this takes place without any consciousness of effort or movement which might cause the pendulum to swing. The motion produced by the mere thought of the line is so slight as to be imperceptible. Indeed, superstitious persons are apt to cast the pendulum from them, thinking it is bewitched, or the action caused by some occult influence.

*Illness caused
or cured by
thought.*

Now, in precisely the same manner as the pendulum is set in motion by the simple process of thinking, disease can be induced or cured by thought. This type of thought is now commonly called "suggestion," and the term can be applied to precise and well-known facts, although, when first used, its significance was rather vague and indefinite.

Speaking broadly, there are two distinct kinds of suggestion, Auto-suggestion and Hetero-suggestion. The former refers to self-suggestion, that is to say, when the subject is both patient and practitioner; the latter, when the suggestion is given to the patient by an operator.

MIND AS THE GUARDIAN OF HEALTH

In both cases the result is most efficacious when the suggestion is, as it were, *slipped beneath the consciousness*, so that it is accepted unquestioned and unchallenged, and has, therefore, maximum potency. A suggestion to be successful must sink into and take possession of the unconscious mind or unconscious self.

In the treatment of maladies by suggestion the primary consideration is to convince the patient that he is well, or is getting well. This does not mean that the subject merely *bears* the suggestion; the thought expressed or conveyed must penetrate right down to the deepest recesses of the sub-conscious mind so that, though perhaps forgotten by the conscious mind, it remains an indelible memory which, at all times, exerts a potent influence on the body. This, briefly, is the method which is now almost universally adopted by Theraputists and Psychotheraputists in all parts of the world, in the cure or alleviation of countless maladies by suggestion alone, or as an important adjunct to ordinary medical practice. Some of these practitioners prefer to give suggestion treatment while the patient is in the hypnotic state, or when a light form of hypnosis has been induced; others, again, rely upon simple suggestion while the patient is fully conscious. Both methods have their supporters, and both possess certain advantages.

Hypnosis, it might be explained is a somnolent condition which differs from ordinary sleep in that it is more profound, is brought about artificially, and leaves the sleeper's unconscious mind open to the slightest suggestion from the hypnotist. *Hypnotic Treatment.*

There are many methods and means whereby this state may be induced. In some cases the fixed and penetrating gaze of the operator is all that is required; in others it is sufficient to lay the subject on a couch and tell him to go to sleep. There are, however, certain cases in which the mental attitude of the patient is such that additional aids are needed before hypnosis can be induced. Many

ENCYCLOPEDIA OF PSYCHOLOGY

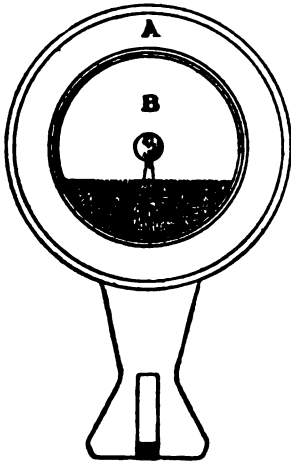
persons when confronted by a hypnotist forcefully assert that they cannot be hypnotised, and this assertion may often be prompted by an erroneous idea that hypnotism is a contest of Will-power in which the operator succeeds by superior strength. Again, in many instances, the operator's appearance or personality may be such as to arouse doubt in the mind of the subject as to his hypnotic power. These and similar attitudes of resistance often frustrate the efforts of the operator. Before anything can be done a proper condition of expectancy must be aroused in the mind of the patient, and ways and means must be found to create that condition. Some operators succeed by employing bright objects upon which the patient is instructed to fix his gaze. This process, though simple, materially assists in overcoming one of the causes of failure, i. e. inability to concentrate upon the thought suggested by the operator. The luminous point, however, has no power, of itself, to produce this expectant condition, or to induce hypnosis, being nothing more or less than means to an end.

Specially Successful Methods. Some of the most successful operators employ a specially designed instrument, of somewhat mysterious appearance, which they hold before the patient's eyes while they convey the suggestion which produces the hypnotic state. Such arresting devices are efficient because they play upon the imagination of the subject, and imagination is a factor of the greatest importance. Once the patient believes that he will be hypnotised little further effort is required on the part of the operator to bring about the desired result.

The principle underlying the production of hypnosis is first to persuade the subject that he will go to sleep when told to do so. It will be seen, therefore, that success is to no small extent dependent upon the reputation of the operator, so that, as we have said above, anything which tends to increase the patient's belief in the hypnotist's power increases that power to a very remarkable degree.

MIND AS THE GUARDIAN OF HEALTH

Having secured, what one might call, the "co-operation" of the subject, the next step is to fix his or her attention in the manner already indicated.



THE RADIO-HYPNOTIC CRYSTAL.

The above illustration shows a widely-used device of mysterious appearance and design, which has been intentionally named in a manner calculated to impress the subject. The name and the appearance materially add to its potency in inducing hypnosis.

The framework (A) is of aluminium, the double windows (B) are of Mica. The central pin and ball (C) project above the level of the blue mineral mass (D). The handle is fitted with a detachable pedestal which enables it to be placed upon the table, in an erect position.

The optic nerve will soon experience fatigue, and the eyes will feel an increasing desire to close. This is the first stage in sleep. The attention has been immobilized and relaxation has been favoured. The operator then carries on his suggestion of sleep—according to his particular method—until the patient has been made absolutely passive and indifferent, and has entirely suspended his or her function of initiative.

While the subject remains in this sleep suggestibility is heightened to a point at which the word or command of the hypnotist is practically law. We say "practically" because it is impossible to make any subject do anything which is repugnant to his moral sense, contrary to nature, or dangerous to his life. A subject can be made to do something ludicrous or absurd, but he cannot be compelled to commit an act of cruelty, or to outrage propriety.

If the patient has some ailment that has been brought on or aggravated by auto-suggestion—as are most nervous disorders—the operator merely needs to suggest that : "When you awaken you will not feel your ailment again. You will never feel it

ENCYCLOPEDIA OF PSYCHOLOGY

again. You will have a sense of well-being etc." (Or some such appropriate formula.) Then, when the patient returns to full consciousness the suggestion—in most cases—will have done its work, and the subject will be restored to normal.

Treatment during hypnosis, by means of suggestion, can also be used in many cases of organic diseases. A suggestion that when the patient awakens he will feel marked improvement, and will continue to get better and better, usually leads to auto-suggestion and causes the sub-conscious mind to exert its beneficent influence throughout the whole body, so that a curative state of mind is created. This predisposition to health, as all will agree, is a vital factor to full and complete recovery; while the corresponding state of fear and worry reacts with disastrous result upon recuperation. It is not, of course, argued that suggestion alone will cure all maladies, but it can be emphatically stated that the conquest of disease is facilitated to an almost incalculable extent when, by means of suggestion, the mind is cheerful and confident.

*Psychological
Laws.*

Many people, although aware of the power of suggestion, do not realize that this method of treatment of physical ailments is available to all who familiarise themselves with the laws governing psycho-therapy. It is not necessary to have a knowledge of physiology, anatomy, or pathology; suggestion can be readily employed in many ways by parents and educators. All that is necessary is to suggest the idea of restored health and the recovery of normal strength, and Nature, acting through the sub-conscious mind, will at once set about the restoration. Here again, it is not necessary for the subject or the operator to know how Nature effects her work of reconstruction, or to understand how the organs and functions are marshalled to meet and overcome the physical difficulty. Once the suggestion is safely implanted in the sub-conscious mind the foundations of restored health have been "well and truly laid."

MIND AS THE GUARDIAN OF HEALTH

Although the wider application of suggestion opens the way for endless discussion, it can in innumerable cases be safely used by ordinary men and women with good prospect of beneficial effect, and no one need have any apprehension as to the result when a healthy or reasonable suggestion is given.

Bernheim drew a line between organic and functional maladies, but latterly this distinction has become less definite or evident, so that many organic ailments which have not been amenable to treatment by ordinary physical methods have been cured or set in the way of a cure by suggestion. This is to a large extent due to the fact that the patient has ceased to aggravate his malady by unhealthy or unfavourable spontaneous suggestions.

Suggestion, in one form or another, is a necessary adjunct to ordinary medicines or drugs. *Used by Doctors.* If a doctor writes a prescription and hands it to the patient without comment, he is ignoring or neglecting an opportunity to implant a health suggestion in fertile soil. By the mere fact of inducing the patient to think that the mixture will do him good, added potency is given to the medicine. Indigestion has been frequently cured by a simple decoction of salt and water, because the doctor has duly impressed the patient with regard to its efficacy, and has promised that no sooner has the draft been taken than good results will immediately manifest themselves.

In a word, the idea of a sensation of pleasure or pain tends to realize itself. A person who is suddenly told that he has just been exposed to an infectious or contagious skin disease, immediately begins to feel irritation all over his body. In fact the word "itch" is often sufficient to arouse an itching sensation.

Hence it is obvious, all people should avoid the mere idea of illness. *Evil Suggestions.* When asked how one feels, never admit that one is unwell or actually ill; for the simple fact of admission is taken up by the sub-conscious mind, and, to

ENCYCLOPEDIA OF PSYCHOLOGY

some extent, sooner or later, is translated into a definite ailment. If one repeats daily "I feel ill," the time is not far off when one will actually become ill. On the other hand, if one reiterates each day "I am well" an unconscious reaction sets in, a suggestion has been created, and, as a result, one feels well, in direct proportion to the degree of conviction existing in the mind.

Emmett Gowen

CRIMINALITY

BY DR. MADELEINE PELLETIER, M. D., B. SC. (PARIS).



Dr. MADELEINE PELLETIER

M.D., B. Sc. (Paris). The distinguished Sociologist and Feminist, Author of "Les Lois morbides de l'Association des Idées," "Philosophie Sociale," "L'Individualisme," "Le Célibat, état supérieur," and contributor to journals and reviews dealing with psychology, philosophy, and sociology.

CRIMINALITY

BY DR. MADELEINE PELLETIER, M. D., B. SC. (PARIS).

EDITORIAL NOTE. The problem of criminality has long been the subject of investigation by scientists throughout the world. In former times the criminal was regarded as a definite type of individual, a born degenerate. This view, however, has undergone considerable modification during the last decade, and the tendency now is for criminologists to regard moral delinquents as victims of a mental disease produced, for the most part, by environment and detrimental conditions of life. In consequence, the old idea of punishment is gradually giving place to a system of re-education, calculated to restore the criminal to a life of usefulness. In this article the author develops this theory in a most convincing manner, and shows that a very large percentage of criminals are the direct product of the "defective organization of society." The problem is one which demands the careful consideration of all who are interested in the administration of justice and the uplifting of those who have sunk to the depths of degradation.

CRIMINALITY decreases as civilization progresses. From the point of view of the more enlightened races most savages exhibit criminal tendencies : work is not organised, ethical standards are not established, and rapine and murder are frequently regarded as commonplace incidents. It was, no doubt, these facts that led Dr. Caesar Lombroso, the distinguished Italian criminologist, to declare that : "Criminals are savages who have turned their backs upon civilization." In support of his assertion he describes a type of congenital criminal as having a small, thick skull, very prominent eyebrows, simian ears, and a large and heavy lower jaw, etc.

There is much truth in this description, and there is considerable evidence to show that many criminals manifest degenerative anatomical characteristics. These defects are not the stigma of an unaccountable atavism, but are merely the defects produced by an unsuitable *Victims of Environment.*

ENCYCLOPEDIA OF PSYCHOLOGY

environment, and generations of poverty and misery. A man has not a small head and heavy jaw because he is a criminal, but a criminal because these features are the result of a degenerative environment—in other words, the features are the sign and not the cause of criminality.

Niceforo, the well known specialist, has made an exhaustive study of the lower classes, in the light of anthropology, and has discovered that amongst them are to be found all the characteristics which pertain to the criminal.

Thieves and assassins are not born as such—they are the product of a destructive environment, and the offspring of the outcasts of society, who, having been brought up in association with physical and mental degenerates, become predatory creatures to whom the notions of common morality are wholly foreign.

*Luxury and
Poverty.*

To appreciate the conditions which operate in the production of criminals it is only necessary to contrast the mode of life of the well-to-do and that of the lowest social grade. Walk through the beautiful part of any great city and compare it with the slum districts. On the one hand we find all the evidences of culture and refinement, beautiful houses, airy, spacious and splendidly illuminated streets, magnificent motor cars, brilliant shop windows full of tempting goods, and innumerable signs of unlimited luxury. On the other hand, we have narrow, sunless, and ill-ventilated streets, dilapidated and unsanitary houses, poor illumination, misery, squalor, and atmosphere of unescapable depression, drunkenness, ignorance, and moral degradation.

Life, for the rich, is full of interest and opportunity; for the poor it is dull soul-deadening monotony, futureless existence, without prospect or hope. Fortune smiles upon the child of the wealthy, but for the penniless outcast

CRIMINALITY

child civilization is merely a meaningless phrase—something which hardly exists. In addition to hard toil and insufficient or unsuitable nourishment the poor child is hemmed in by unhealthy surroundings, and is forced to lead a life which is both body-and-soul destroying—a life, indeed, scarcely better than that of the untutored and unfettered savage.

Thus, the defective organization of society is one of the prime factors in the production of criminality. *Crime a Career.* Crime, it should be remembered, is a career; and like all careers training starts in early childhood. The point that should not be lost sight of, however, is that this particular career would not be adopted were it not for evil environment, and the disposition which an evil environment produces. The mental and moral degenerate, the criminal lunatic are simply products of wrong conditions and disease traceable to wrong conditions.

Research proves that infantile criminality is recruited from the lowest and most miserable sections of the community. Sometimes the immediate cause is the loss of both parents; sometimes the death of the mother is responsible, in which case the father endeavours to look after the child, but he is forced to work during the day, and the child, left to itself, wanders out into the streets and comes in contact with vicious and detrimental associates. If the father be dead, the mother—though she may be more solicitous and careful—has to work to keep herself and the child, and in a large number of cases her wages are wholly insufficient. Thus, in not a few instances, she is forced on to the streets or to take a lover. The child is a hindrance; the lover refuses to keep it, consequently it is turned out of doors and told to fend for itself—even as young as twelve years of age. Cut off from friends and home it is not easy for the adolescent to obtain a livelihood other than by theft or other criminal acts. He cannot become an apprentice, he cannot—without experience—

ENCYCLOPEDIA OF PSYCHOLOGY

obtain employment; to all intents and purposes he has to choose between stealing and starvation—his natural desire to live determines his decision, and he steals to *live*.

The Force of Example. There are many other reasons why he should adopt criminality, the force of example, for instance; on the streets he meets others who initiate him into the mysteries of crime and the “art of looking after oneself.” He is told that he has only to be cunning, plausible, quick, to get what he wants. That what cannot be bought may be snatched. Later, he learns that by allying himself with a girl he can live in comparative ease on her earnings.

Fifteen years ago Children’s Courts were established in France with a genuine humanitarian object; these institutions, however, have not proved so efficient as was originally intended. The authorities, not wishing to blacken the future of a juvenile offender, tried to keep him out of the judicial courts. Unfortunately they either restored the child to its parents—that is to say, to the very environment which produced his criminal tendency—or sent him to a home for young delinquents. If, however, the child relapsed into crime, or showed that his moral attitude had not changed, he was placed in a reformatory—a veritable cesspool, from which he finally emerges—more often than not—completely corrupted. Thus, as it were, society—all unconsciously—plays no small part in the manufacture of criminals.

Originally, it should not be forgotten, these little castaways are normal children, neither better nor worse than those who will later become honest workmen, esteemed in business and may be honoured by society itself. An environment which they did not choose decides their miserable fate. From their earliest years they see nothing but dirt and misery, brutality and violence. When they reach maturity and are convicted of crime the

CRIMINALITY

Law puts them in prison, their youth fades between grey walls, they are fed like animals, an ignorant and coarse staff abuses and brutalises them, and for a breach of rules or discipline they are placed in a dungeon.

These are the terrible aspects of life that the castaway *Enemies of Society.* knows only too well, and he re-acts accordingly. He hates the warder or guardian, the policeman who has arrested him, the judge who condemned him, and the society which these represent. He is in revolt, at bay, at war with his fellow men. He becomes an enemy of the whole community. Among his street companions he is in his real home, among them he finds his pleasures and his ideals—for even he has his ideals. Later, when he is free, he will steal and become so cunning that he will evade the police; the street girls will quarrel over him, and if in the end he is condemned to death he will mount the guillotine heroically, like many others before him have done, whose conduct and exploits he admires.

Before an end can be made of this unsatisfactory state of affairs we must destroy the "criminal factory"—the breeding grounds of vice which exist in the poor quarters of every great city. We must admit the principle, also, that up to a certain age—say fifteen—the child is *not guilty*. Delinquency should be regarded as a direct product of environment, and reformation as something which could readily be effected in many cases by a change to better surroundings. The judge should say to the parents of a juvenile offender : "Your child has committed a theft, which means that you have not exercised proper care in his upbringing, we shall, therefore, take him away from you, so that he may have a chance to lead a useful and happy life."

All young delinquents should be in the charge of the State—they would be placed, not in prisons or reform- *What could be done.* atories, but in special schools under the control of well-

ENCYCLOPEDIA OF PSYCHOLOGY

qualified persons, who would treat them with sympathy and understanding. Such as possessed special aptitudes would be selected for superior instruction which would fit them to occupy a higher position in society.

The penitentiary system for adults should also come in for reform. We are still imbued with the old ideas of crime and punishment, of suffering which purifies and atones for misdeeds, etc. Modern psychology no longer countenances these notions. Theft may be a fault or a crime, but to the thief it is merely a trade which circumstances have forced upon him; it is for society, therefore, to provide him with a better means of employment which will elevate instead of degrade him.

Prisons rely for their effectiveness on the emotions of Fear, but in the life of the criminal there is no place for fear; he ceases to re-act to it. This is proved by the fact that many offenders recommence their life of crime immediately they are released from prison. It is necessary, therefore, to change this system, and to admit that the wrongdoer is a wanderer from the path of virtue, for whom the prison should made a place of re-education, a means whereby the "stray sheep" may be brought back to the fold, and to normal ways of living.

Here, however, a distinction must be made. Murderers could not be re-educated unless it could be shown that circumstances had been largely responsible for the murder—for instance a thief who shoots to prevent himself being captured. But the murderer who premeditates his crime—especially if he has several such crimes to answer for—should be permanently banished from the civilized world. Rather than kill him he should be relegated to a remote island where he could live as he pleased with his congenetics.

*Punishment ver-
sus Education.*

The prison instead of being repressive in its treatment should seek to expand the mental and moral outlook of the prisoner by means of libraries, conferences, cinemas,

CRIMINALITY

wireless etc. Further, instead of being forced to work at uncongenial tasks, the prisoner should be taught a useful trade whereby he could earn an honest living when freed. These reforms if carried into effect would restore the prisoner to a healthy, normal life—instead of reducing him to a state of abjection and further crime, as is so often the case under the present regime.

The best and surest means of combatting and curing criminality is to ensure to each individual a full and happy life through honest work.

Laurence Pelly

MOTTOES and PROVERBS

He who is of a happy disposition himself, will be
the first to promote happiness in his neighbour.
Dr. LANGHORNE.



All who joy would win,
Must share it—Happiness was born a twin.
BYRON.



A smile—the most potent sunshine for dissipating
our own darkness. J. HAMILTON.



Half the world is on the wrong scent in pursuit
of happiness. Henry DRUMMOND.



A smile is the whisper of a laugh.



Happiness comes in doing not what one likes,
but liking what one has to do.



Mirth bars a thousand harms and lengthens life.
SHAKESPEARE.



To fill the hour—that is happiness.



A perfect faith would lift us absolutely above
fear. MACDONALD.

AN ANALYSIS
OF THE “ FEAR ” EMOTION

BY PROFESSOR F. A. CAVENAGH, M. A.

PROFESSOR
FRANCIS ALEXANDER CAVENAGH

B. A. (Honours) M. A., Fellow of University College, London. Lecturer to Dept. of Education, Manchester University. Prof. of Education and Head of Education Dept., University College, Swansea. Member of the British Psychological Society. British Institute of Adult Education. Author of many works dealing with psychology and allied subjects.

AN ANALYSIS OF THE "FEAR" EMOTION

BY PROFESSOR F. A. CAVENAGH, M. A.

EDITORIAL NOTE. In one form or another the emotion of Fear enters into the lives of the vast majority of humanity—not excepting those who enjoy a merited reputation for fortitude and courage. Most men and women live in dread of "something"—either tangible and recognizable or intangible and imaginary. Sometimes it is the fear of poverty, of death, of ill-health, of blame, or of failure; sometimes it takes the form of a reasonless timidity which cannot be accounted for, but which, to some extent, dominates their lives.

In the following article the author describes many types of fear, and indicates their deleterious effects upon the body and its functions. But he does not stop here; he endeavours—with no small success—to show how many fears may be effectually dealt with, or actually banished.

His closing paragraph should be read and re-read by all who in any degree live in "the bondage of fear," because it contains the very essence of a universally accepted theory by means of which humanity can rescue itself from morbid dread.

IT is well-known that Fear is one of the greatest handicaps in life. Most people feel that they are really capable of more than they accomplish: but through fear of other people, their criticism or ridicule, or through their own fear of failure, they are prevented from putting out their energies. To use a technical expression, they suffer from "inhibitions." Inhibitions are not merely wasteful: they carry further effects, since they bring in their trail disappointment and bitterness. And so we often find a person with excellent abilities accomplishing nothing in life, and at the same time scornful of others, who, with smaller intelligence are able to make more of their powers. To fight against such fears, conquer such inhibitions is plainly the duty which we owe to ourselves and to society.

ENCYCLOPEDIA OF PSYCHOLOGY

*Instinctive
Fears.*

This account of fear may seem hard to reconcile with the fact that fear is an instinct; for all the instincts have a purpose. Biologically, the instincts are inborn ways of behaving—patterns of behaviour stamped into our nature—which enable us without thought to preserve life. Thus the sight, or sound, or smell of an approaching enemy will cause an animal *instinctively* either to run away or else to remain perfectly still; this instinctive action being accompanied by the emotion of fear. From the psychological point of view, the emotion consists of a number of bodily changes, some of which are matters of common knowledge. The breath is often held, so as to produce greater immobility; the circulation is affected, the blood being driven into the muscles by whose means we can run away—with the consequence that the surface is drained of blood, and the face turns pale. The scalp is contracted, causing the hair to stand on end. Again, since for the moment the digestive processes are of secondary importance, they are thrown out of action; saliva is not secreted, so that the mouth becomes dry, and the tongue “cleaves to the roof of the mouth.” The reader can easily supplement from his own experience this brief list of symptoms. But it is less commonly known that in a state of fear (or anger) gastric juice is not secreted, and the churning motion of the stomach decreases or stops. Hence it is useless to take food when in a state of violent emotion. To punish a child immediately before or after a meal is absurd; and if one’s correspondence or the newspaper are likely to contain bad news, it is unwise to open them at the breakfast table. Again there are number of obscure glands in the body—the ductless or endocrine glands, as they are called—which discharge their secretions not outwards (like the tear or sweat glands) but directly into the blood current in the blood vessels. It has been established in recent years that these glands are closely connected with the emotions; their secretions have the effect of putting the organism in a fit state to meet the emergency that has called forth the

AN ANALYSIS OF THE "FEAR" EMOTION

emotion. Thus adrenalin, the secretion of the supra-renal glands, increases the supply of sugar in the blood; it thus adds vigour to the muscles of escape; and it further makes the blood coagulate more quickly so that a wound will bleed less freely. Such effects are obviously useful to an animal in a dangerous position—in other words, to one that, with an instinct of self-preservation, is filled with the emotion of fear.

Enough has been said to show the biological value of fear. Let us return to the question asked above—how is it, then, that fear should be so deleterious in human life? We may best approach an answer by distinguishing between instinctive fears, to which as human beings we are *all* subject (and many of which we share with animals); and the fears which we acquire as individuals as a result of environment; fears peculiar to ourselves, and in no way part of our innate instinctive equipment. It is the latter class that causes all the trouble. The objects of instinctive fear are comparatively few—far fewer than was formerly supposed. An infant is afraid of sudden noises or shocks, and of a sensation of falling—and of not much else. These primitive fears survive in us; and as we grow up, we all tend to acquire fears which are almost universal. Anything strange, particularly if it is unexplained, fills us with dread. Thus a cry in the night, if it can be recognised as having been made by an owl or cat or the neighbour's baby, does not worry us; yet a slight creak or tapping sound, if it cannot be accounted for, may be very terrifying. The last example reminds us that a fear of anything connected with the departed dead or the spirit world, so prevalent amongst the primitive races, has not been destroyed by civilisation.

A rough and ready distinction between the two kinds of fear—which we may characterise as (a) so general as to be normal and even harmless and (b) the private individual fears—is that people do not mind admitting to those in class (a) while they are usually secretive about

*Individual
Fears.*

ENCYCLOPEDIA OF PSYCHOLOGY

those in class (b). Most men will own to a fear of death, or even of catching influenza, or meeting a savage bull in a field; it is no disgrace to confess to "stage fright," or the fright caused by a narrowly averted motor car accident. And when we are members of a crowd, all these general fears tend to be enormously exaggerated; the fear of being burnt which would cause a single individual to run hurriedly away will create a raving panic in a burning theatre. That is the effect of our gregarious nature which can be checked only by another of its qualities—the tendency of a herd to obey and follow a leader. If anyone has presence of mind to "take charge" and dominate the crowd, he can often prevent a panic. Yet even though we may afterwards be ashamed of a panic—of its unreasonableness and dangerous nature—yet we feel that it is something that our fellows can understand and sympathise with; that in the same circumstances they would probably have felt the same emotions and acted in the same way. Not so with our private fears. A man will not confide a fear (or obsession) of insanity, or of sexual impotence, except to a close friend or to a trusted medical adviser.

These examples have been chosen because each is comparatively common; each is the source of innumerable inhibitions, which make themselves felt in all kinds of indirect ways. But the point to be emphasised at the moment is the secretive, furtive nature of such fears. One means of ridding ourselves of them is at once evident: to drag them out into the light and examine them honestly.

Many such fears we do not admit even to ourselves; and yet they have never been so completely suppressed as to have reached the "unconscious" state; in other words, we know of their existence, but try to keep them in the background. We laugh at the ostrich for burying his head in the sand, yet we are just as foolish when we refuse to acknowledge our inhibitions to ourselves. It is, therefore,

AN ANALYSIS OF THE "FEAR" EMOTION

usually a help to unbosom ourselves to someone else—hence the psychological value of the confessional; when we have thus got the fear "off our chest" it is often found to have vanished. Where of course, the fear has been so long suppressed that it has become entirely unconscious, it requires the technique of a psycho-analyst to restore it to consciousness : but ordinary normal people (if anyone can be described as normal), if they will deal honestly with themselves, can overcome many of these private fears. A child can be trained to face all his fears as they arise. Thus children are not instinctively afraid of the dark; but it often happens that such fear is put into their heads by foolish parents or nurses, and if it continues, it may become very troublesome. The remedy is to nip it in the bud, by showing the child that there is nothing harmful about dark, and so reassuring him. The same may be done with an even more instinctive fear—that of thunder. Of course there is real danger here : but the chances of being struck by lightning are remote—so that, without deceiving the child, we can lead him actually to enjoy the grand artillery of a storm. And so as we grow up we should train ourselves to face all our fears, not weakly to put them out of mind and pretend they are not there.

Thus there will be formed a strong habit of intellectual honesty. If a fear has nothing in it, then it will cease to trouble us; but if there is real cause for anxiety, then we shall be on guard against the danger and ready to take such steps as will be necessary. To take a trivial example : if you are afraid that your teeth are bad, go and see a dentist and know the worst; don't put this fear away and let it prey on you subconsciously. And so with more serious fears. The dread of leaving one's children unprovided for should be definitely faced, and the risk met by insurance. Even if the prospect seems hopeless—if, for example, there is a real likelihood of unemployment—it is far better to envisage it consciously, and not to refuse to admit the possibility to oneself. Then

ENCYCLOPEDIA OF PSYCHOLOGY

when the blow falls, one will be at least prepared; whereas if it does not fall, the mind will not have been poisoned by the repressed fear.

Imaginary Fears. This advice does not however mean that we should brood over imaginary fears. There are those who find a perverted pleasure in torturing themselves, and often their friends, with unnecessary, worries, magnifying every little happening into something great and sinister. Such a tendency is usually a result of a sense of weakness—called technically an “inferiority complex”; most of us have this complex in greater or lesser degrees. It must not be confused with modesty or humility, for it often exhibits itself by increased aggressiveness or boastfulness. But whatever form the inferiority complex may take, it is the result of some kind of fear—of the private and individual fear which we should do our best to eradicate. The golden rule is to get as much of our life as possible into consciousness. As each unpleasant or humiliating circumstance comes along, we should face it and have done with it—neither ignoring it nor brooding over it. By such a course of mental living we shall avoid the most insidious effects of fear.

Pathological Fears. There are, of course, certain morbid fears which are definitely pathological—fears so marked that they have been given names. Such are *claustrophobia*, the fear of confined spaces, and its opposite *agorophobia*, the fear of wide open spaces. These diseased states of the mind start as a rule with some shock in early childhood. When mild, they are no more than a nuisance; a sufferer from slight claustrophobia might travel by a very roundabout route to avoid a tunnel. But if severe, they may lead to insanity. Such was the fate of many a “shellshock” case in the war; men with latent claustrophobia, buried by the bursting of a shell, would become blind or paralysed or insane, whereas others who had not these repressed fears went through the same dangers with minds unin-

AN ANALYSIS OF THE "FEAR" EMOTION

ured. The cure for these more serious phobias is similar to that of the more everyday fears : the cause must be found and restored to consciousness. But naturally the cause in such case is far harder to reach, and the help of a psycho-analyst is required. But for most people, fortunately, no drastic treatment is required. By taking themselves in hand and facing their fears, above all, by forming from early years this habit of mental honesty, they will not only escape the worst effects of fear, but they will avoid the inhibitions which waste the value of so many lives.

A handwritten signature in black ink, appearing to read "E. A. Cunningham", with a long horizontal line extending from the end of the signature.

MOTTOES and PROVERBS

Unless you bear with the faults of your friend,
you betray your own. SYRUS.



We have many acquaintances, but we can have
few friends. SYRUS.



Honest men esteem and value nothing so much
in this world as a real friend. BALPAY.



If you wish to win a man to your cause, first con-
vince yourself you are his sincere friend. LINCOLN.



He who tells me my faults is my friend.



The surest way not to fail is to determine to
succeed. SHERIDAN.



No one can cheat you of your ultimate success
but yourself. EMERSON.

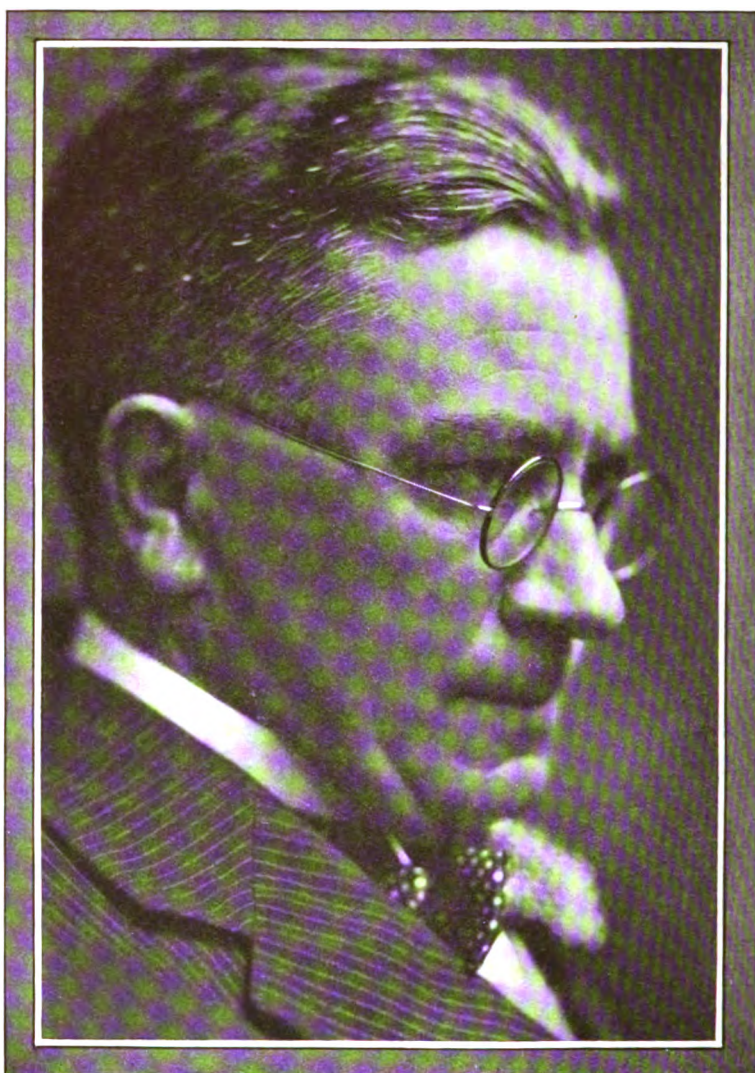


Genuine Success means simply doing the com-
mon things of life uncommonly well.

MENTAL DISTRACTION

By PROF. HENRY CHELLEW, M. A., PH. D., D. SC.

Lecturer in Psychology of the University of London.



Professor HENRY CHELLEW

M. A., Ph. D., D. Sc. Lecturer on Psychology to the University of London. Late adviser (1918-1920) to the Federation of British Industries on Industrial Education, etc. Professor of Literature and Education, National College of Music, London. Author of : "The Philosophy of History," "Achievement—the Laws of Human Adaptation." Contributor to principal scientific and technical journals dealing with the subject, and a well-known lecturer on various aspects of Applied Psychology.

MENTAL DISTRACTION

BY PROF. HENRY CHELLEW, M. A., PH. D., D. SC.

Lecturer in Psychology of the University of London.

EDITORIAL NOTE. Probably one of the greatest hindrances to success is a lack of ability to concentrate. Our present mode of living—with its many distractions and its widely diffused interests—conspires to render singleness of thought and purpose a matter of considerable difficulty. That we live in an age of specialization does not materially affect the issue; indeed, the monotony which necessarily accompanies specialization tends to render concentration, in the wider sense, more difficult. In this article the author is careful to explain the various things which militate against concentration, and also to show how the mind may be trained to focus its attention upon any subject at will. Those who experience difficulty in fixing their thoughts and keeping one idea in the forefront of the mind will assuredly find this article of practical help.

THIS is an age of distracting influences when our *The New* environment tends to invite the mind to scatter *Outlook*. its forces in many directions. The placid days have gone—perhaps for ever—and to-day the task of living is made all the more difficult by reason of the many claims made upon our attention. The art of reflection and the power of meditation could well be cultivated in medieval days, but in our hurrying twentieth century our days pass with haste, and our nights are but brief interludes when insomnia readily claims its victims on account of our devotion to the devious demands of our working hours. Mental distraction however in the final analysis is chiefly the product of the untrained mind. Our tempers and temperaments are not sufficiently harnessed to our daily duties and hence our minds in order to find relief are projected toward the fleeting pleasures of life wherein, except in rare instances, we further dissipate our spent-up energies and become prodigal of our reserve forces. The mind no less than the muscles must be trained to like the

ENCYCLOPEDIA OF PSYCHOLOGY

efficient life, and to do that successfully is not an easy task. Poise between intellect and emotion is the result of much effort and severe training—that is unless we turn our eyes to the East and adopt the practices of the devotees of oriental religions or take refuge in false fatalism and so drift with the river of years.

The well-balanced life is the outcome of volition—not negation, and cannot be attained in a moment.

*The Art of
Concentration.*

Concentration of mind is quite easy in the presence of that which is interesting or causes curiosity—but to concentrate upon the monotonous tasks of life is the result of sustained effort and calls for the action of volition—the will. Life without variation soon palls and becomes a vicious circle, but too much excitement and distraction vitiates the life forces, and lies at the back of much that is classified as neurasthenia and general neurosis. Our minds are daily invaded with a multitude of trivial happenings and the daily press serves to hinder rather than help in the effort to travel toward any definite objective. Civilisation has become so complex that though the span of life has become considerably lengthened, yet many seem to live to no purpose.

Errors in diet contribute to the problem, and there can be no true science of life until we have answered the question, "What shall we eat and what shall we drink?" This fact is too obvious to call for explanation, and the fact stares us in the face everywhere. Linked with the drug habit—alcohol and the pursuit of pleasure for the sake of pleasure, our minds are prone to be lost in the maze of the daily happenings. The motor areas of the brain do not function as they should—chiefly because of over-activity—and hence mental efficiency is at a premium in modern business activity. Most men and women have too many irons in the fire, and mediocrity is a leading characteristic of the age. To concentrate we must, with Victor Hugo, "plan each day," and if we add a definite

MENTAL DISTRACTION

goal or objective towards which we bend our energies we unconsciously or even automatically find how easy it is, by comparison, to concentrate. The tired brain is a poor instrument to work with at any time and unless we get our quota of sound sleep and relaxation we cannot hope to focus the mental forces upon any definite plan or task. Plain diet, fresh air, deep breathing, walking as an exercise, will do far more to promote mental power than we can readily imagine.

Brain-fag, worry, fear, and anxiety for the future, are factors which can only be mitigated when we live on scientific lines and use the human engine with care and the utmost consideration. We must learn to live to-day whilst it is called to-day and not try to live in the three dimensions of Time—past, present and future. As the natural tendency of the mind is to readily do again that which has already been done—the foundation of fixed habits reduces what we may term the friction of life and hence the importance of watching our habits and taking stock of our mental assets at times. *The Importance of Habits.*

Organised mental energy is the result of self-discipline and the correct use of the five senses which are the instruments of all knowledge no matter how lofty the intellect may be. To think right we must sense right, and to keep the senses in proper working order we must be careful in our use of the mechanism of the body from which all the power of the mental dynamo is derived. If the brain is to function as a camera the lens must be clear, the adjustment correct and the time factor be adjusted according to the thing in view. In a word, it may be stated that concentration is founded upon the two words—"observe" and "compare." Here if anywhere is the secret of concentration. It is not necessary to try to teach the mind any new "tricks," nor is it worth much to follow any definite system unless the scheme is established upon these simple psychological

ENCYCLOPEDIA OF PSYCHOLOGY

facts. By using the will—the conscious Ego—as the master hand upon the mental switchboard, we can handle the sensations arriving in the brain area from the use of the five senses; with any voltage we determine. A definite course of reading or the pursuit of any special subject will discipline the mind as few other things can do, and here experience is our witness. The laws of association which operate automatically are always on the mind of the man who sustains his mental efforts in any given direction. To concentrate we must increase the voltages of the mental apparatus and to do this we must develop the will. Mental intensity, the power to decide quickly upon any given situation, the mastery of vacillation, is arrived at by effort alone, not by chance, and certainly not by taking a hasty shot, trusting to luck, playing a hazard, and hoping for the best. That is the way to defeat rather than the way of success.

The age-long aphorism is more than true, “He who would save his life must lose it,”—he must be absorbed in the task of living to prepare for a definite end. Backed by determination and singleness of purpose we can do that which seems impossible, for the line of least resistance is always the line of failure.



CHARACTER, HEREDITY AND EDUCATION

BY PROFESSOR ALF. HILDINGER



PROFESSOR ALF. HILDINGER

M. A. (University of Lund), Ph. D. (Lund). **Lecturer** at the Teachers' Training College (Falun); author of Works on Psychology and a contributor to many technical periodicals and journals.

CHARACTER, HEREDITY AND EDUCATION

BY PROFESSOR ALF. HILDINGER

EDITORIAL NOTE. Broadly speaking success in life is dependent upon character, heredity and education. There are, naturally, other factors, but for practical purposes it is only necessary to consider these three. In the following article the writer explains clearly the value of character, the importance of heredity, and the vital part which education plays in enabling the individual to realize his highest potentiality. His exposition of the tremendous influence of environment is both arresting and convincing, and throws a flood of light upon a subject that, until recent years, has been ignored or neglected. Prof. Hildinger's observations upon the many factors which demand consideration in the education and up-bringing of children will certainly be of real service to parents and teachers.

SCIENTIFIC research into heredity has, in various physiological domains, been able to show that certain simple physiological characteristics are handed down from one generation to another, and it has been found possible to determine the laws by which heredity is governed. This knowledge is now being employed in the improvement of domestic animals and in agriculture.

Admittedly our knowledge of psychical heredity is, by comparison, insignificant. We do not know what qualities, propensities, traits or potentialities are strictly hereditary, or what are the simple psychical factors of heredity. Most of the phenomena which, in common language, we call features of character are extremely complicated, so that it is difficult to regard them as simple factors of heredity. As a complete exposition of the laws of psychical heredity is, at present, almost impossible, we must content ourselves with the general supposition or hypothesis that psychical heredity is a fact which is

*The Laws of
Heredity.*

ENCYCLOPEDIA OF PSYCHOLOGY

manifest in almost every person with whom we come in contact. Moreover, many reasons could be adduced to justify the assumption that this kind of heredity obeys laws similar to those which obtain in physiological heredity.

Ever since the existence, and immense significance, of heredity was successfully demonstrated, the question of upbringing has received increased emphasis. As regards moral education the question may be most simply formulated as follows : Is one's character due to inheritance or upbringing ? On the strength of the doctrine of heredity many—including those who have made education their life task—find themselves constrained to deny the importance of upbringing and to affirm instead that people are good or evil, capable or incapable, entirely—or, at least mainly—because of inherited tendencies. This formidable and fateful opinion can, to be sure, hardly be said to have been widely embraced as yet; still it is held by many and, perhaps, especially by those who have devoted thought to these questions. It is then a necessary consequence of the scientific research of our time in the field of heredity.

The Importance of Environment.

Let us first see how the matter stands in the realm of physiological heredity. Two farmers purchase the same kind of seed wheat from the same seedsman. One of them sows his wheat in well-prepared ground of excellent quality; the other sows his wheat in badly fertilised and very sandy soil. The wheat sown is quite on a par as regards hereditary tendencies, but the harvest results will differ greatly. If drought prevailed during the time of growth, it may readily happen that the wheat in the sandy soil will yield practically nothing, while that in the good ground will yield an excellent crop. It was only in the good soil that the wheat *had the opportunity of developing its good heredity properties.*

If a farmer at great expense stocked his farm with well-bred dairy cows and then gave them too little, or unsuit-

CHARACTER, HEREDITY AND EDUCATION

able, fodder, and mismanaged them in other ways, his action would be regarded as the height of folly. In such cases it never occurs to any reasonable person to reckon on or rely upon the laws of heredity, because it is manifest that good tendencies must be given opportunity to develop.

A potato lies in a small heap of earth in a rather warm and damp room. In its "eyes" there are tendencies to stem, leaves, and flowers. White shoots grow out, and get longer and longer; if the potato is left alone the shoots may grow until they are a yard or more in length. The stem tendency is thus highly developed while, on the other hand, the tendencies to leaves and flowers do not obtain the light requisite to their maturity. External circumstances, therefore, exert a powerful influence in determining the development of certain hereditary tendencies, and the suppression or partial suppression of others.

Hundreds of similar examples might easily be cited, but these will suffice for the purpose of our argument. From the foregoing one fact emerges which it is necessary for us to bear in mind : In the domain where we possess positive knowledge of heredity, and are sure of its immense importance, every individual is to an enormous extent dependent upon being placed in a position in which his innate or native tendencies have a favourable opportunity to develop. Environment, as we have shown, is a factor which cannot be ignored.

On the other hand, it is at once evident that qualities *Inherited* which have no basis in heredity can never be developed *Qualities*. by the mere arrangement of external circumstances. No manipulation, no method of fertilization or watering, no care or culture, will make the common potato bring forth apples, or a plant of wheat bear ears a yard long—unless, in the latter case, centuries of systematic and scientific selection are employed to develop the inherent tendency to this incredible degree. Even then it is doubtful if there are not limits of development which cannot be passed.

ENCYCLOPEDIA OF PSYCHOLOGY

Thus, physiologically, every individual is dependent partly on hereditary tendencies and partly on environment.

There is, then, good reason to follow the same train of thought in the psychical sphere, and in relation to character. As character in the individual is the product of heredity and external circumstances—that is to say, upbringing, in the widest sense of the term—it follows that both factors must receive attention. This idea contains much more than is of value, than a mere statement of the power of education. First and foremost, it is clear that the best education must fail when it is employed in the hope of evolving properties or qualities for which the child does not possess any innate tendency. The type of education best suited to one child may be wholly unsuitable for another. Thus, it is evident, education to some extent must be individualized, or fail of its purpose, i, e, the development of all good characteristics and propensities to the fullest extent, and the suppression of those qualities which are evil and destructive. The task of the educator, therefore, is to seek to discover the hereditary tendencies of each child in his charge, so that he may be in a position to adapt the training to existing requirements. Of the two objects of education the positive one (the development of hereditary tendencies of a beneficial character) is the most important. If our aim is merely to prevent the development of bad tendencies we shall fail in most cases, and if we did succeed the result would merely be a person with lack of will-power, either for good or evil—an individual incapable of rational action. All valuable education must in the first place be positive and not merely negative.

In institutions for degenerate children it is of extreme importance to discover the good tendencies in each individual, so as to be in a position to provide the fullest possible opportunities for such tendencies to develop. Such good qualities are not always immediately evident, but the zealous and understanding educator who has failed to discover them does not conclude that they do

CHARACTER, HEREDITY AND EDUCATION

not exist, but tries to discover wherein he has failed to detect them. It is fairly certain that even in the case of degenerate children a suitable upbringing greatly influences the formation of character.

Thus we come to the following general proposition : *The character of a person depends partly on hereditary tendencies, and partly upon education*—in which all external circumstances tending to aid mental and moral development must be included. *Education must always be adapted to the hereditary tendencies, and especially to the discovery of the good tendencies, and their subsequent development.*

In the foregoing pages we have sought briefly to adduce some theoretical viewpoints on heredity and education, but one must, of course, try to reconcile these with actuality. What does experience teach us in regard to the possibilities of education ?

The following statistics have a direct bearing on the point. Investigations conducted in Sweden relating to 800 degenerate children and a like number of eugenerate children, reared in the same community, under similar social and physical conditions, showed that the degenerate children were fatherless or motherless to a greater extent than the others. Among the mothers of the degenerate no less than 35 per cent had permanent work outside their homes; while the corresponding percentage in the other class was under 5. With regard to causal conditions it is, of course, obvious that a number of different social and other factors must be reckoned with, nevertheless the figures quoted strongly support the contention that the upbringing has an important bearing on the development of character in the young. *Striking Statistics.*

Of all persons sentenced for theft in Norway no less than 90 per cent are men, and only 10 per cent women. As it cannot be assumed that men have a preponderant hereditary to theft, these figures point to factors other than heredity. It is also notable that among Norwegian thieves 75 per cent were born in towns or similar com-

ENCYCLOPEDIA OF PSYCHOLOGY

munities, while the remaining 24 per cent were from the country. The greater part of the present population of Norway, however, has been reared in the country. This circumstance (which, by the way, is observable in other countries) can scarcely be explained by assuming greatly differing hereditary tendencies in the town and country populations, since the present Norwegian community does not manifest any decided difference in the hereditary tendencies of these two groups. But although hereditary tendencies are fairly alike in town and country in Norway, the opportunities of developing possible tendencies to theft are immensely greater in the towns. The Norwegian prison doctor, Dr. Scharffenberg, who for many years made a close study of the causes of criminality, says that his experience does not show that the homes of thieves are worse than others, in the sense that the children there learned to despise the rights of property, or that they were in any other way specially exposed to bad influences. He rather indicates as the main cause of thievishness in towns the fact that "home" has no real significance for many town children. Again, it is the absence of a good upbringing in the home which lies behind moral perversion.

The result of these investigations strongly supports our contention that early training and influences are vitally important in the formation of character.

Nevertheless, there are many who, from their own observations, will oppose this view. They have seen how children from good homes degenerate, while those who have been brought up under conditions which should have been morally destructive have become notable personalities or men and women of exemplary life. Undeniably many good and well-behaved children do not improve when they have got away from home influences; instead of developing on the higher plane they sink deeper and deeper. On the other hand, many children who at home and at school have manifested vicious or unsocial tendencies have, against anticipation, developed into excellent and worthy characters. One sees, too,

CHARACTER, HEREDITY AND EDUCATION

children from the same home (and consequently with the same upbringing) develop with wholly different ideas of morality, and a different standard of conduct. Such phenomena are considered by many to refute the power of education during the years of growth; with the result that certain observers hold the view that, while a child may in certain cases be influenced by external circumstances, it will, later on, become what it was created, or, in other words will develop along lines determined by heredity, and hereditary tendencies. This important matter is worthy of the closest investigation, for it is a question which inevitably concerns the development and well-being of all humanity.

Notwithstanding what has previously been said, by *The Value of closer examination of the development of morally bad children brought up in good homes we often find that such homes have, in one or more respects, been unsuitable to the upbringing of children in general, or certain children in particular. The parents may be excellent and worthy people who, however, are deficient in understanding of child nature, child psychology, and the training of the immature mind. The result is that—despite their good homes—the children are unable to find expression for their activities, and drift from the home and come under influences which are anything but good. It may be that the parents have taken a real interest in the pursuits and occupations of their offspring, but that, unknowingly, they have forced upon the children certain ideals and rules of conduct which are incompatible with the immature dispositions and potentialities of the children. They have failed to discover the good tendencies, and so cannot undertake their development. Or, it may be, the children have only learned to obey, and are incapable of deciding any question or acting on their own initiative and responsibility. In such cases—if the children do not show signs of strong will—they are often deemed praiseworthy at home and a school. But this lack of strength and stead-*

ENCYCLOPEDIA OF PSYCHOLOGY

iness of character often means that they can be led into evil paths as readily as they can into the paths of virtue. This, in many instances, explains the moral degeneration of children coming from homes which, in one sense, might be regarded as ideal.

From the foregoing it should not be assumed that the moral declension of children from "good" homes is at all common, it is indeed comparatively rare. It is largely a case of the few exceptions to the rule, being conspicuous, giving an impression that such declensions are relatively numerous.

Still more rare are the occasions when children reared in morally bad surroundings rise by their own power or effort to be good and respected characters. When the history of such persons is studied it is often discovered that they have been directly or indirectly subjected to strong ennobling forces in their childhood or youth.

In this connection it should be pointed out that good moral surroundings are by no means identical with a good economic position. It is, indeed, open to discussion whether great riches or pronounced poverty is the worst moral condition. An immense amount of thought, understanding and refinement are required by parents if they are to succeed, in spite of riches, in creating a moral atmosphere that is really educative. Poverty, on the other hand, is itself an educative factor of considerable importance, since it compels or tends to compel all members of a family to work for the common good. Poverty is only directly destructive if it presses so hard upon a person or a family that the very atmosphere of the home is one of bitterness or hatred, or when it renders the formation or maintenance of a home impossible.

As regards those children who, though ungovernable at school or at home, afterwards develop into excellent men and women, it will often be found that they are strong-willed and active children who, in the abundance of their strength, enter upon morally reprehensible enterprises simply because their interest in better things

CHARACTER, HEREDITY AND EDUCATION

has not been aroused. When, later, they take a real interest in some noble work, they become equally strong and active champions of good.

Even in the case of children whose moral development differs—though brought up under like conditions in the same household—it is not necessary to lay the blame entirely upon hereditary tendencies. Membership of the same family need not imply the same upbringing for the different children. On the contrary there is often a difference in the position of the children—as, for example, between the eldest and the youngest—which, perhaps unconsciously, manifests itself in the attitude and treatment of the parents. Likewise, the manner, the bodily equipment, the intellectual powers etc., of the children brings them into varying relationship with the parents, brothers, sisters, and companions, even when there is no question of actual favouritism. Further, it may well be that the upbringing suitable for one child is unsuitable for another—even though neither child could be said to be morally or possibly intellectually inferior to the other. Thus, clearly, it is of the utmost importance to possess insight coupled with a sympathy and loving understanding of individual child character.

Experience does not minimize the claims made on behalf of education as it relates to character formation, but it marks out as one of the primarily important principles of education, the doctrine which emerges from the theory of heredity, namely, that *the supreme duty of the educator is to discover the good tendencies in every child with whom he deals, and to give them adequate opportunity for fullest development.*

H. H. Hildinger

MOTTOES and PROVERBS

One right alone I hold superior to the right of
love—duty. Mrs. CRAIK.



Perish discretion when it interferes with duty.
H. MORE.



What ought not to be done, do not even think
of doing. EPICTETUS.



The reward of one duty is the power to fulfill
another.



Every duty which we omit obscures some truth
which we should have known.



Consciousness of ignorance is no small part of
knowledge. JEROME.



Knowledge is proud that he hath learn'd so much;
Wisdom is humble that he knows no more.

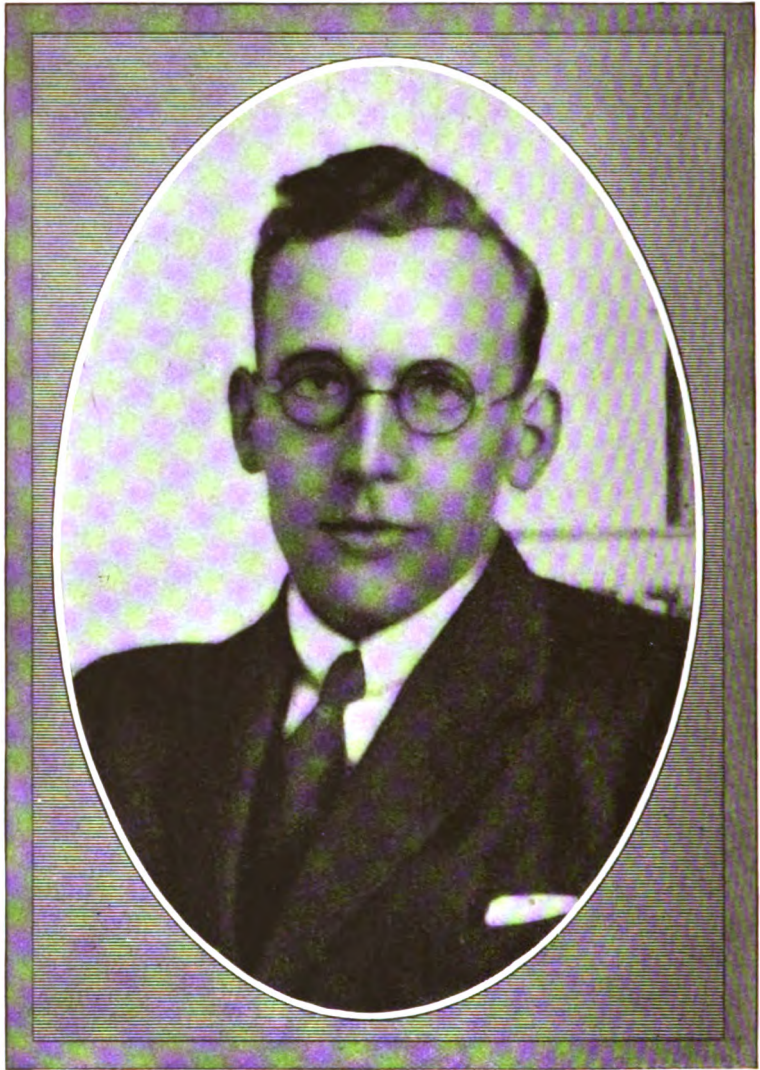


The love of God is the truest key to Knowledge.
NORRIS.

MENTAL CONTROL

By A. J. MILLING JONES, B. A.

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Mr. A. J. MILLING JONES

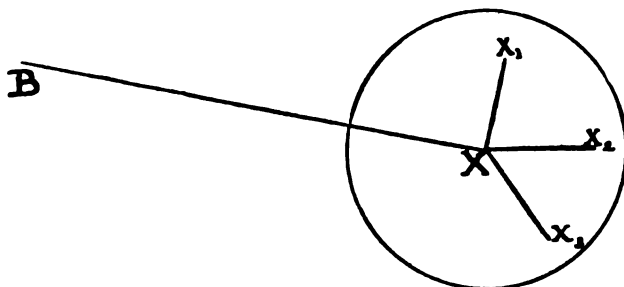
B. A. (Honours) Cambridge University. Investigator engaged in research within the province of Applied Psychology; has written extensively upon the subject.

MENTAL CONTROL

By A. J. MILLING JONES, B. A.

EDITORIAL NOTE. An ancient philosopher has said that "if concentration was not genius, it was the basis of genius," whether or not this be true from the point of view of modern psychology, it is certain that Mental Control—which implies concentration—is a factor without which neither sustained effort nor purposeful action can be achieved. The author in this article explains with singular clarity the meaning of Mental Control, and supplements this by simple and practical exercises by which it may be attained. There can be no doubt that a prodigious amount of effort is wasted because it is not conditioned by concentration; and many failures are directly due, not to lack of ability or conscientious endeavour, but to the need of the mental discipline which focusses and maintains the interest upon the task undertaken. How this may be obtained is graphically described in the following pages.

MENTAL control, or as it is sometimes called, "Concentration," is the mind's power to focus attention. By this we mean thinking of a thing and continuing to think of, or round that thing. This "thinking round" a subject is of course very different from "fixing" the attention on any one subject. Such "thought"



would be mere self-hypnotism. For example, in the diagram, X represents a problem, say, the question of buying a motor-car. The problem is—"to buy a motor-

ENCYCLOPEDIA OF PSYCHOLOGY

car" or "not to buy a motor-car." Obviously nothing will be gained by the simple "fixing" of the attention on X by itself. Instead we must consider its various parts or aspects. X_1 , X_2 , X_3 , represent, let us say, the cost, the kind, or any one of the advantages of a motor-car. When these have been considered a conclusion as to the necessity of the purchase of a motor-car will have been reached. In other words X, the central problem will have been solved by separate concentration on its particular sides.

*Focussing the
Attention.*

Now if, during the process of "thinking round," some irrelevant question B—the price of fish in the local market to-day—comes into the mind we are mind-wandering. Briefly, the mind has failed to control its thoughts within the circle of ideas related to the chief idea.

The value of mental control in all studies and vocations is obvious. The man with good powers of attention can go from point to point and come back to the original centre; while his less gifted neighbour will think perhaps for a moment on one aspect of a subject and then all at once find he is thinking about B, something quite different.

Such mind-wandering has three main causes, mental, physical, and economic. The first arises from our mind having too much to do. We are too versatile, our interests in art, in politics, in gardening, in golf, in bridge and in many other things are so numerous and make such calls upon us that we can find no time for long consideration of any one of them. But the successful man is the man who learns to concentrate upon one thing at one time and not too many at any time.

Secondly, physical causes due to nerve troubles of various kinds or the result of accidents or temperamental restlessness. In such cases the methods whereby mind-wandering has to be overcome will have to be very gradual. Nothing sudden or abrupt will do. We have to build up slowly and steadily. On the other hand if it be found to be simple idleness and indisposition to mental effort we must set to work at once briskly and with

MENTAL CONTROL

determination. Instead of concentrating on a subject for a few minutes, let us say, and then having a rest and change and gradually lengthening the time till it becomes an hour or more, we will have to begin with the resolution to force ourselves to concentrate on a subject—the less we like it in this case, the better—for as much as an hour at a stretch, and no matter how often we fail in early attempts we must just stick to it.

Thirdly, economic causes due to the monotony of daily work. In modern life our industrial system with its highly specialised division of labour is sooner or later bound to lead to a serious narrowing of the mind. After a year or two a man's duties become mechanical and in proportion as this happens there is a growing tendency for his mind to lose grasp and wander off at its own sweet will. The only remedy for this is to correct such a habit as far as possible in leisure hours by stimulating mental effort in the cultivation of interest in other subjects. Very often we do this naturally by having "hobbies." It is a good plan to select a hobby—the thing you feel you would like best to do if you had the chance—and endeavour to return to it whenever you have leisure. We may here notice an ethical aspect of mental effort, for in so far as we choose our pursuits we literally determine the kind of world in which we shall appear to ourselves to live. *The Dangers of Monotony.*

For most of us mental control is often merely a matter of awakening this interest. We unconsciously pay attention to what we are interested in. Not so in the case of the sluggard however. He must make the conscious effort, form the habit of concentration. He must *Force* himself to concentrate.

Such control, of course, can never be as complete or as effective as the control arising from a natural interest, simply because it is the product of the will. But even behind this will, in the long run, there must be some kind of interest. Without interest there is no control and nothing can make up for its absence.

ENCYCLOPEDIA OF PSYCHOLOGY

The Basis of Memory. The second great advantage of controlled attention is increased memory power. Attention means memory. An object once attended to will remain in the memory, whilst one carelessly passed over will leave no trace whatever. We cannot recall what we have never known. If the first impression is vague, the result of the attempt to recall it will be vague also. This brings us to the third advantage namely, accurate knowledge.

Accurate knowledge only comes after real attention has been bestowed upon an object. An examiner once asked the pupils of a large school "How many of you know whether a cow's ears are above, below, behind, or in front of her horns? I want only those who are sure about the position to raise their hands." Only two boys put up their hands. They had *drawn* cows and had been forced to concentrate their attention at the same time.

Accurate knowledge in its turn leads to originality. When a person knows a thing they are able to think about it and very often imagine improvements. New ideas do not come "out of the blue." By no means. The man who gets brilliantly original ideas about a thing, is the man who thinks long over that thing. The difference between a great and a lesser mind as Sir William Hamilton wrote, is that "one is capable of the application of a more continuous attention than the other."

Mental Exercises. The application however must be intelligent. As we have said before it is no good simply "fixing" our attention on an object. That is merely making it an obsession—self-hypnotising ourselves. Try and fix your mind on an object, a chair. Gaze at it. What happens? You will soon realise that although you concentrate on the chair, as a chair, your attention is caught first by its shape, then its colour, then its position and so on. Again, take a mental object. Close your eyes and think of something by itself. The result, if you can keep it up for long, will be a dreamy, hazy state or an "ecstasy" leading to nothing better than mysticism. Now, true mind control

MENTAL CONTROL

is not dreamy. The very opposite. It is the whole mind building up towards one end directed and guided by the will.

Our minds, though they all have three main elements, feeling, thought, and will-power, are vastly different in their workings. Some are abnormally "quick" and cannot be said to concentrate in the ordinary way. They "make good" by "intensive periods" of close concentration. A friend of a great professor once confessed to him that if he wished to get ideas on any subject he sat down to work at something else and in that way got his best results from apparent absent-mindedness. Far more frequent however is the type of mind which works for hours at a problem until it eventually solves that problem. It is sometimes consoling to think that most things are achieved in this way though "Genius" has a method of its own.

The very reverse of the "absent-minded" type is the "alert." The man who is ever on the look-out and never seems to ponder over a problem. Instead he at once seizes the first idea that comes along and intuitively knows that it is right. How? Well, very likely the problem has to do with something with which long experience has made him familiar. But in any case, this is the ideal method.

In intuition, memory and imagination work together in rapid and concentrated thought. But the elements of the mind must be trained separately, to be used unitedly. We must first take an interest in controlling our minds as such.

We have seen that active attention primarily arises out of interest; in other words the feeling, or emotional element, predominates. There is also an interest arising out of attention. As we learn to do a thing and as our skill increases, so does our interest. This interest in turn brings with it more attention and renewed effort. *Awakening the Interest.*

Besides interest, however, there are the other conditions. We must have the right physical and mental states. Our

ENCYCLOPEDIA OF PSYCHOLOGY

body must be fit, our mind must be unfatigued. Undoubtedly the "best" method of keeping physically fit is by taking plenty of exercise. And equally, undoubtedly walking is the best exercise.

Mental conditions are very important. We should never force work on a tired mind. Instead we should let it rest and recuperate lost energy.

Granted these conditions, complete mind control becomes a question of determined and persevering effort in training the mind to perceive, to remember, to concentrate, to imagine, and to resolve, as untiringly as we can; in other words, as a matter of course.

All our knowledge comes through our senses, chiefly those of sight and hearing and what we have to aim at, therefore, is the proper training of our eyes and ears. We must cultivate the sense in which we are the most deficient by a series of perception exercises and set up a habit of observation. Increase of ability in this direction depends primarily upon the effort made. Invent and practise exercises in concentration assiduously. Imagine you wish to arrange something—say, a dinner party—well, choose your guests, place them, and set down in full and ordered detail how you propose to ensure that the affair will be a success.

Another very sound exercise is Essay writing. Select your subject, read up all you can find on it, think over it, and then express what you remember in your own words. Practise such exercises hard and you will soon begin to feel your mental powers increasing. Mental control is a prize worth striving to gain for it gives us sound knowledge, a good memory, and many new ideas about our work or business.

A. J. J. M. Jones.

**VARIOUS PHASES OF FEAR—
THE EFFECTS AND THE CURE**

BY LEO CAYLEY ROBERTSON, M. A.



Mr. LEO CAYLEY ROBERTSON

M. A., Queen's College, Cambridge. (Honours in Moral and Mental Sciences.) Former Member of Board of Philosophical Studies, University of Rangoon, Burma. Undertook special investigation of Oriental Philosophy in the East. A notable figure in literary and philosophical journalism. Joined Inns of Court (Inner Temple) and qualified for the English Bar (1925). Author of "Glimmer of Dawn," and contributor to many important periodicals.

VARIOUS PHASES OF FEAR— THE EFFECTS AND THE CURE

BY LEO CAYLEY ROBERTSON, M. A.

EDITORIAL NOTE. This thoughtful article contains a clear and scientific exposition of the emotion of Fear, and the author—with rare insight—distinguishes between Instinctive and Acquired Fear, and explains their relation to Thought and Emotion. The bodily changes which accompany Conscious and Sub-conscious Fear are lucidly described, and hints are given by which this "nameless dread" may be mitigated or controlled.

The article will assuredly be helpful to all who are habitually fearful, and should do much to eliminate from many lives what is perhaps the most demoralising of all emotions—uncontrolled fear.

THOUGH Man has been defined as a reasoning animal *Instinct and*
he is not merely a thinking machine actuated *Reason.*
solely by the rules of logic. He is more a creature
of impulse than he is perhaps ready to admit. His vastly
superior reasoning power lifts him above the other animals,
but in common with them he is primarily a bundle
of tendencies or dispositions which largely determine
his actions. As with the animals most of these tendencies
are innate or inherited, though by experience and educa-
tion they undergo certain modifications in their expression.

These innate tendencies spring from the deep-seated
primal urges or instincts by means of which animal life
has been able to survive and perpetuate itself. The
instinct of Self-Preservation is one of these, and Fear is
one of the emotional manifestations of it. Its purpose is
self-preservation, and it finds expression ordinarily in
efforts towards flight or concealment.

ENCYCLOPEDIA OF PSYCHOLOGY

Instinct and Emotion. Psychologists are not agreed as to the relationship between Instinct and Emotion, some holding that instinctive behaviour is always accompanied by emotion, and others that emotion is aroused only when instinctive behaviour is obstructed. This much, however, is certain, that in human beings there is a close connection between instinctive behaviour and emotional experience. When it is stated that Fear is an inherited emotional reaction it is not meant that the fear of all specific objects is instinctive.

Acquired Fear Associations. With a few exceptions no more is implied than that in situations which threaten danger there is a tendency to feel the emotion of fear, accompanied by behaviour directed towards escape. The general inherited tendency to react in such a way only becomes specific to certain objects by subsequent experience or indirect knowledge. For instance, man is not instinctively afraid of a tiger or a lion. A very young infant would probably stretch out its hands to touch the animal. It is only later when the idea of danger becomes associated with the tiger or lion that Fear and its characteristic behaviour result. Though feeling is the principal element in the complex mental state we call Fear it is this apprehension of a dangerous situation,—the cognitive element,—which calls forth reactions to specific objects. It is true, however that the specific objects ordinarily feared by primitive man more readily evoke the response of fear than objects unassociated with any ancestral experience. For instance, a child's fear of strangers and of certain animals and its fear of the dark are certainly responses aided by inherited associations.

Fear, then, is an emotion arising in situations apprehended as dangerous and it leads to behaviour directed towards escape by flight or concealment. But this characteristic behaviour is not the only physical expression of Fear. There are other physical accompaniments of the

VARIOUS PHASES OF FEAR

emotion which are internal and not of the same obviously adaptive character. For an adequate understanding of the matter the term emotion as understood in Psychology must be explained a little more fully.

An emotion is a complex mental condition and as such comprises all the elements that go to the making of a complete state of mind or *psychosis* as it is technically called. It therefore has a cognitive or knowing aspect, a conative or willing aspect and an affective or feeling aspect. These are, of course, not separable elements like the strands in a rope, but form an indivisible whole, analysable only in thought for the purpose of abstract analysis. An emotion is characterised by the dominance of the feeling or affective element. In Fear the cognitive element is the apprehension of danger, the conative element is the desire to escape or hide. In what does the Feeling element consist? We referred above to certain internal physical accompaniments of Fear. These consist in certain glandular and visceral changes in the body. The feeling element in Fear is probably nothing more than the sense appreciation of these internal changes. *What is Emotion?*

No psychological account of any of the emotions can omit reference to the famous James-Lange Theory, which in effect amounts to no more than that an Emotion is actually the sensation of the visceral changes that accompany it. This theory is too narrow as it is explanatory only of the feeling element in emotion, but in a modified form it seems to be indisputable. William James, however, worded the original statement somewhat unfortunately. He spoke of the visceral changes causing the emotions, and with his fondness for the epigrammatic in speech wrote that we do not cry because we are sorry but we are sorry because we cry. Formulated in this way the theory is not acceptable, for the relation between an emotion and its bodily accompaniment is not one of cause and effect but merely of concomitance. That *A Theory explained.*

ENCYCLOPEDIA OF PSYCHOLOGY

James actually meant this his subsequent elaboration of his theory clearly proves. According to James, interpreted in the latter sense, in a situation giving rise to an emotion the order in which the events occur is roughly as follows : An exciting fact is perceived. This percept is followed by certain bodily changes. The feeling of those bodily changes as they occur is the emotion. With this presentation of the fact there seems to be no reason to quarrel—except as stated above on the ground of the narrowness of the theory.

Bodily Changes Accompanying Fear. Not much is known of the physiological changes which are sensed by the consciousness as the emotion of Fear. We need no proof that visceral disturbances accompany fear. They are a matter of direct experience, as are also such changes as pallor of the skin, trembling of the limbs, dilatation of the pupils and protrusion of the eyes. These effects, according to physiologists, are due to the excitation of the adrenal glands. The adrenalin secreted by the glands acts on the sympathetic nervous system with the result that the changes mentioned above take place.

The Paralysing Effects of Fear. Fear as we began by saying is derived from the instinct of self-preservation, but it must be noted that whereas all the instincts are adaptive not all the emotions are entirely or consistently so. The normal expression of the instinct of self-preservation is escape from danger. The function of Fear itself is to help towards the attainment of this end by the utilization of various appropriate instinctive responses. Fear may lead to immobility instead of flight, to shamming dead or even to fighting. But often there is an initial diffuse shock state due to a conflict of impulses. No outlet is found in adaptive action. The subject remains relatively inactive with the result that the purpose of the emotion, namely, self-preservation, is defeated. The condition known as being paralysed with fear may be taken as an illustration. This development of contrary tendencies is not peculiar to extreme forms of fear called

VARIOUS PHASES OF FEAR

Terror. In lesser degrees of Fear there is evidence of the conflict of incompatible impulses. For instance, trembling, which is a common enough symptom of most cases of fear, is probably due to uncertain stimulation of opposing muscles. In extreme cases of terror the conflict may result in total physical prostration. But generally the condition of tension or maladjustment passes over into more or less adaptive states. One or other of the impulses evoked gains dominance and leads to action in which relief is found. It would seem that fear is most pronounced when normal responses fail, or instinctive modes of behaviour are arrested. Impede the flight of a rabbit that is being chased and it will be instantly thrown into paroxysms of terror. Whether the converse holds, that is, whether normal unimpeded flight is unaccompanied by fear we are in no position to say, but such a possibility must be admitted.

Fear does not always presuppose a concrete object or situation which calls forth the emotion. "Men are not influenced by things" says Epictetus "but by their thoughts about things." We may add that the very things which give rise to these thoughts may have no existence in facts; they may be mere figments of the imagination. No more than passing mention can be made of these morbid or groundless states of fear or anxiety neuroses as they are called. They are apparently not caused by any external object. The person afflicted experiences a sense of impending calamity against which all the logic of facts, all arguments, are unavailing. *Fear without Facts.*

All the physical manifestations and the mental sufferings of fear are present in such cases. Allied to these are what are known as complexes. Here the emotion is not without some factual basis but the seat of the trouble is hidden in the past and is to be sought for in the lumber room of the subconscious, or unconscious as Freud calls it. Where the cause is traceable the remedy is simple for *Sub-Conscious Fear.*

ENCYCLOPEDIA OF PSYCHOLOGY

the mere bringing back to consciousness of the buried problem robs it of its importance and dissipates the complex. Unearth and unravel the hidden cause and the disease will be gone. When we touch on the question of the control of fear it will be seen that this principle of the modification of impulses by thought processes is of general application and not confined to abnormal cases.

The Harmful Effects of Fear. Both physically and mentally excessive Fear is harmful in its effects. Physiologists have found that Fear has a direct influence on the adrenal and thyroid glands. Through their action substances are produced which, if not expended in the energy necessary for flight or fighting, poison the blood. It is obvious that the kind of chemically toxic state caused by fear must impair the health generally. No less harmful are the mental effects of fear. Apart from the evils of the immediate shock it has a generally depressing influence which reacts on the whole mind and colours all its activities during its persistence.

How the Emotions of Fear can be Controlled. It is precisely because the emotion of fear so largely springs out of mental activity, namely the idea and anticipation of evil, that definite steps can be taken to control and check it by means of conscious thought. Even when the root of the trouble is physiological our conscious mental attitudes can still be of beneficial or remedial influence. Certain thoughts for instance, will increase respiration and heart beat, whilst certain others—will retard these same acts. Then is it not a commonplace fact that happy thoughts favour digestion and unhappiness and worry impede it? Whatever attitude one may be inclined to adopt towards the various "Mind Cure" schools, and schools of so-called menticulture the underlying principle on which their doctrine stripped of all its superstructure of fads and fancies is based must be admitted to be sound.

VARIOUS PHASES OF FEAR

Instinctive responses can be controlled and modified by thought processes. We can observe this modification taking place naturally in the growing child. At first it receives the full inheritance of transmitted tendencies and dispositions and these govern all its actions. The child is purely a creature of impulse. But as Reason develops both emotion and its expression undergo an intellectual modification. The same objects that stimulated the old emotions of fear may be there but these objects are seen in a new light. The secret of the mastery of excessive therefore consists in the deliberate strengthening of the cognitive element in the emotion. Thus where it is desired to get rid of groundless and debasing forms of the emotion such as superstitious terrors and childish fears due to nurses' hobgoblin tales it will be found that reasoned talk showing the groundlessness or absurdity of such fears will achieve much towards dispelling them. Similarly with accidental associations causing fear. For instance a child sees a merryandrew with a hideous mask playing a drum; the drum itself thereafter becomes by means of association a cause of fear. Where such causes are traceable the disassociation of the two connected elements is a task to be accomplished by the intellect.

Knowledge casts out Fear.

Much can be done, of course, by sheer force of will but that is the mere opposing of force with force. The fear may be overcome thereby but not destroyed as where through explanations appealing to the reason the very source of dread is exposed as something incapable of causing harm.

It is a psychological fact that fear is more intense where the representation of the threatening evil is indefinite. The uncertainty of the evil is an aggravating factor. The imagination is allowed too much play and, inflamed by fear as it is, it adds more fuel to the fire till all sense of proportion is lost. Hence the importance of getting

The Fear of the Unknown.

ENCYCLOPEDIA OF PSYCHOLOGY

children to approach and examine strange objects which frighten them. The assignment of its proper value to any particular form of evil tends to dispel the fear caused by it. In this connection may be cited as an illustration Tennyson's method of overcoming the nervousness to which he was subject on entering any large company. Before entering a crowded drawing room he would meditate for a moment on the vastness of the solar system and of the smallness of the earth in relation to it. He would figure man as an atom infinitely small and insignificant in comparison with the world in which he finds himself and all his activities as essentially ephemeral in the great abyss of Time. Tennyson naturally found that the mental attitude engendered by such cosmic reflections deprived the fear-impulse of all its driving power. It is not suggested that this would be an effective or even desirable method for all and sundry to adopt in similar circumstances, but the illustration is useful in pointing out that we should always attempt to see things in their true proportions, and not fancy evils and then become afraid of the bogeys of our own creation.

*How to Overcome
the Fear Habit.*

The fear-impulse can be weakened in the way suggested above, namely, by bringing it under the domination of deliberate reflection. The control tends to become easier by habit and practice. But as all instinctive responses can be subjected to this control by rational processes one obvious method of correcting the general tendency to fearfulness is the development of the opposite feeling of courage and self-confidence. Each successful attempt at overcoming fear in this manner makes subsequent attempts easier. New dispositions are formed, or to speak in physiological terms, neural pathways are formed which invite to subsequent travel. These pathways become "preferred" pathways till in time a complete habit is formed.

Be a Stoic!

The close connection between emotion and its bodily expression points to another method of the control of

VARIOUS PHASES OF FEAR

fear, that is by checking or inhibiting the external actions that usually accompany it. Make an effort to repress the signs and the force of the feeling will be diminished. This is a corollary drawn from the James-Lange Theory of the emotions and to some extent actual experience confirms it. But the repression of feelings by this method is at best very imperfect and in conclusion it can only be repeated that the only radical way known of dealing with Fear is by the deliberate and systematic cultivation of attitudes of mind tending to weaken the impulse.

L. E. Eason .

MOTTOES and PROVERBS

Age is all imagination. Ignore years and they will
ignore you. Ella Wheeler WILCOX.



For sweetest things turn sourest by their deeds
Lilies that fester smell far worse than weeds.
SHAKESPEARE.



Don't let us spoil to-day's sunshine by wor-
rying about to-morrow's rain. G. C. F.



We renew our bodies by renewing our thoughts;
change our bodies, our habits, by changing our
thoughts.



A little thought, like a little stream, can swell into
a mighty torrent and carry all before it—for
good or bad. G. C. F.



Let us cherish the Flower of Friendship, for it is
a fragrant plant and not everywhere to be
found. G. C. F.



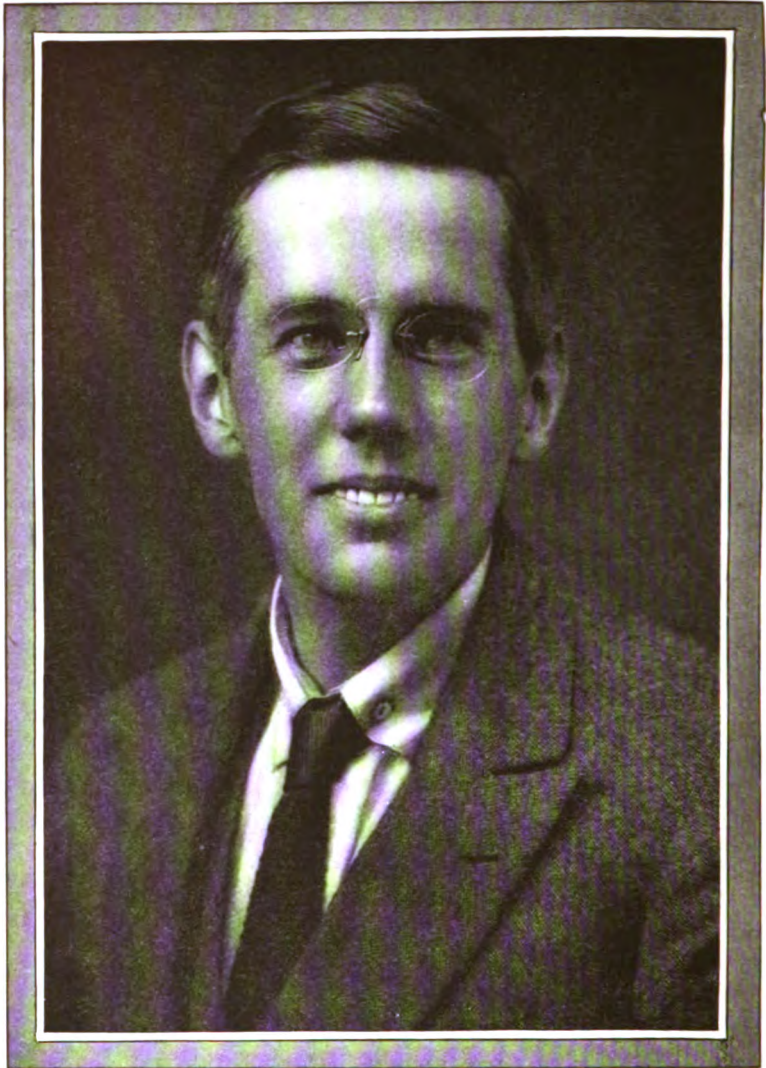
On a famous sun-dial it is written : " I record
none but hours of sunshine. " Every human
life would be beautiful by making this a life
motto. Orison S. MARDEN.



If there be a faith that can remove mountains,
it is faith in one's own power.
Marie EBNER-ESCHENBACH.

HYPNOTISM AND CRIME

BY DR. HAROLD H. U. CROSS, PH. D



Dr. HAROLD H. U. CROSS

Ph. D. Honorary Demonstrator of Hypnotic Anaesthesia, University of Southern California. Assistant of Bacteriological Laboratory, College of Physicians and Surgeons, Los Angeles, California. Lecturer in Abnormal Psychology, Eclectic College of California. Professor of Medical Chemistry and Electro-Therapeutics, U. S. A. Instructor in Electrical Engineering, Sydney Technical College, Australia. Specialist in Ionic Medication, Stanford University, U. S. A. Author of "Electro-Therapy and Ionic Medication," "The Psychology of Fate." Contributor to the World's Scientific and Medical Press on Medical, Electrical and Psychological subjects.

HYPNOTISM AND CRIME

BY DR. HAROLD H. U. CROSS, PH. D.

EDITORIAL NOTE. At all times the relation between crime and hypnotism has been a matter of profound interest. In the present article, Dr. Cross indicates that, almost without exception, the hypnotist is unable to induce his subject to carry out any suggestion which offends his moral code or is at variance with his sentiments. In certain cases, hypnotists may have caused an individual possessed of known or unknown criminal tendencies to commit a crime, but unless such a predisposition exists in the subject, the subconscious mind asserts its supremacy and controls the conduct and actions in conformity with moral scruples.

THE subject of hypnotism and crime is always much in the public mind, and numbers of enquiries are made with reference to the statement of psycho-therapeutic specialists to the effect that hypnotism or suggestion *cannot* induce a person to commit a crime. On occasions, the facts of human life appear to flatly contradict this statement.

There are numerous examples of "laboratory crimes" *Laboratory Crimes.* which have from time to time been committed by professional hypnotic subjects armed with harmless weapons. These are unconvincing for two reasons—first, because the subjects were paid to obey, and did as they were commanded with that sort of obedience that a soldier gives to his superior officer—his job being to obey without questioning the ethics of the order. It is this fact that makes soldiers as a class, good hypnotic subjects, although their power of automatic concentration is also a factor of hypnotic importance. This view is supported by Moll and others who have written on the subject. The second reason for the lack of convincing testimony obtained from "clinical" crimes is due to the fact that the moral and mental relation existing between the hypnot-

ENCYCLOPEDIA OF PSYCHOLOGY

ist and the hypnotised is such that the latter knows that he would not be requested to commit any act that would not meet with the approval of his employers, who in most cases are men of high medical standing, whose very names would furnish the necessary moral guarantee.

Hypnotism versus Persuasion. Research has established the fact that the final result of the application of persuasion and hypnotic suggestion is invariably the same both in degree and in kind. This view was held by the late Dr. Rennie, who says in his book, "The Mental Factor in Medical Practice," that the clinical results obtained by persuasion (which, of course, is suggestion in the waking state) are similar to, though perhaps not so dramatic, as those obtained by the use of hypnotism.

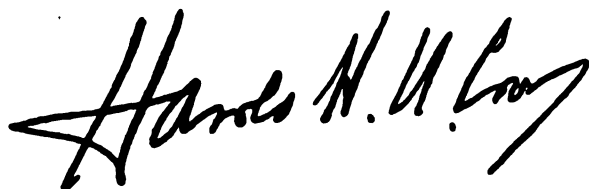
Influence of Hypnotism on Crime. On normally moral individuals hypnosis has no influence on their criminal proclivities, their morality is unchanged by hypnosis.

In the case of the potentially criminal person suggestions of a criminal nature would not be averse to them if in accordance with the moral level for the time being existent in the subject's mind, but countless likes and dislikes would modify its degree of acceptance. If, for example, a pickpocket were suggestionised to the effect that he should go and steal a handbag from the counter of any big shop, doubtless he would undertake to do it, but if he was instructed to kill the house detective there would be little hope of his doing this, for the reason that murder is contrary to his moral code. Here, too, it will be remarked, there is no change or morality. Whilst this is the exact scientific truth of the position, it must not be overlooked that there are cases on record where a person who is morally above reproach has been adroitly influenced to perform actions in the hypnotic state which would not be countenanced in the waking state. Such acts are not due to any inherent or even acquired moral weakness; they take place only because of the appropriate stage-

HYPNOTISM AND CRIME

setting, with which the professional hypnotist misrepresents the issue. For example, a subject may be assured that he is about to take a bath, and he will thereupon prepare himself, although actually he may be in the drawing-room. This is clearly not a case of lack of morals, but is the normal sequel to the perfectly normal suggestion accepted by the subject in good faith, as his powers of discrimination between the fanciful and the real are temporarily dissociated. But suggest to this same subject that he wishes to poison his dog or injure someone, and he will either suddenly awake or fall deeper asleep. If he adopt the latter plan he will pass out of the control of the hypnotist, and it will be difficult for him to be awakened. Usually, as in the case of dreams which include episodes such as falling off the roof of a high building, the person awakes before the impact with the pavement or the threatened danger is reached. It would appear that the subconscious mind stands guard at all times.

Hypnotism deliberately used for criminal acts is too risky to be safe, as those who have tried have invariably found out, because the victim recalled the criminal suggestion and informed the authorities, causing the apprehension of the principal. Hypnotism is not necessary to provoke the criminally inclined, the suggestion implanted by newspaper reports of crime is sufficient, as the singular "waves" of horrible crime will substantiate. It is indeed fortunate that the resistivity to evil suggestion, both hypnotic and waking, is a characteristic of the human mind.

A handwritten signature in black ink, reading "Harold N. U. Craig". The signature is written in a cursive, flowing style with a large initial 'H' and a long, sweeping tail.

MOTTOES and PROVERBS

T is the mind that makes the body rich.

SHAKESPEARE.



Some people bear three kinds of trouble—all they ever had, all they have now, and all they expect to have.

Edward E. HALE.



Mirth is God's medicine, everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth.

Oliver Wendell HOLMES.



Good habits are allies upon whose fidelity we may rely, and whose support is indispensable; bad habits are our stern enemies for life, ready to thwart every movement we may make, and to place every obstacle in our way.

Winchester HALL.



Day by day, quicken and broaden thy mental powers. At the evening hour seek the inner shrine of conscience, review thy actions, confess thy faults, and renew thy vow of fealty to the "Stern Law Giver"—Duty.

Winchester HALL.



When alone we have our thoughts to watch, in our families our tempers, and in society our tongues.

CHARACTER BUILDING
THROUGH SELF-EXPRESSION
IN ADOLESCENCE

BY JACK HOOD PHILLIPS, B. A.



Mr. JACK HOOD PHILLIPS

B.A. (Honours) Oxford University. Diploma in Education. Member of the Committee of the Boy Scout and British Universities Conference. Specialist in all that pertains to the Boy Scout Movement. Author of "Hurrying Feet," and other works dealing with the education of adolescence. Contributor to well-known journals etc.

CHARACTER BUILDING THROUGH SELF-EXPRESSION IN ADOLESCENCE

BY JACK HOOD PHILLIPS, B. A.

EDITORIAL NOTE. The outstanding feature of this article is that it emphasises the value of Psychology in dealing with boys at the period when character-building and the formation of thought-habits is vitally important. In an eminently practical manner the author indicates the main elements which go to make up character, and shows how these may be welded into a unified whole by sympathetic treatment and proper training during the difficult period of adolescence. There is probably no organization in the world better fitted for this duty than the Boy Scout Movement. The author sets forth herein its ideals, scope and activities, and points out how it caters for all instincts of normal youth, how a boy's natural love of making noise, collecting things, camping, etc., are raised imperceptibly into educative factors.

This contribution will assuredly be of great interest to all who are engaged in the education and training of youth, and no less to all healthy young people who desire to become worthy citizens.

PREVENTION is better than cure, and the further the medical sciences advance in the power of preventing disease, as distinct from curing disease, the greater their value and man's respect. So it is that Psychology performs a higher task when it helps man to avoid, rather than when it helps him to overcome the various forms of mental and moral weakness; and Psychology, when applied to the education of the young fulfills its highest function.

It is a habit with us to point to our enlightened age and to boast that we believe now that real education should consist in character-building, as though educational thinkers of all generations had not thought the same. The

What is Character-building?

ENCYCLOPEDIA OF PSYCHOLOGY

belief is vague enough for a thousand interpretations to be put upon it, and for it quickly to be lost in the schools, as the history of education shows with melancholy repetition. Eliminate the obvious thing that is not character-building, that is cramming children with facts of history, or science, or grammar as you might fill a sack with grain, and you have not got much nearer a true definition. Is it the inculcation of a few disconnected, good habits, which may later unite to form a moral outlook, rather on the principle that formal training in Latin grammar was supposed to fit the mind to apply itself to learning anything else later? Or is it the formal training of various so-called "faculties," such as memory and attention?

Modern Psychology is lightening our darkness by discovering what physical, mental and moral forces combine and re-act to produce character, and so putting "character-building" on a more scientific basis.

The character is not merely a combination of various attributes, but "the system of directed conative tendencies" (McDougall), a purposive force. Of the elements that make up character, some are inborn :

1. Our Instincts, that is, tendencies to certain purposive actions, which must be satisfied, directly or indirectly.
2. Physiological "Temperament," dependant on the nerves, and on the activities of the ductless glands of internal secretion.

Our knowledge of Instinct should not make us fatalists, nor our knowledge of Temperament make us believe that we are merely the creatures of our glands of internal secretion, because :

1. Instincts are modifiable.
2. Environment will largely determine round what the forces in us will group themselves.

On a realisation of this can be based a system, not of character-*training*, because the character is not yet formed,

CHARACTER BUILDING

but of *character-building*, which may be said to mean the right treatment of the instincts at the various ages, in an environment of physical and mental freedom, with some unifying ideal. By "freedom" I do not mean anarchy, because the child is fitting himself, not for a nomadic life or for a Peter Pan existence, but for a civilised modern life in which our brute nature (especially if it is anything like Hobbes' conception) has to be seriously controlled.

In outlining the possibilities of character-building in *Boyhood*. Boyhood and Adolescence I shall keep close to the aims and methods of the Boy Scout System for three reasons :

- a) Because it definitely sets out to be character-building through self-expression, and has no ulterior motives.
- b) Because its existence as an organism came spontaneously from the boys themselves, not from above.
- c) Because it has been applied universally, to children of both sexes, all nations and every creed, and is thus, though still comparatively small, the educational common factor of the world. As the Cardinal Archbishop of Venice said in 1925, "Scouting is like the Catholic Church in that it is Universal."

The Greeks realised, over 2,000 years ago, that in the first years of life growth is mainly physical, and that the training of a healthy body is the educator's first task; and that the only "spiritual" things within a child's reach are those in which body and spirit meet, for example in music and games, because "rhythm and harmony find their way into the secret places of the soul" (Plato). Modern civilised education forgot this until the days of people like Dr. Montessori and Baden-Powell, and now England is collecting money to give her poorer children playing-fields, which the older schools have long had.

Baden-Powell's "Wolf Cubs" System aims at training the body and developing unselfishness and sowing the seed of self-discipline and social sense through handicrafts, nature-study and games. The background to the scheme is Rudyard Kipling's "Jungle Book." As Miss Barclay

ENCYCLOPEDIA OF PSYCHOLOGY

says in "Character Training in the Wolf-Cub Pack," "the story of the jungle animals, in which the wolf figures as the particular hero, is full of life-lessons and human ideals, while it appeals strongly to the boy imagination." In "The Quest of the Boy," F. W. Griffin, M.D. (Lond.) writes that "Ideals to be inculcated must be of such a nature as to be capable of, at any rate, partial expression in the boy's daily life at the moment. You cannot teach a boy to serve in the abstract, you must supply the occasion for self-expression in definite service." Throughout the Wolf-Cub and Boy Scout Training the golden rule holds good of taking the things that the boy himself instinctively likes—as making a noise, collecting things, making things, playing at Indians or detectives, camping, and so forth, and raise them into educational factors.

*Adolescence
and Scouting.*

Corresponding to what Aristotle termed the second phase of education, that of the "character" proper, at a period when the passions come more to the fore, is the Boy Scout System, the main theme of this essay.

The "gregarious instinct" is one often repressed by parents who will not allow their children to mix with other children. The results may be far-reaching—self-centredness, inferiority complex, misanthropy. Equally bad may be the results of permitting the instinct to run riot. The root principle of the Boy Scouts is to take the "gang spirit," and to divert it by means of the patrol system into good channels. A Patrol of half-a-dozen boys under a leader is the unit of the Scout Troop, which has a Scout Master and assistants. This is one of Scouting's gifts to teachers which is being widely imitated in schools. The Troop is governed by a Court of Honour, consisting of the Scoutmaster and the Leaders. "If a Scoutmaster gives his Patrol-Leaders real power, expects a great deal from him, and leaves him a free hand in carrying out his work, he will have done more for that boy's character expansion than any amount of school-training could ever do" (Baden-Powell).

CHARACTER BUILDING

So much for organisation, but we shall err fatally unless *The Scout ideal.* we realise that the surprising force and ubiquity of Scouting is to be found in its ideals, and in the way that they are presented to the boy. The Scout Law is not a set of rules challenging a boy to break it, but a list of ten qualities which a boy must try his best to have, or else be no Scout. They are these: (1) A Scout's Honour is to be trusted. (2) A Scout is Loyal. (3) A Scout's Duty is to be useful and to help others. (4) A Scout is a friend to All, and a Brother to every other Scout, no matter to what social class the other belongs. (5) A Scout is Courteous. (6) A Scout is a Friend to Animals. (7) A Scout obeys orders. (8) A Scout smiles under all difficulties. (9) A Scout is thrifty. (10) A Scout is clean in thought, word and deed. A Boy is not admitted until he is eleven years of age, and has accepted the Law, and taken a Promise to do his best to keep it. This he does at his Investiture, which is purposely made into a knightly ceremony, and he is admitted not only to a local Troop, but a worldwide, freemason-like Brotherhood : the boy should feel that he is taking a big step. That the Law works may be shown by three results :

(a) Current humour and Cartoons show that the public associate Honour, Courtesy and Usefulness with Scouts.

(b) Scout Troops, being under self-discipline, could not exist without the Law.

(c) Still less could an International Brotherhood exist.

On the Law and the Promise, together with the Patrol *Scout activities.* System almost anything can be built as "Scouting"; but the chief media are Nature-Love and Campcraft, which not only appeal naturally to most boys, but are what the modern civilised boy so greatly needs. Of Camping Baden-Powell says : "A week of this life is worth six months of their other training, valuable though that may be." It is healthgiving, romantic, an obvious training in resource and unselfishness, and an ideal means of cementing friendship between boy and boy, and boy

ENCYCLOPEDIA OF PSYCHOLOGY

and scoutmaster. Further, to live up to the ideal of being useful and to draw him out, a scout is encouraged in his hobbies and handicrafts. Lastly, all the while, continual stress is laid upon the fine art pursuits such as play-acting, singing and folkdancing. The secret, however, lies in the relation between the man and the boys : the Scoutmaster is a pathfinder, not an officer in command, or a teacher on a daïs, or a patronising philanthropist.

Applied Psychology. It may be seen now why it was possible for the British Minister of Education, Lord Fustace Percy to say, that "the extraordinary success and growth of the Scout Movement is due to the fact that while everybody talks about education being the development of the natural attributes of the young, the Scout Movement has pre-eminently achieved this work." This it does by the right treatment of Instinct in an environment conducive to physical and moral development. We have mentioned the gregarious instinct. A further example will make the plan clearer—that of the sex instinct. If a child's curiosity about sex is repressed, the resultant mental and physical perversions may be serious—auto-sexual, homo-sexual etc. Many who realise this attempt to solve the problem by compulsory games. Scoutmasters are nearer the truth for they realise that the child's curiosity must be satisfied, and then his energies may profitably be side-tracked to other forms of self-expression, as can, what McDougall calls, the instincts of "self-assertion" and of "construction."

Citizenship. Finally, it will be seen, that in thus supplying the child with character-building based on self-expression, Scouting has attempted a solution of the age-long problem of Political Science generally, and Education specifically—how to reconcile the individual's claim to freedom with the social order. Scouting aims at developing initiative and self-respect on the one hand, and unselfish esprit-de-corps on the other. Similarly with regard to international relations. Said M. Guerin Desjardins, National

CHARACTER BUILDING

Commissioner of The "Éclaireurs Unionistes de France" at the International Scout Jamboree at Copenhagen 1924, "Never have I so fully realised that the Scout Movement is able happily to reconcile two tendencies which appear to be contradictory; loyalty to one's own race, and respect and good will towards others. Scouting in its efforts for world-wide friendship does not seek to sink humanity in a vague and colourless 'internationalism.' It desires that each nation shall develop to the utmost its own potential forces, and that, inspired by a new spirit of goodwill and brotherly love, it shall make use of what it has acquired for the general good of humanity."

Scouting is thus Applied Psychology par excellence, character-building for world-citizenship through self-expression.

Jack Hood Phillips.

MOTTOES and PROVERBS

We increase our wealth when we lessen our desires.



Revenge is the only debt which it is wrong to pay.



Who steals my purse, steals trash;
'Twas mine, 'tis his, and has been slave to thou-
[sands.

But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed. SHAKESPEARE.



Let us then, be what we are, speak what we think,
[and in all things,
Keep ourselves loyal to truth and the sacred pro-
[fessions of friendship.
LONGFELLOW.



Do good to your enemy, that he may become
[your friend,
Do good to your friend, that he may remain
[your friend.



Knowledge makes humble; ignorance makes
[proud.



Never open the door to a little vice,
Lest a great one should enter also.



Good-Nature collects honey from every herb,
Ill-Nature sucks poison from the sweetest flower.

SUGGESTION IN MENTAL HEALING

BY CLAUDE WILLIAM CHAMBERLAIN, PH. D.



Dr. CLAUDE WILLIAM CHAMBERLAIN

Ph.D., Doctor of Psychology (Chicago), Founder of the Iowa Institute of Psychology; appointed Psychological Counsellor to the Department of Re-education and Re-habilitation Medical Department U.S. Army. Author of "The Practical Application of Psychology," "The Story of Mental Medicine," "The Uncommon Sense of Applied Psychology," and many other works dealing with Psychological Investigation and Research.

SUGGESTION IN MENTAL HEALING

BY CLAUDE WILLIAM CHAMBERLAIN, PH. D.

EDITORIAL NOTE. The value of Suggestion in the treatment of disease is a fact which is widely recognised by an increasing number of medical practitioners of all grades of opinion. In the following article the Author clearly indicates its scope and its limitations. No one can read this contribution without deriving therefrom positive benefit, because the case in favour of the employment of Suggestion in the treatment of both mental and physical ailments is much stronger than that against it. The old adage that "A hopeful patient heals quickly" is amply supported by the testimony of many modern Psychologists, and is borne out by the experience of many patients who have undergone mental treatment—alone or supplementary to that given by the ordinary physician.

EARLY in the eighteenth century, the Earl of Chesterfield, prominent British statesman, wrote these lines : "I find by experience that the mind and body are more than married, for they are most intimately united; and when the one suffers, the other sympathises."

*The Union of
Mind and Body.*

A little later, in the same century, the Scotchman, Thomas Reid, was responsible for this aphorism : "Medical cannot be separated from moral science, without reciprocal and essential mutilation."

Previous to this time, much the same thing had been said in prose and poetry throughout the ages, but it was left to the workers of the present century to scientifically establish the mutual relationship between mind and body.

Because there has been two separate schools, one working in the physical field, the other in the mental, with both tending to go to extremes, it has been difficult to prevent the credulous public from chasing off after any panacea offered by the "lunatic fringe" of one school or the other.

ENCYCLOPEDIA OF PSYCHOLOGY

With history recording three thousand years of a combination of medical methods and blind faith in miracles, at the same time concentrating the attention upon the physical aspects of disease, there is no occasion, in a work of this nature, to devote much space to the physiological factors which produce health.

John Locke, about the latter part of the seventeenth century, was associated with Sydenham, "the English Hippocrates," in the practice of Medicine. In a letter to W. Molyneux, Locke points out the practical side of the great Sydenham's teaching, and at the same time, indicates a perspective toward Medicine which is rather common among great medical men.

"You cannot imagine how far a little observation carefully made by a man not tied up to the four humours (Galen), or sal, Sulphur, and mercury (Paracelsus), or to acid and alcali (Sylvius and Willis) which has of late prevailed, will carry a man in the curing of diseases though very stubborn and dangerous; and that with very little and common things, and almost no medicine at all."

It was about a century later that those "very little and common things" began to be recognised as "common sense" and the scientific application of dependable mental laws. Not forgetting physical hygiene.

All during the centuries, certain thinkers had urged mental treatment of the insane and "possessed," but ever were denounced by the stupid physicians or the clergy.

However, in the nineteenth century, a certain degree of tolerance enabled the exponents of these views to produce their evidence and to conduct experiments with psychological principles.

Encouraged by the varied measure of success experienced by various religious cults, including Christian Science, New Thought, "Divine Healing" and similar sects, in the field of healing, the investigators devoted special attention to this field.

SUGGESTION IN MENTAL HEALING

The result was the discovery of many extremely important principles of mental medicine, which they were able to identify and to organize into methods of therapy and applied psychology. *The discovery of the Laws governing Mind and Body.*

These methods and devices of psychotherapy were startling in their results and much of the phenomena produced was almost unbelievable. Mental therapeutics, however, became an established science, followed by Mental Hygiene, supplementing all forms of orthodox medicine, and frequently substituting in cases where other methods had failed.

To-day, leading authorities in allopathic Medicine urge the use of certain psychological methods in lieu of medicine for many types of diseases notably the psycho-pathological and the neuroses. Many of these authorities frequently use psychotherapy to remedy certain organic diseases and, exclusively, for the so-called functional diseases, recognizing the importance of the patient's mental attitude in all cases.

Out of this vast amount of psychological material has arisen one principle in particular, the seeming simplicity of which has appealed to a large part of the lay public, leading many to believe that it is a panacea for all the ills of suffering humanity.

This principle is known as *Suggestion*, the definition being : "Any form of stimulus which tends to produce a perceptible or an unapparent physical change or bodily activity." This stimulus, usually, is easily recognizable as verbal or oral expressions or speech which may change or modify the physical condition or the activities of a person or group.

The change may be favourable or unfavourable. It may be small or great. It may be apparent immediately or only at some distant time.

Students of psychology know that *Suggestion* may be conscious or unconscious and that the stimuli may come *What Suggestion is.*

ENCYCLOPEDIA OF PSYCHOLOGY

from any source, in any form and through any or all of the senses, not being confined to ideas expressed in coherent words. Inanimate objects may serve as *Suggestion*, as may gases, odours, heat, cold, climate, light, sound, or any other stimuli. Lastly it may come from the subconscious.

Auto-suggestion, meaning stimuli selected and exercised by one's self, is the recognized device which has become so popular since an American lyceum bureau exploited the method as used and taught by Emile Coué, a French chemist, in 1922 and 1923.

Knowledge of *Auto-suggestion* had been common to the workers in psychotherapy for many years, the first book devoted to the subject having been written by Herbert A. Parkyn, M.D. in 1909. The subject had been discussed by previous writers in connection with Hypnotism.

Dr. Parkyn had founded a magazine called *Suggestion*, in 1898, and conducted a school which became internationally known for its teaching of psychotherapy in the form of *Suggestion*.

The founder of Christian Science had been using this principle since 1860, following study under a mesmerist. Mary Baker Eddy taught her disciples that this stimuli was "divine" affirmation and her failure to understand the scientific approach to a subject has lead her followers to deny any other conception of the principles involved. Failure to recognize that *Auto-suggestion* and Affirmation are words that may be used interchangeably, has not prevented the Christian Scientists from going contentedly on, exercising the principle, under certain conditions, successfully.

Accepting the dogma of the Christian Science teachings as a panacea for all the painful realities of life, including disease, unhappiness, and poverty, a proportion of the cult members have achieved a measure of material success

SUGGESTION IN MENTAL HEALING

despite the denial that a material world exists. Other members of the cult have carried the philosophy beyond such limits that the results have been disastrous. As many of these unfortunates perished from organic disease, while they denied its existence, they do not remain behind to explode the impracticality of the philosophy.

Many extremists holding fallacious theories have mis- *Sane Methods.* used a most valuable psychological principle. Yet the use of *Affirmations* or *Auto-suggestion* in building up an optimistic philosophy, in the face of unpleasant realities, has resulted in inestimable good to thousands of cult members. The important point is the ability to determine the proper limits of *Auto-suggestion*.

Recognizing the mutual sympathy between mind and body, the fact that the mind has a physical machine with which to function, leads the true student of psychotherapy to a careful investigation of the many elements involved in this relationship. This entails, not only a study of physical and mental hygiene, but a recognition of certain pathological conditions which may arise from ignorance or misapplication of principles.

Realizing the impracticality of trying to place this vast knowledge before the layman, there remain the alternatives of seeking counsel from an expert, or of personal experimentation with the few principles that are of common knowledge.

As most people have the temerity to confine themselves to the latter choice we may deal with those phases which are at hand for the reader, or which may be secured through reading a limited number of popular books on the subject.

When Dr. Parkyn, author of *Auto-suggestion*, stepped beyond the orthodox limits of Medicine, back in 1891, he carried with him a scientific appreciation of the life essentials, such as food, water air, etc., with their relationship to health and efficiency. He not only recognized

ENCYCLOPEDIA OF PSYCHOLOGY

the suggestive power in prescription of bread pills and other placebos, but he knew that, due to modern carelessness, many of the ills of suffering humanity were partly due to the neglect of these life essentials.

The Importance of Hygiene.

So, when he began to teach *Auto-suggestion*, he decided to combine the physical and mental factors. His "sipping and thinking" treatment followed.

He told the average patient that the human body needs about ten cups of water a day to keep it functioning efficiently. So he prescribed this water to be taken, in some liquid form, to be distributed throughout the waking hours.

At the same time, he explained to the patient how to affirm health through drinking water and at the same time. The *Auto-suggestion* went on something like this : "I am sipping this water to restore my health. It is passing into my digestive tract and is being assimilated into my blood. It purifies my blood and builds up the diseased tissues. It helps to keep my intestinal tract clean, preventing constipation and other intestinal disorders. I am being restored to Health."

Being slightly more complex in its wording than the phrase popularised by Emile Coué : "Day by day, in every way, I am getting better and better," Dr. Parkyn's method did not have the same appeal to the unthinking masses.

But its success was much greater and less temporary in most cases. It may be subjected to any number of variations to suit the individual or the disease and it prevents the patient from losing sight of the material factors.

Much of the evidence which has been set forth by the various cults and the unscientific exponents of *Auto-suggestion* has been due to a failure to recognize that there are distinct types of individuals who respond to *Auto-*

SUGGESTION IN MENTAL HEALING

suggestion in distinctly different manners and in varying degrees.

This realization lead Dr. Parkyn to investigation which resulted in his isolation of an extreme type : the *Suggestible Somnambule*.

This type of person is described as a highly erethic, abnormally suggestible individual, who reacts to *Suggestion* with intense emotion and whose physical functions respond with most unusual facility. Further, the *Suggestible* lacks the desire or ability to question any *Suggestion* to which he favourably be disposed. His degree of receptivity is abnormally high and he responds to psychotherapy in such a way that the results appear in the light of a miracle.

However, the results are not so apt to be permanent, as he may be receptive to *Counter-Suggestions*, and his evidence regarding symptoms or their absence is not very reliable.

Hetero-suggestion (stimuli from others) often produces in *Marvellous* the *Suggestible Somnambule* phenomena which is most *Cures*. startling, as evidenced by the testimonials of those individuals who make up the "lunatic fringe" of the various cults.

Yet, there is reliable evidence that certain "unbelievable" cures take place at rare intervals under certain conditions. The principles underlying the performance of such seeming miracles, however, are well-known to science and only in a restricted sense appear to be supernatural.

Briefly, there may exist in an emotional fervour, or a condition of concentrated emotion, sufficiently powerful to make an organic change possible almost instantly, as illustrated in the power of fear to turn a person's hair white in a few hours.

Even conservative scientists recognize the possibility of curing a functional disease quickly, in some cases, with psychological methods. But these same men are more

ENCYCLOPEDIA OF PSYCHOLOGY

reluctant to admit that this may be true with abnormal tissue-changes present, as in organic diseases.

That the lay student may use *Suggestion* upon other people, in successfully treating disease, is common knowledge. That there is an element of danger in this, undeniably, is true. But, as there seems to be no other way for him to understand and apply these principles, there is nothing to be done about it, beyond counseling him to get as much scientific information on the subject as he can from books and experts.

Whether he knows it or not, he is using *Suggestion* every hour of the day, not only upon himself, but, also, when in company with other persons.

If he is totally ignorant of the subject, he may be making destructive or harmful use of the principles, most of the time. If he has some knowledge of the proper use of *Suggestion*, he may do a great deal more good than harm.

Dangers of Ignorance Millions of ministers, lawyers, physicians, educators, parents, and people in every walk of life are doing an incalculable amount of harm to themselves and the people who listen to them, due to the prevailing ignorance regarding the most simple principles of *Suggestion*.

Newspaper writers are among the worst offenders, with their methods of handling news regarding crime, disease, death, poverty, and other factors in human life. Too frequently, the news story of a sensational suicide has its psychological effect upon a *Suggestible* or upon individuals who may be only slightly psycho-pathological, resulting in added suicides.

Epidemics, panics, riots, murders and other crimes, frequently, are the result of unwise suggestions printed in the newspapers.

On the other hand, much good results from properly worded news matter, or from the publication of stimulating facts.

The news of the Armistice, in 1918, emptied thousands

SUGGESTION IN MENTAL HEALING

of hospital beds of soldiers, suffering from war neuroses. Good news has saved many lives, whether the author ever heard of the psychology of *Suggestion* or not.

In the last analysis, all forms of healing, all medical devices, all schools and systems, including psycho-analysis, make use of *Suggestion* to more or less extent. Healing methods can never be free from its principles, and many of the ancient methods are rapidly giving way, to be replaced by intelligent use of the advanced or the more common methods of *Auto-suggestion*.

Claude Wm. Chamberlain