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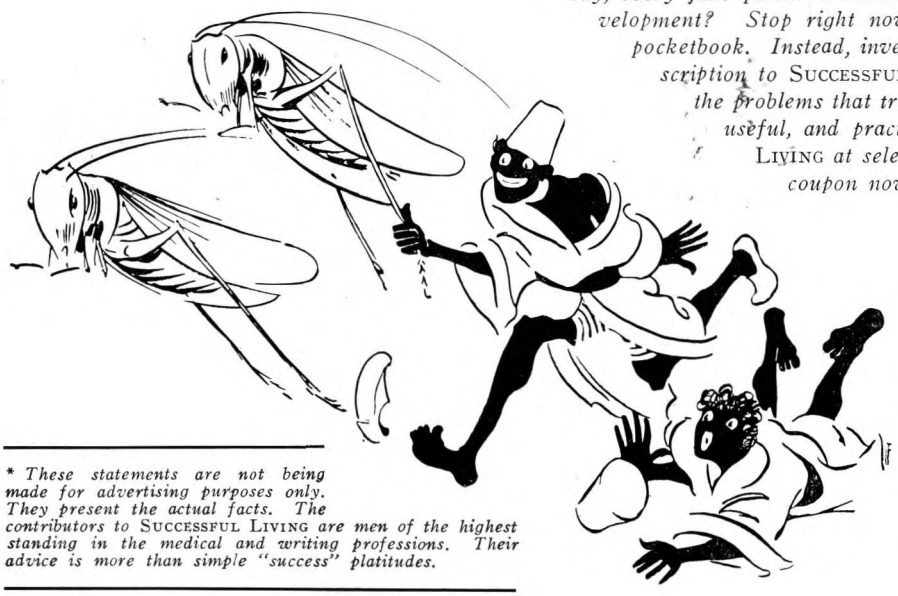
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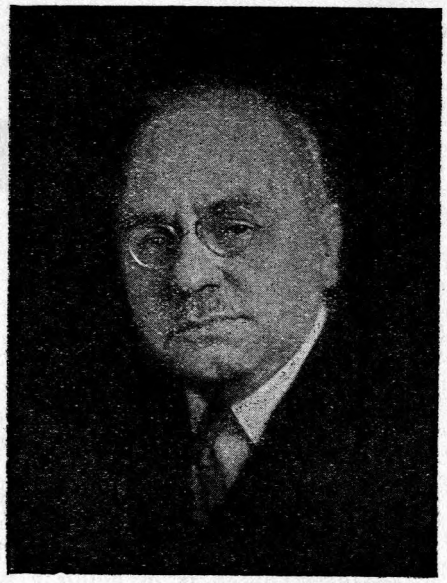
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MARCH 1934

SOMETHING WE'RE ALL INTERESTED IN: HOW TO GET RID OF OUR FAULTS. HERE IS SOUND PRACTICAL AD-VICE THAT YOU CAN IMMEDIATELY APPLY.

Eradicating *Faults*

By W. H. MIKESELL
Head of Department of Psychology,
University of Wichita.
Editor-in-Chief: *Psychology and Life*

If we talked as much about a remedy for faults as we talk about their omnipresence and pernicious effects, human nature would not be so steeped in blemishes. But faults remain as tenaciously as taxes and bad weather. Is there some insurmountable difficulty in ridding ourselves of a fault? Must we be content merely to talk and not to do anything about it? The engineer and gardener rid the waste places of blemishes. The physician is rather successful in ridding the human body of blemishes. Yet the most serious blemishes of nature—those of the human mind—still raise their hideous heads to mock us. Is a fault by its very nature a perpetual enemy?

WHY WE DO NOT GET RID OF FAULTS

I. *Because we are fond of them*

There must be some good reasons not sufficiently recognized for this constant companionship of our faults. The problem has been too much neglected as we have given

be told that it is possible to rear a child without faults. It is not possible to rear *perfected* human beings. We need more time than an earthly existence to finish completely a human mind. But imperfection is not necessarily shot through with blemishes. Undevelopment need not be permeated with faults. The ear of corn might not be full grown, but it need not be marred. The rose might not be matured, but it need not be eaten with a decay. It is entirely possible that individuals may be reared without cracks or flaws.

Faults as defects in human growth are unnatural. They should be pruned as we prune the flaw of a tree. As defects they should be eliminated just as the physician eliminates the ailments of the body.

II. *Become acquainted with your faults*

The next step is to know a fault. Its unconscious functioning need not deter us from dragging it out to the limelight. We might not be able to see the full effect of a fault upon ourselves and others. It is difficult to see a habit in its full consequences. But we can go far enough in analyzing ourselves that a fault may be seen in its nefarious and hideous aspect. It is possible to review in an impersonal frame of mind, much of the effect of a fault. We may study the consequences of our natures in an objective manner and see them in a new light. We may scrutinize results and see what they imply. We may, thereby, learn why we failed to get a promotion or a certain coveted honor and not dress our failure in lovely alibis.

But the best means of knowing our faults is through personality tests. When these are properly administered and a decent average estimate from a number of individuals is ascertained, we may be surprised at the the bigness and seriousness of our faults. Many an individual has come to know himself through the carefully given and frank judgments of others, whose names are kept in secret.

III. *Forget your faults*

But the pivotal part of the remedy remains to be given. After one has dragged his own faults to the limelight, what next? He is, strange to say, to put them right back again in the shadow. This is not foolishly undoing what one has striven so hard to accomplish. The worst method one could pursue is to keep his faults in the open mind.

The first reason is that a continual exposure makes for an unhealthful state. It results in a dangerous form of self-consciousness and makes for morbidness. One becomes too "introspective"—too worried over the cankers in his mind.

Personality analysis is very risky for the amateur. He doesn't know its dangers. Many a man or woman has become mentally sick at the blemishes in his life. Mental analysis may become a mania and torture the mind day and night. A pupil came into my office a short time ago and said that his parents told him to give up psychology and "stop foolin' around and snoopin' into his own mind." I fully agreed with the parents for the boy had literally become morbid over the ugliness of his own faults.

Analysis of faults must be short-lived if it is not to become an injurious weapon. Personality building is only possible by centering attention on excellent instead of on bad qualities. The first thing to do after analysis is to quit it and *think* no more of our faults. One already knows them. This is enough to start with.

IV. *Be positive-minded*

This brings us to the most constructive program of fault elimination. If it is wise to put our faults back in the shadow again then it follows that one should *act as if he hasn't a certain fault*, as the best method to

get rid of it. This is not hypocrisy or the cheap type of optimism we mentioned previously. There is a second very important reason for this apparently odd procedure. To keep our faults exposed not only makes for morbidness, but it helps our faults rather than hinders them. Attention to our blemishes increases their intensity. It is a very basic psychological principle that we cannot get rid of a fault by a direct attack. Keeping it in the open makes for the very thing we desire to prevent. Whatever receives attention grows by being attended to.

We know that the fisherman in his anxiety to avoid a snag with his fly-rod line may hit the very tree stump that he wants to avoid. His attention being centered on *what not to do* leads him into what he doesn't want to do. Every golf player knows that when he resolutely sets his mind to avoid a water hazard, he may send his ball directly into a watery grave. This is not just an accident. It is a result of wrong attention. He has led himself into his own trap by his own wrong state of mind. A golf ball can more easily go down the fairway by the player putting his mind *on* the fairway.

See what happens when an individual resolves in the morning to stop his fault-finding. He holds this enemy up by the neck and declares his enmity. He is determined to give it a direct fight and to rid his mind of this troublesome pest. But when he returns home after the day's work he can count on very few victories. He forced himself to be fault-finding by this negative mental state in spite of his contrary resolution. Grouchiness, bluntness of speech, and any of the faults do not disappear by putting it in the center of the mind for battle. We then play right into the very hands of the enemy.

This explains the discouragement of countless numbers of individuals who after valiantly fighting a fault find that it still remains firmly entrenched. Why shouldn't it? We can't get rid of faults by struggling with them. We hold our faults by trying to get rid of them. A fault only laughs at us when we accept its challenge for a direct attack. What then is to be done? Naturally only an indirect attack. We are to follow the excellent principle of substitution. Put the idea in attention of the kind of activity you would like to take the place of the fault and hold to it with the strenuosity of the gods. Then the right and not the wrong thing will go into effect. This is but natural. If attention to a fault drives it into action, by the same principle, attention to its opposite does the same thing. We act out what is in the center of attention. Then all of the strength and resources of the mind are behind the substituted act and providing it power for expression.

By putting into attention the substituted idea, we therefore do not *neglect* a fault even if we should act as though we do not have it. In fact, instead of neglecting it, we are following the best method to destroy it. We attack it in a roundabout manner and it is this strategy which proves its undoing. No trait can long endure without exercise. It dies of hunger and thirst as though it were left alone in the desert. Faults cannot stand exile especially when something else takes their place. To drive them out of recognition is their worst punishment and torture. They perish by simply being neglected. Few individuals realize that this indirect method is the only way to eliminate a mental blemish. Faults die by disuse and not by misuse.

V. *Make the new a self-starter and a self-effector*

But the remedy is not yet complete. The substituted idea is young and tender. It hasn't taken much of a root. It is still struggling to endure. A fault as a habit has had years of exercise and is deeply embedded. It must be unrooted by the new act but the latter must grow in strength to accomplish this.

more effective than egotistic virtuousity. Germany suffered the most crushing and bitter defeat in modern times, and the bitterness of the defeat was made more bitter by the humiliations imposed by the Treaty of Versailles. Stunned, Germany went through the usual symptomatic throes that attend the onset of a nervous breakdown: indecision, despair, confusion, hysterical explosions. After the first symptoms wore off, after the victorious Allies tried to soften the tragedy by encouraging a German renascence, the militarist class in Germany sought to retrieve its place in the sun, and find power and glory again.

Militarist Strategy

In order to accomplish this end, it became imperative to exculpate the egregious failure of the World War. The youth of Germany camped under the ennui of unemployment and under the pall of a hopeless future paying the world the costs of their fathers' folly. Suicides mounted. In order to prevent a national suicide, a scapegoat had to be found, and once you begin seeking for a scapegoat, it is not difficult to find one. The historical scapegoat lay close at hand: the Jews. Not the folly of militarist aggrandisement had lost the war: it was the Jewish bankers who bored from within and sold out to the enemy. Not the folly of aggressive isolation and the arrogance of the big stick caused the world to unite against Germany: it was the Jews, those age-old internationalists.

The technique of a nervous breakdown is simple: You fail in a critical situation because your "private logic" has been knocked out by the superior force of common sense, the force of reality. You go through a brief terror, and as you recover from the immediate sting of defeat, you unconsciously build up an alibi. If you can, you save your face by hanging the blame on the convenient shoulders of a scapegoat. The technique of any nervous breakdown usually crystallizes in some simple device whose neurotic nature usually is apparent to everyone but the neurotic. In the case of Germany, this is Hitlerism. Just as a nervous stomach or a palpitating heart may become the loudspeaker of a personality in the throes of a nervous breakdown, so Hitler has become the mouthpiece of a distraught Germany. Once the technique is crystallized, nothing else matters. Reason is thrown to the winds, reality is excluded from consideration. The neurotic believes that by protesting loudly enough he will communicate his own self-deception to the rest of the world.

Hitler and his gang must be credited with a certain amount of shrewd psychological insight. The Germans have never been known for their sense of humor. They have swallowed the Hitler propaganda with evident satisfaction. When a gypsy is hungry, so the old saying goes, he whistles. When a German is hard pressed, he marches in a goose-stepping battalion. Hitler has given Germany plenty of uniforms and goose-stepping to divert the attention of the populace from the ignominy of defeat in the World War. Jew-baiting gives temporary employment to all the unemployed young hoodlums in the country. Fearful lest Jew-baiting pall on the populace, Hitler and Co. clumsily fire the Reichstag to make a scapegoat out of the Communists. Himself a homosexual, one of the first acts of the Reichskanzler is to burn the books of Magnus Hirschfeld (who may have known too much) and exile him from the country. Freud, too, whose teachings would point uncomfortably to the psychosexual infantilism of the man who governs Germany's destinies, was also treated to a literary auto-da-fé. And Germany's womanhood, which bore the brunt of the War, has been nearly put back five centuries by a legislative castration unparalleled in history. Heil Hitler!

INCEST, A FORM OF SEXUAL ATTRACTION BETWEEN MEMBERS OF THE SAME FAMILY, IS REGARDED THROUGHOUT ALL THE WORLD WITH EXTREME HORROR. WHENCE ARISES THIS REPUGNANCE? SINCE ALMOST EVERY RACE HAS ISSUED STRICT DECREES AGAINST IT, IT MUST BE ASSUMED THAT INCEST IS A MIGHTY CRAVING AGAINST WHICH MAN FINDS IT CONSTANTLY NECESSARY TO STRUGGLE. YET THE IMMEDIATE FACTORS ARE USUALLY ECONOMIC.

The Incestuous Relationship

By La Forest Potter
Physician and Sexologist

In homosexuality, there are many morbid, abnormal and pathological conditions at work. In the *congenital* forms especially, there is a definite disturbance in the proportion of *maleness* and *femaleness* in the individual—due to endocrine defects, inherent abnormal characteristics, and many other causes.

On the other hand, in incest—sexual relations between mother and son, father and daughter, brother and sister, and others closely related by ties of blood—it is only occasionally we find cases that are based upon pathological causes. These causes are then frequently mental.

They may be the result of defectivism, the subject being a low-grade moron. They may be stimulated by nymphomania or satyriasis—abnormal sexual desire in a boy or a girl, manifesting itself in a passionate and overwhelming desire for sexual satisfaction—irrespective as to the relationship of the person with whom this desire may be satisfied.

But most frequently incest has what we might term an "accidental" beginning. It usually occurs as the result of chance contact—as, for example, during alcoholic intoxication, or while under the influence of some stimulating drug, such as cocaine or hashish.

Charles B. Towns, of the Towns Hospital, New York City, who has had a wide and successful experience in treating alcohol and drug addiction, has stated that, during a certain stage of alcoholism—before complete narcosis develops—and under the satyr-frenzy brought about by the sniffing of cocaine—men (and women also) develop a sexual mania that smashes through every inhibition, and every moral and ethical concept this individual may ever have absorbed.

In this condition—really a form of temporary mania—the victim will satisfy his passion, even on his own child or sister, if the opportunity should present itself. Or conversely, should the patient be a woman, with her own son or brother.

Fortunately, this satyriasis is only of transient duration, and is rapidly relieved, when the exciting cause of the mental incoordination — *the toxins which produce the abnormal stimulation*—are eliminated and properly antidoted by the specific treatment.

Or it may be brought about because of lack of facilities or opportunities for decent

rected toward a brother or sister, or some other near relative.

The slight, or even serious transgressions of this nature usually pass from objective memory. Or perhaps it might be more exact to say that they are *buried in the subconscious.*

Yet analytical probing very frequently brings out these old skeletons, as causative factors in certain "fetish obsessions" — in which a woman, to be desirable, must *look*, or *act* as did the little partner of a childish incestuous relation of years ago.

Or conversely, impotence in the husband or frigidity in the wife may be traced to a subconscious inhibition, based upon the fact that in childhood the boy or the girl felt strongly attracted to, or was actually intimate with some member of his or her immediate family.

How Repressed Incestuous Feelings Are Manifested

ANDRE TRIDON, in his interesting *Psychoanalysis and Love*, has left us a most illuminating comment on the "incest taboo" and its far-reaching effect in marital relations, which confirms what I have just stated.

Dr. Tridon says that "Repressed incestuous feelings may at times drive one into a most objectional form of behavior. A brother who in childhood was too fond of his sister (or vice versa) may, from an unconscious desire for self-protection, adopt a hostile attitude to his sister. The more attracted he was to her the more sadistic he will appear in later years.

"He may even avoid all women who would in any way suggest his sister, and in that way never feel satisfied in love, for the women who cannot possibly suggest to him his sister, lack all the fetishes which would vouchsafe him safety and eroticism.

"Such a man should be analyzed and made to realize the incestuous cravings which he has repressed into his unconscious. His hatred would then change into affection and in his search of a mate he would logically seek the sister image, which alone would insure him sexual happiness.

"I have reconciled in that way several groups of brothers and sisters who had never been able to get along after puberty, although most of them had developed a dangerous fondness for each other before puberty.

"Repressed sister fixation, like repressed mother fixation, has been found on several occasions to be one of the components of homosexualism in the man; father or brother fixation one of the causes of frigidity in the woman."

How the Psychoanalyst Interprets Incest

FROM the point of view of the psychoanalyst the subject of the hidden sexual desires that exist between fathers and daughters, mothers and sons, and brothers and sisters is of tremendous importance. Freud tells us that: "Amongst forbidden wishes special prominence must still be given to the incestuous desires, *i. e.*, those directed towards sexual intercourse with parents or brothers and sisters. You know in what abhorrence human society holds, or at least professes to hold, such intercourse, and what emphasis is laid upon the prohibitions of it. The most preposterous attempts have been made to account for this horror of incest: Some people have assumed that it is a provision of nature for the preservation of the species, manifesting itself in the mind by those prohibitions because in-breeding would result in racial degeneration; others have asserted that propinquity from early childhood has deflected sexual desire from the persons concerned. In both these cases, however, the avoidance of incest would have been automatically secured and we should be at a loss to understand the necessity for stern prohibitions, which would seem rather

to point to a strong desire. Psychoanalytic investigations have shown beyond the possibility of doubt that *an incestuous love-choice* is in fact the first and regular one, and that it is only later that any opposition is manifested towards it, the causes of which are not to be sought in the psychology of the individual." Frequently, when brought to light, through the proper interpretation of dreams or subconscious impressions, some disturbing neurotic symptoms may be removed, or a smouldering years-old feud effectually drowned.

Let us examine this question, and see wherein many incestuous crimes have, in reality, some psychical or physical basis for their genesis. To begin with, we must recognize the fact that the child—and this applies not only to the exceptional child, but to *every* child—is *absolutely and undilutedly egoistic*.

It is in his or her earliest years—which later are erased from *objective* memory, but are nevertheless permanently retained in the subconscious—that this egoistic spirit is most manifest.

Tendencies towards the usurpation of the "center of the stage," and traces of that period when the entire household revolved around him—and when his slightest whimper made him the object of solicitous attention—still remain with most individuals, unless perhaps they have turned into veritable saints, with an overwhelming passion for service.

For the child loves himself *first*, *last* and *all the time*. Even those, whom from earliest perception, he seems to love most, he loves largely because they cater to his appetites and comfort.

He learns to love others and to sacrifice something of his own egoistic desires to his brothers and sisters only by gradual experience and social education. He learns to refrain from pulling the cat's tail or banging the puppy over the head with his pail of pebbles by gradual subjugation of these same egoistic desires. But do not forget that the subconscious impulse to do these things is ever present with him—even though held in the leash of sociological amenities.

Now, exactly the same thing is inherent in the individual regarding his family. A large percentage of children, instead of loving their newly-come brothers or sisters, hate them as they hate castor oil or bitter aloes.

He (and by "he" I also mean "she") sees in these interlopers rivals for the affection he egoistically craves from his parents, and which he is unwilling to share with anyone else. This is particularly true of children of three or four years of age, who often when they are first introduced to the newly-born baby, will say petulantly "Take him away. I don't like him."

Not infrequently such children have been known to tip over the cradle in which the infant may be lying, or tumble it out of bed in an effort to oust him from his cuckoo's nest. This hostility later gives way to a more comradely attitude, or perhaps a more developed resignation to the inevitable.

The circumstances are altered when there is a disparity of six or eight years in the ages of the children, in which event the elder—again egoistically—looks upon the younger as a plaything—catering to his pleasure as would a new puppy or a turtle.

However, as a usual thing, there is more or less constant bickering between growing children, actuated by rivalry for their parent's love, by competition for possessions, intended to be shared alike by all, and even for the actual space a brother or sister may occupy at the table, in the bathtub, and in their bedrooms.

Perhaps it was this hostility that impelled the trenchant George Bernard Shaw to remark: "If there is anyone whom a young English lady hates more than her mother it is her elder sister."

The point I am trying to make here is that there are, in a broad, general sense, no insuperable bonds of filial love existing be-

tween brothers and sisters that would automatically inhibit sexual intercourse between them — provided circumstances, isolation, propinquity and a bounding virility impelled the relation. In the love between daughters and mother, father and sons, there is something of this same shallowly-buried spirit of jealousy, or animosity. No one, who is really honest with himself or herself, will contend that there does not exist, among a deplorably large percentage of parents and children, a sentiment which falls far short of the ideal usually postulated for them.

The daughter sees in her mother the idol of taboo, limiting her will, opposing her desire for the sexual freedom which her libido frequently demands. Sons find in their fathers a crystallization of that compulsion which, reluctantly, they must finally acknowledge.

Also the son, at quite an early age, has already developed a peculiar tenderness for his mother, based upon the innumerable services she has rendered him—and from a period long before the inception of his memory repressions.

Therefore, the inhibitions placed upon the daughter by the mother and by the father on the son arouse pronounced antagonism, and a deep-rooted affection for the parent who shows the spirit of leniency towards their desires.

Ultimate Results in These Neuroses Most Favorable

THE question naturally arises in the mind of the average person, suffering from some form of neurosis which might be suspected of having its origin in a repressed libido, "What can I do to put my mental house in order? And how may I banish forever any subconscious fixation which may be a causative factor in my insomnia, irritability, nervous instability or nervous exhaustion, nervous dyspepsia, or other neurotic symptoms?"

In order to succeed in removing any or all symptoms, due to a repressed libido, one should first develop a knowledge of one's self and of one's personality. To this should be added a clear understanding of *biological facts.*

A man who may be obsessed with a mother or a sister attraction, or a girl or woman who may have a brother or father fixation should determine this fact—boldly and fearlessly.

Then he or she should be persuaded to realize that these fixations—abnormal sexual cravings—while they may *seem* horrible and revolting, are, in reality, merely biological phenomena, which during the evolution of the family, and of the society of which the family is a unit, have been branded as taboo by men and by man's law.

And yet nature has had no part in such branding. Nor in the development of any such taboo. And that, consequently, the man or the woman who may experience these fixations, or subconscious impulses, *should not regard himself or herself as a degenerate.*

The individual should be convinced that his or her incestuous longing is only a symptom of a neurotic seeking out the line of least resistance — as has been described earlier in this chapter.

The individual who exhibits a real incestuous fixation — which is not dissipated when disclosed or uncovered—should *accept the fixation*, instead of trying vainly to repress it, and *sublimate the impulse*, through association with a mate who may possess the fetish characteristics—the looks, walk, voice, hair, smile, vigor, or other attributes or qualities—of the parent, brother, or sister who is the present object of this repressed love.

The amazing thing about the whole matter is its incredible simplicity. And the ease with which the obsession is dissipated—once and for all time.

YOU POSSIBLY DID NOT REALIZE THAT THERE IS A PSYCHOLOGY CONNECTED WITH FOOD. YET A PSYCHIC FACTOR IS PRESENT IN THE PARTAKING OF FOOD, A VITAL FACTOR IN THE WAY THAT FOOD ACTS IN YOUR SYSTEM

The Psychology *of* Food

By J. S. BAINBRIDGE
Author: *Diet for the Millions*

IT is usually assumed that the process of digestion is quite a mechanical one, but this assumption is incorrect. It is true that the act of swallowing is the only voluntary part of the process, but even after food has been swallowed it is for some time still under the influence of external factors.

Food materials cannot be absorbed directly into the blood stream. They must first be broken down and simplified, and this simplification is effected by a large number of digestive juices produced from glands situated in the mouth, the stomach, and other parts of the digestive system. The production of these various digestive juices is governed by a double control, one psychic (that is, of the mind) and the other mechanical. The psychic factor in digestion is far more important than the mechanical factor during the early stages of digestion, and becomes steadily less important as the food passes along the alimentary canal. Its influence is greatest in the mouth, where saliva is produced. It is weaker, but still quite strong and very important, in the stomach, where the production of large quantities of gastric juice is essential unless digestion is to be delayed; and it is almost, if not entirely, nonexistent in the intestines, where most of the chemical agents of digestion are manufactured.

Obviously, therefore, only the first two of the three stages of digestion can be in any way controlled or, it would be more correct to say, influenced; but it is equally obvious that this influence may be either for good or for ill. If the psychic factor is stimulated good digestion will result, whereas if it is not encouraged the initial stages of digestion may be delayed and, to use a popular expression, the food will "lie like lead on the stomach", and may, indeed, cause a good deal of discomfort and, possibly, even acute pain. Discomfort and pain after a meal, or indigestion, need not mean that an unwise or unsuitable meal has been eaten; it may simply mean that the stomach was not in the right mood for the proper reception of the food.

The psychic factor as an influence in the production of saliva is easily recognized. Everyone knows that the sight, smell, or even thought of some well-liked dish may make the mouth water; that is, the salivary glands begin to work overtime even before any food reaches the mouth. It is not so obvious that the same anticipatory reflections are uring the stomach to get on with its work, but it is none the less true.

Table Arrangements

A WELL-arranged table, gleaming with silver and cut-glass, and displaying that bewildering collection of cutlery which promises an orderly progression *via* soup through the various courses to dessert, has an æsthetic appeal which induces a feeling of well-being and satisfaction before ever any food is tasted. If the program which follows is worthy of its setting: that is, if the meal consists of well-liked, properly prepared, and attractively served dishes, a healthy flow of gastric juice will be prompted, and the anticipation will become realization. The stomach will experience no difficulty in disposing of even a comparatively heavy meal. It is, therefore, true to say that as a general rule foods which are liked are digested more easily than foods which are disliked; or, in other words, it may safely be assumed that what we like does us good. It is, perhaps, almost unnecessary to add that a liking for any food must not be made an excuse for indulging in any form of gluttony.

A good meal deserves a beautiful and well-arranged table. The most attractively served meal may be unappreciated, however, if care and worry are allowed to intrude. Anger or anxiety, no matter how it is caused, is an active breeder of indigestion. In many cases it would be a decided advantage if the morning mail and newspaper did not arrive until some time after breakfast. An unwelcome bill or a leading article opposed to one's own political views can interfere quite markedly with the psychic production of gastric juice, and may actually prove a stepping-stone towards dyspepsia or some other equally undesirable ill. Reading articles is unlikely to affect the appetites of the younger members of a family, but children are keenly affected by other influences. To offer food to a small child, for example, and then to withhold it, is a senseless proceeding, which may lead to considerable harm. Lewis Carroll may have realized this when he made the Red Queen say, "Alice—Mutton; Mutton—Alice"; and "Pudding—Alice; Alice—Pudding," after which both Mutton and Pudding bowed and went away, leaving Alice's curiosity stimulated, but her hunger unsatisfied.

One investigator has reported on a series of experiments in which food was offered to a small boy and was then withheld. As a result of this teasing the child naturally became first distressed and finally vexed, and it was definitely established that at this stage the secretion of gastric juice ceased completely. Even when the child had been petted for some time and had been allowed to eat the food, the secretion of the necessary gastric juice did not reach the normal figure, so that the boy's digestion was considerably delayed.

A single experiment of this kind can do no permanent harm, but it is obvious that speaking sharply to children while they are eating, a frequent episode in the training of children in "good manners," may in time have quite serious results. Children cannot be allowed entirely to "rule the roost," of course, and some kind of effort must no doubt be made to persuade them that the conventions to which they are asked to subscribe are worth while, but my own feeling is that a healthy savage is at any time preferable to a polite dyspeptic.

When a meal has to be taken alone, is it permissible to read? The answer is yes, provided the reading does not involve any severe mental strain. Thomas Hardy or Dostoievski may be literature, but neither can be regarded as an aid to digestion. Many people only see *Punch* in the unsatisfactory atmosphere of a dentist's waiting-room, whereas at meal times it could be a more effective stimulant than horse-radish sauce or any other piquant appetizer. If the gloomy meal could only be abolished we

should have gone a long way towards abolishing indigestion also.

A man who sits down to his evening meal with anxieties and worries on his shoulders which he ought to have left on his office table is in no mood to appreciate and digest the meal placed before him. It would be easy to say too much about the position which alcoholic beverages should occupy in the diet, but I think the average man will agree with Sir Arbuthnot Lane that, provided they are used and not abused, alcoholic beverages do not do any harm, "use" here being taken to mean a small occasional dose and not the forming of a regular habit. If a man returns home from a very tiring and troubling day, overburdened with worry, he must "cast aside care" before he can tackle a meal with enjoyment, and provided alcohol is used only for this purpose, it need be no more harmful than moderate amounts of tea, coffee, or any other beverage.

Should You Eat the Food You Like?

It is not always true to say that food which is liked is more easily digested than food which is disliked, and should therefore be eaten. There are a few abnormal conditions in which the usual rule does not hold.

Firstly, a few unfortunate people possess stomachs which are too efficient, and if they eat foods of which they are very fond the gastric glands are stimulated to such an extent that an over-abundance of gastric juice is produced. The results of this are so unpleasant that such people are compelled to eat foods which they do not like in order to produce a lessened flow of gastric juice.

The second exception to the general rule is an illustration of the well-known saying that what is one man's meat is another man's poison. It is not possible to bring forward any reasonable explanation of the phenomenon, but it is undoubtedly true that the same food may produce amazingly different effects in different people. Eggs, for example, even if they are disguised quite beyond recognition in a pudding, may make one person violently sick; while milk, strawberries, potatoes, fish, or other foods may cause extremely irritating skin eruptions. Some of these individual idiosyncrasies are almost incredible, but obviously any foods which experience has shown may lead to unpleasantness must be avoided, even though to abstain may require will-power.

What's Happening

Are Americans Morons?

IMMEASURABLY astonished and horrified was America of 1917 when psychologists proved that the mental age of the populus was twelve—the age of a moron. The mental age of the nation was arrived at by intelligence tests given to the soldiers in the army. So widely has the deplorable fact of our moronity been advertised, that Americans have come to accept their mental inferiority with a pathetic hopelessness. And since that fateful day when first our intellectual status was made known, a general lowering of our cultural level took place. Magazines, newspapers, movies, were "toned down" to the acuity of the public. Empty blurbs, ridiculously sentimental slush, tabloids, flowered on the general moronity. Advertisers today know that they must not cast their verbiage or their art on a plane too high for young children to understand, for the mind of the adult is like that of a young child. The contamination has run through almost every phase of our life.

But all this is a stupendous, shocking error, exclaims Dr. David Segel of the U. S. Office of Education. We are not a race of morons. The adult age, he finds, after extensive testing, is 17.7. His tests were extremely thorough. They include almost the entire adult population of the U. S.—persons between 16 and 50—some 62 million men and women. Dr. Segel ignored illiterates and feebleminded.

Dr. Segel's results have been previously substantiated by Dr. W. H. Miles of Yale's School of Human Relations and his associates at Yale and at Stanford. They tested individuals varying in age from 7 to 94. This study showed a mental age for Americans of 17 years 3 months. There were, of course, enormous individual differences, and old men of 90 frequently showed themselves more agile mentally than youngsters of 25. Dr. Miles' test brought out other extremely interesting data. It was found that the period of mental growth lasts until the age of 18. The peak of ability is reached in the early twenties and then declines. What appears to be evidence of greater intelligence in older persons is actually the interweaving of experience, habit, knowledge and stability into the personality. While mental age apparently increases, in actuality it falls in a ratio which was determined by Dr. Miles. The average of 17 years and 3 months in the early twenties falls to 16 years and 8 months in the thirties. The man of 40 drops another month from his mental age. At 50 swift deterioration depresses intelligence to 15 years and 8 months. Thereafter, mental degeneration is rapid, 14 years 8 months at 60; 13 years 11 months at 70; and at 80 eleven years 7 months.

Cure for Insanity

FROM France comes news of two sensational discoveries to cure or improve the condition of the insane. One of these is the phenomenal efficacy of injecting into the blood a radio-active serum. The serum is obtained by introducing into the veins of a horse a solution containing radium. After an interval of time, a quantity of blood is removed from the animal's body, and used for injection into persons afflicted with mental aberrations. At the Henry-Rousselle Hospital, a mental clinic, 36 cases have been treated by this method. The results: 21 cures; three failures in three cases of melancholia; four cures out of fifteen cases of acute delirium. Roughly, success attended half the cases, and in most of the others improvement in the patient's condition resulted. Whether this means that mental aberrations are now definitely curable, it is too early to say. Further proof is being awaited. The reason for this peculiar action of radio-active substances on the brain is still unknown.

Credit for the second discovery goes to Prof. H. Vincent. He attacked the problem in accordance with a clearly-formulated plan of action. Our intestines contain enormous numbers of micro-organisms. So long as they remain in their normal habitat, they are not greatly to be feared. But should they, through some lesion or opening, penetrate the blood stream, dire results frequently follow. One particularly dangerous scoundrel is the *bacilli coli.* This is the germ which makes appendicitis so dangerous when complicated with peritonitis. It was to overcome this danger that Prof. Vincent developed his *anti-coli* serum. In the course of his experiments he found that poison distributed throughout the body by this mischievous microbe brought on a variety of nervous disorders: insomnia, excessive irritability, melancholia, nervous depression, suicidial mania and a number of others. Having satisfied himself that this actually is the case, he proceeded on the theory that his serum might possibly have the power of acting upon the brain center which these various afflictions touched. And he was right.

Put to actual test, the serum's action has exceeded all possible estimates of its value. Inmates supposedly incurable, incarcerated five, ten, twenty, (one had been confined 52 years) were rapidly and completely cured. A woman of 72, who could not speak or feed herself or even recognize her friends, was pronounced completely cured after an eight-day treatment. A man of 47, obsessed with the idea of suicide, was cured in three weeks. A boy of 11 possessed a mania for collecting odd bits of paper and string and filling his pockets. He was subject to frequent and dangerous fits. A few weeks treatment, says the report of his case, transformed him intellectually and physically.

It may be that scientists have at last found one key to that most delicate of human organisms—the brain.

Psychoanalysis and Biology

ENDOWED with nineteenth century mechanistic concepts, Freud originally considered psychoanalysis as a branch of the science of biology. Under the influence of fellow-psychoanalysts—among them F.

in Psychology?

Deutsch, Groddeck, Jelliffe—psychoanalysis largely disengaged itself from its biological moorings and concerned itself with phenomena that were psychic.

Psychoanalysts none the less point out a peculiar parallelism among psychological phenomena and related events in the physical organism. Among the analogies which psychoanalysts consider particularly striking are: so-called recessive traits in the inheritance and repression in mental life; the colossal latent potentialities of the cells, and the subconscious activities of the mind; physically, the union of cells, and psychologically, the feeling of incompleteness and the urge to unite the sexual organs; the common origin and juxtaposition of the organs about the genitals, and the so-called anal and urethral tendencies on the subconscious level; on the one hand the union of cells and the insertion of the penis, and on the other hand, the desire of the ego to return to the womb; the development of the sexual organs and the decisive turning-points in sex life.

The science of biology, therefore conclude the psychoanalysts, should cast bright light upon the concepts of psychoanalysis.

Infants in Institutions

How fare infants in institutions? Are these proper places in which to bring up children? Harsh is the indictment of such public institutions which arises from a study made by Rowena Ripin and reported to the American Psychological Association. She compared the development of infants in institutions with those in homes of low economic status, where food and other necessities frequently are lacking. All her young subjects were healthy and their parentage normal. Racial, social, and economic background were similar.

During the first six months the two groups showed no important differences. Thereafter differences crept in constantly, so that the one year olds of both groups were in many respects vastly dissimilar. In every test the children from homes, even though the homes were filthy and poor, showed themselves superior to the institutional inmates: in memory, in imitation, in manipulative ability, in attitude toward situations and persons, in temperamental characteristics.

Life Among the Bugs

Subject of much wonder has been the communal, highly organized life of ants and bees. Equally as organized is the social-economic-sexual life of the termites. Psychologist E. Marais observed a termite colony in action by means of an electric torch which he could flash on and off at pleasure. Peering into the complex galleries of the nest cavity he finally located the queen. For several days and nights he watched what happened. Around the queen was a bodyguard of soldiers, each of them equidistant from her in a circle, with their heads turned away.

The workers engaged in three divisions of labor. One group carried off the eggs (which were laid at the rate of 50,000 a day by the queen). Another group was engaged in feeding the queen, a process which Marais describes as unusually interesting and complicated. A third group were doing work which might be called that of "masseurs". This particular labor seemed to be related to the feeding of the young with a fluid obtained from the queen's body.

What, asks the observer, is the incentive for the termites to cooperate in the work. It could hardly be said to result from the mental satisfaction of the individual termite worker. Nor does it appear dependent upon loyalty to the queen, since many of the workers have no contact with her whatsoever. The peculiar phenomenon has been observed that if the queen is removed or if she dies, all activity within the colony forthwith ceases. There can be one explanation, believes Marais. The queen is the brain of the colony. It may be also that only the queen and the king are sexually endowed, their sexual processes being like those of more highly organized animals, some cells having a purely reproductive function, others being somatic and psychological.

How Many Words Do You Know?

How large a vocabulary have you? Haggling over the definition of "word", psychologists have given estimates that varied from 3,000 to 20,000 and more. Prof. Robert H. Seashore, of the University of Oregon, says your vocabulary far exceeds these limits. What is more, he proves it, by the simple device of making himself clear. Difficulty has in the past arisen, thinks Seashore, because of the failure to distinguish between (*a*) spoken, written, and recognized words; (*b*) "root" words and derivative words; (*c*) common usage of words and their multiple usages. Some words have as many as a hundred meanings; (d) inclusion of special terms, such as proper nouns, technical terms, foreign terms, obsolete words, provincial expressions; (*e*) differences arising from various criteria of knowledge.

Having thus cleared up what was wrong, and finding a group of categories into which the words could be placed, Prof. Seashore made up vocabulary tests. In some of them, he gave the subjects four words to choose from in indicating the meaning of a fifth; in others he asked for synonyms, antonyms, and use in a sentence.

The average college sophomore and junior in college knows about 15,000 "root" words, and about 52,000 words derived from them. In addition he has within his range 3,000 "special" terms, a number of words relating to some science or special study. To this must be frequently added the vocabulary of a foreign language.

—M. L.

back and left side causing terrible pain. The jail physician would do nothing, so he became violent and threatened to wreck the place if they wouldn't let him out to see a private physician. Finally they shipped him down here "just like a nut." Here at least he had a comfortable bed, but the doctors, governed by the oath of their profession, refused to change the diagnosis of the jail physician. As a result he was in terrible agony, especially at night, for want of medical attention. He said that he had not eaten for six days.

His breath was foul, but as he was fat enough to go on a fast I told him that he had done just the proper thing, that fasting was Nature's own remedy for bodily ills and that he was healthier for not having taken drugs. My argument seemed to startle him and he subsided with something about needing a good cleaning out.

This man represented a familiar type. I have several neurotic friends and I know the value of suggestion in treating them. If they must be forever thinking about their digestive tracts it is better to keep them thinking "day by day in every way" they are getting better and better.

Friends in the Crazy House

The man sitting beside the neurotic was an old friend. They had not seen each other for eighteen years—to meet in the crazy house. The new acquaintance was both healthy and happy. He had been sent up for observation because he persistently refused to pay alimony, and his wife's family insisted that he drank heavily. He said he was happy because so long as he remained in jail or the observation ward he would not have to pay "that woman" alimony. Jobs at his trade, electrician, were scarce, he was drawing unemployment money from his local, and he was not faced with the futility of looking for non-existent work. His only complaint was that the judge obstinately believed his wife and her folks and would not listen to a word he said.

Aside from general lassitude there were few signs of mental or nervous trouble in the acute stage among the other patients. Some of the boys seemed to be morons and there might be a high grade imbecile or two in the group. Hawkins, the Yankee in charge, told me that there were no more than four or five "cases" in the ward, that the others had been committed by soft-hearted judges who were trying to find a way out of sending the men to prison after listening to the pleas of their women. A few, he said, could be classified as alcoholics, but they had been cold sober when delivered to him.

The police brought in a new patient, charged with disorderly conduct. Anybody looking at this weazened, undersized man would suspect mental deficiency. He was almost Mongolian in appearance; large, owl-like eyes slightly slanted, dry skin like that of a mummy, and practically hairless. His head appeared high, but at closer view it appeared to lack breadth and looked as though it had been chopped off just behind the crown and notched inwards. His features were best described as asymmetrical: they looked like spare parts left over from the making of several different persons assembled with little regard to position.

Paddy showed me how to examine him for marks: scratches on arms, vaccination scar on left arm, nail missing from third finger of right hand, etc. Then we sent him into the shower bath while we catalogued his clothing and property. The largest item of property was matches; he carried matches in almost every pocket—matches of every description, safety, book, birdseye. The patient explained that he was a janitor and used matches to start fires. He wore no overcoat, but two sweaters and two suits of underwear. After he was satisfied that most of the deeply ingrained dirt was scrubbed off the man's body, Paddy let the

new man come out of the bath and put on the standard hospital clothes: underwear, pajamas, and bathrobe.

The patient had little to say except that he had been in this building once before—he was indefinite as to the time—and that he was charged with disorderly conduct and breaking parole. His voice was harsh and flat and he used such expressions as "jeese", "youse guys", "dese", "dem", and "dose". We sent him out into the hall to get acquainted with the other patients, his bathrobe trailing just above the floor.

There was little to do for the rest of the day but stand around until six-thirty when Hawkins reminded "the boys" that it was bedtime. I felt almost useless; there was nothing I had done that could not have been done by a patient, except to cut bread. Patients are not trusted with knives or other tools.

Patients eat their meals with soup spoons from heavy white plates and bowls. The spoon serves as a complete silver service in one piece. Nobody complained about the food; it was of good quality, plain, and served in generous proportions. The protein content of their diet was high, perhaps because of the importance of proteins in treating the psychoses.

Food and rest seem to be the important factors in the care of the patients. After having eaten three hearty meals they are sent off to bed for twelve hours—and after going to bed they are given a slice of bread and a bowl of milk. From their appearance, most of the men in the prison ward need food and rest. It may well be that the lack of both was a factor in causing their mental troubles. Jobs are hard to get, as, for example, my difficulty in getting work as an attendant.

Complaint

My first and most important complaint about Observation Ward is the lack of exercise for the men confined there. In the prison ward, where there are no violent or disturbed patients, everybody helps wax and polish the floors and clean the woodwork, walls, bars, and brass. Yet all the work, all the exercise for the day, is done in an hour or two. A long day drags into a restless night, for the patients, with nothing to do but play cards or read the few magazines brought in by more affluent relatives. Few of the men complain; most of them are too listless to do more than sit or stroll aimlessly about. They obey orders mechanically, or sulk, but seldom take the initiative in anything.

Jensen the neurotic became much better today. The doctor in charge interviewed him, leaving orders for x-ray photographs of his digestive tract and a colonic irrigation. After the treatment Jensen proclaimed himself a new man. He took the plaster off his back, ate a hearty meal, and asked to be sent back to jail. I suspect that the interview with the doctor was as helpful as the treatment. I could hear little of it, but I know the doctor was treating him roughly, calling him a faker and insinuating that he never did amount to much.

Mooney the wife murderer seems to have the sympathy of everybody. Even the hard boiled doctor patted his shoulder and consoled him. Today he smoked a few cigarettes and talked a little with me. His bloodshot eyes held a far away look as he spoke about his war service and work he did fifteen or twenty years ago. He was not able to concentrate very long, however, and I was told that he does not sleep at night.

Defectives

A boy of about eighteen is evidently feeble minded. He sits quietly, holding his wrist in his mouth, peering up at times through a tangle of thick, black hair. He attempts no games, stares at one page of a magazine by the hour, and does no work other than laboriously making his bed. When spoken to

he answers in a deep, lifeless voice characteristic of the deaf or mentally deficient. All day long he just sits and grins—a fixed grimace, never warmer or cooler—or looks vacantly about. Only once have I seen him change his attitude. A doctor called him while he was eating. At first he pretended not to hear, then when a policeman went towards him he growled, almost snarled, and slowly left his food to go into the office.

This boy's only crime was vagrancy. The police picked him up while he was wandering about in a dazed manner and the magistrate sent him here for observation because he was unable to give any account of himself.

Machine Gun Louie is another mentally-defective boy, but one with a superabundance of activity. He tells the others that he has a machine gun home in his back yard to play with and explains that it was given to him by a big gangster whose name he has forgotten. His story is so impossible that the others in the ward gave him the nickname. Louie is cheerful, has a sunny disposition, and is very inventive. When the other prisoners point out the impossibility of his wild stories he adds a wilder, more improbable explanation—and still another until they get tired of the game. Never resentful, he meets every criticism with something he "just remembered".

At times Louie says that he was arrested by three big detectives who caught him with a girl in a compromising situation on a subway platform. At another time he explained that he was arrested for self abuse. When he feels big and manly he says that he struck a man with an iron bar and took twenty dollars from him; but, Louie adds, it was no crime because he had loaned the man the money and was only getting back what belonged to himself.

When the doctor examined him Louie could not do simple sums in arithmetic or even make change of a quarter, yet in his account of the interview he was the hero. The doctor informed Louie that he was going to be sent away to school. Louie hopes so because he wants to learn; his teachers at public and parochial school could not teach him anything, nor were those at the protectory much better.

There are several other young men in the ward who represent similar or slightly higher stages of mental deficiency. Some of these morons have been in reform schools and some in jails where they learned little to fit them for society. Burglars and other crooks cleverer than they use them as cats-paws and leave them "holding the bag" when the police arrive. They are loyal to their criminal friends and never tell, so that the police seldom get the real burglars.

Other morons who have not such training are held for such crimes as petty thievery. These boys are unable to distinguish between "mine" and "thine" but take whatever appeals to their primitive desires. The only crime they can understand is the one of getting caught and even this punishment is no deterrent if they want a thing badly enough. They will even grab ladies' hand bags and fight for possession. Most of them are arrested for disorderly conduct: grabbing and fighting for possession. As a rule they are good workers and full of boyish enthusiasm. The only answer to their problem seems to be constant supervision, on and off the job, in steady, mechanical or menial labor.

College Man

THERE is another murderer in the ward: the nice, quiet gentleman in charge of the dining room. He is the best worker and the most intelligent—by actual test—patient in the ward. When he goes to Matteawan, or the death house at Sing Sing, he will be hard to replace. To see him efficiently directing and helping in the kitchen work, or to talk to this alert college man, a lover of French classics, one would never suspect that it was he of whom the newspapers said recently:

"A six year old blonde-haired boy was slashed to death in his crib this morning by his frenzied, unemployed father, who after muffling the child's terrified screams, calmly walked from the house, borrowed a dollar from a neighbor and left the neighborhood. . . . the demented man . . . is the object of a city-wide search by every available detective and policeman."

The police found him about two weeks after the crime had been committed. His clothing was soiled and wrinkled, he was haggard and worn, and he had lost thirty or forty pounds from fasting. It had been his intention to take his own life, but he could not explain why he had not carried out his plan. His story to the police was that he does not know why he did it, but that now he wants to die so that he can join his son in heaven.

The alienists examine him frequently and at length, trying to discover some trace of the mental state in which he must have been when he killed his son, but they always find him alert and well aware of what is going on. He is asked if he expects them to believe that he is crazy. Indignantly he tells them that he is not a "nut".

"Were you crazy when you killed your son?"

"I must have been. No sane person would do such a thing."

"Do you expect to be freed of the murder charge on that account?"

"No. I want to die."

At least these are the reports he gives of the conversations. He tells me all about his case calmly, with not the slightest show of emotion. He even smiles or laughs as he recalls interesting bits of byplay among the alienists. All in all, he is a likeable man and I find it hard to believe that he is admitting having killed the one he loved most in the world.

With all their boring-in tactics the alienists seldom get a trace of emotion to show in his speech or countenance. One doctor, evidently using Freudian theories, tried to get him to admit that his motive for murder was that he was jealous of his son, that the baby was having things entirely too easy, no troubles or worries, plenty of food and rest, and no work to be done. The gentlemanly murderer was highly indignant, his face, usually a dead white, colored slightly and veins stood out on his forehead. Afterwards he complained of a headache, which I attributed to a sudden jump in blood pressure.

The only abnormalities I have been able to observe in this man are his rare bursts of anger such as this one. In four months of personal observation, spending practically every day with the man, I saw but three outbursts. Each time they came without warning and apparently without much cause; they lasted only a few seconds and they left him with most violent headaches. Before he went to Matteawan he told me that some day he would tell me all about his case. No wonder it took the doctors six months to decide about his sanity.

In the next issue of THE MODERN PSYCHOLOGIST *the author will continue his revelations about the observation ward—Editor.*

STERILIZATION IS IN THE AIR. GERMANY'S GIGANTIC EXPERIMENT HAS LED TO FURIOUS CONTROVERSY. HERE IS ONE SIDE OF THE QUESTION. ARE STERILIZED PERSONS RENDERED SEXLESS? ARE THERE MENTAL AFTER-EFFECTS? WHAT EVIDENCE CAN BE DEDUCED FROM THE STERILIZATIONS PRACTICED IN CALIFORNIA?

In Defense *of* Sterilization

By E. S. Gosney
President
Human Betterment Foundation

More than 150,000,000 people are now living under eugenic sterilization laws. Examination of the psychological as well as the eugenic effects has therefore become of great importance.

Sterilization is no novelty or untried experiment. It has been employed in the state institutions of North America for 35 years and 27 states now have laws providing for eugenic sterilization, as do likewise the provinces of Alberta and British Columbia in Canada, the kingdom of Denmark, the canton of Vaud in Switzerland, the state of Vera Cruz in Mexico, the free city of Danzig, and finally the German Reich whose sterilization law went into effect on January 1, 1934.

The largest body of evidence is that available in California where a sterilization law has been in force since 1909 with nearly 10,000 operations to date in the state institutions for mentally diseased and mentally deficient persons. These operations are about equally divided between the two sexes. The California law, like most others, is compulsory in form but to a large extent voluntary in actual practice because the state authorities always ask for the written consent of the nearest relatives or guardian. This is rarely refused as soon as the conditions are understood and it is realized that the operation will not unsex the individual or make any change in his life other than prevention of parenthood.

Since the patient himself has been legally committed either as insane or feeble-minded, his consent is not considered necessary. It would have no legal and probably little moral value. On the whole, however, the patients are well satisfied with the results. And when they have sufficient insight to understand the situation, their gratitude for this protection is sometimes almost pathetic.

In a survey of patients with mental diseases who had been sterilized and paroled from California institutions, six out of every seven who could be reached expressed either satisfaction or in some cases indifference to the fact of sterilization. Only one out of every seven felt any dissatisfaction and in no case was there any cogent or rational reason presented for such dissatisfaction.

The relatives of the patient are virtually unanimous in their approval of the operation because they realize so well the advantage of having no further children produced in a family which cannot take care of them even if the children themselves should turn out to be normal, as would certainly not be the case with all the children in a great many of these families.

The medical superintendents and staffs of the state institutions, probation and parole officers, and the social workers of the state generally were canvassed as to their observations of the results of sterilization in California. They were a unit in approving of the measure, both in theory and in practice, the only criticism made being that it was not used sufficiently.

Sex Delinquency

FEAR has sometimes been expressed that sterilization of irresponsible persons would lead to greater evils than it could prevent, by promoting promiscuity and creating new foci for the dissemination of venereal diseases. Great pains were therefore taken to follow-up every patient released from the state institutions after sterilization and to study the subsequent adjustment to the community.

The only group in which there is any real possibility of danger of this sort is that made up of mentally deficient young women. These are characteristically sex delinquents whereas the mentally deficient male is not a sex offender, perhaps lacking the necessary drive and at any rate lacking in personal and financial attractiveness and not being sufficiently aggressive in open competition to get opportunities for sex delinquency.

Of the sterilized feeble-minded girls in this study, 75% had been sex offenders before commitment and sterilization. After sterilization and parole, only 8% or one in twelve ever became a sex offender and even this small group, under careful supervision, were for the most part at once sent back to the institutions.

The net result of parole under these conditions was therefore a great improvement. This is not due to any diminution of sexual desire through the operation because there is abundant evidence that it produces no change of that sort. It can rather be attributed to the better health, discipline, and training of these girls and to the fact most of all that they were put out on parole under careful supervision in situations where they had ample occupation and recreation and little opportunity to become delinquents again.

A great many of these girls married and were thus successfully stabilized in the community. They thereby became self-supporting, self-respecting, and at the same time did not produce a continual supply of defective children to be a further burden on the taxpayers and fill up the state institutions.

Psychological Effects

ONE of the most valuable psychological results of sterilization is in the case of the mentally diseased woman who, if not subjected to unusual strain, may be able to remain out of an institution indefinitely. With such women, the fact of pregnancy often precipitates a breakdown and after one such experience the mere fear of pregnancy may have the same result. Every institution knows of married women who have returned time after time for this reason. In such circumstances sterilization, removing both the possibility and the fear of pregnancy, acts as a therapeutic measure and enables the woman to remain home indefinitely, taking care of her family instead of breaking it up and spending most of her life in a psychopathic hospital.

In California, where the greatest experience of sterilization is available, the main problem now is to find facilities for steril-

izing persons who want to be sterilized and who ought to be sterilized. Obviously not every such person can be legally committed to a state institution as insane or feeble-minded. In the past, many patients have come voluntarily or have been committed to state institutions solely to get the protection of sterilization. Others, however, quite justifiably feel that commitment, which with the general public carries a stigma, is a price which they should not be obliged to pay for sterilization.

The Community

THE amount of sterilization of voluntary patients in private practice is increasing not merely in California, but in other parts of the world. There are in every community low grade families producing large numbers of children at the cost of the tax payers and to the accompaniment of a great deal of human suffering. Many of these families would like very much to stop producing children, but are unable to control their own fertility. Often the contraceptive facilities available (and in Los Angeles County alone there are 24 Birth Control Clinics, most of them supported from tax monies) are not sufficient. Ignorance, alcoholism, lack of foresight, and self control may make such facilities useless in actual practice. In such cases the family often eagerly welcomes sterilization of one parent or the other and the main problem in California at the present time, in connection with sterilization, is to find facilities and funds to meet the requirements of such persons outside of the state institutions.

Beyond this, there is a small but important group of dependents who may not want to be sterilized, but who require it for the public good. An extreme illustration is that of a woman who was committed to one of the state hospitals with a manic depressive psychosis. Her mother and sister had died insane and her brother had committed suicide presumably while insane. Her husband was a sickly carpenter and they had seven children already.

The medical superintendent said to her in effect: "You will probably be out of here and back home in a few months, but you cannot hope to be well all the rest of your life. The chances are that you will be in and out of the hospital a number of times. You cannot hope to take care properly of the children that you have and you should not have any more. Some of them are almost certain to inherit your trouble and the others will not be given normal home life at the best. We suggest, therefore, that you ask your husband to sign a consent for your sterilization."

She agreed to talk this over with her husband and did so on his visit to the hospital the next week. She then reported back that she could not accept sterilization. "You know," she said, "we have seven children and we are getting half orphan aid for them from the state." (In California this is $10.00 per month per child.) "We have always figured that when we had nine children we would get enough on them so that my husband could stop work and we could live on the income. So it wouldn't do for me to be sterilized just yet."

Eugenic sterilization is, of course, no panacea. It is a measure that might easily be abused. During more than a generation of experience in the United States however, no case has been brought to light where it has been abused, and inestimable value has resulted from its application. It is one of many measures that seem to be indispensable in any far-sighted and far-reaching program.

The Month's Strangest Case

CONDUCTED BY

"THE VOICE OF EXPERIENCE"

"The Voice of Experience" conducts a daily coast to coast radio feature over the Columbia Broadcasting System

DEAR VOICE OF EXPERIENCE:

At a family gathering the other evening there were half a dozen married couples present, some parents, and some childless. No children were present. The conversation turned to the relative moral standards of yesteryear and today, and especially to the matter of raising children.

My wife and I stated that when our four-year-old son comes into the room while either of us are bathing, dressing, or undressing, we go about our business and make no attempt to "shoo" him from the room or to conceal ourselves. We do not care to focus his attention on sex but would rather do just the opposite. When his questions arise, as they have done occasionally and no doubt will continue to do, they are promptly answered without elaboration and forgotten until he brings the matter up again. We have taught him the whys and wherefores of modesty. As he grows older we will give him more elaborate answers to his questions.

One couple has a boy two years old and a girl nine years old. She is not permitted in the room when even her mother is dressing or undressing. She does not ask questions regarding herself or her brother, about sexual differences, the origin of babies, or other such questions. Her mother thinks she is entirely innocent of thoughts of sexual differences and that the time will come when these things should be told her.

We have your many pamphlets but we cannot find anything in them to indicate whether we are approaching this subject too early or in the wrong way. Inasmuch as this is a subject of universal interest, and knowing that several of those present that evening listen to your very interesting and educational broadcasts, we are appealing to you to help us. We both wish you and your sponsors continued success.

Mr. and Mrs. W. R. C.
Independence, Missouri.

ANSWER: My friends, the intimate nature of your problem precludes my discussing it over the metropolitan air waves and therefore I have chosen this more intimate and scientific column to answer you. Let me say at the outset that your objective attitude toward sexual matters is completely in accord with the findings not only of sexologists but also of those psychiatrists and psychologists who deal with the problems of child guidance. The simple rule with children in regard to matters of sex is: answer every question as truthfully and as explicitly as you can, and make your answer appropriate to the age and intelligence of the child. Sex information should be given as freely and as objectively as information about automobiles or pineapples or geography.

Your friend whose nine-year-old daughter does not know the differences between the sexes deserve severe censure. Either she is closing her eyes to her child's development, or she has so inhibited the child's curiosity that she no longer has the confidence to ask these questions of her mother. There are two periods at which most children are unusually curious about sexual matters. The first is between the ages of four and seven, the second between the ages of eleven and fifteen. A normal child asks sexual questions at these times, and a child who reaches the age of ten years without knowing about the differences in the anatomy of boys and girls, is due for a severe psychological shock when she does learn about them. Certainly keeping a girl in ignorance of her own sexuality is poor preparation for future happiness in marriage.

I would make only one suggestion. You are living in an age when all parents are not as broadminded and intelligent as you are. The result is that your child is going to blurt out the facts of your nakedness to other children, who in turn are going to tell their parents. You may, as a result be socially ostracized, and the child may suffer the consequences more than you do. I deplore this state, but it exists and we must adapt ourselves to it. I suggest that it is not especially desirable for you and your wife to expose yourselves to your child much longer. Up to the age of four is adequate for the child to learn the sexual differences. Beyond this time a certain modesty may well appear. I do not mean that you should deliberately conceal yourselves, but neither do I advise you to deliberately expose your nude bodies to the child. If it happens accidentally, let it pass, and as soon as the child is able to understand it, tell him that other people consider such behavior, which you know is quite nautral, unusual. You might draw the analogy of defecation—a subject which is quite all right to discuss at home, but should not be discussed in company.

In this fashion you will steer a sane course between ultra-modern naturalism and an obsolete puritanism in matters of sex.

Achievements in Psychology and Psychiatry in the Year 1933

THE auditory nerve cannot transmit highest audible frequencies and hence the frequency theory of hearing cannot apply to frequencies over 2800, Drs. H. Davis, A. Forbes, and A. J. Derbyshire, Harvard Medical School, reported.

Evidence of organization of brain corresponding to the space-time organization of experience was found by Dr. George Kreezer, Vineland Training School.

The human brain attains full size and the child attains adult mental capacity (microscopic evidence) by the age of six years, it was reported by Drs. Y. T. Loo and T. Wingate Todd, Western Reserve University.

A 3-year-old mountain gorilla brain, weight 466.6 grams (human brain 1,100 grams, adult coast gorilla, 379.3 grams) with highly developed cerebrum, was studied by Dr. C. J. Connolly, Catholic University of America.

A new index to personality (insensible weight loss rate, i. e., from breath vapor and skin moisture) was reported on by Drs. W. R. Miles and Catherine C. Miles, Yale Institute of Human Relations.

Pitch and intensity of sounds were found distinguished better in bright illumination than in dark, by Dr. George W. Hartmann, Pennsylvania State College.

The color-blind are superior in distinguishing shades of light and dark, and so especially fitted for engraving and X-ray work, it was found by Drs. Leandro M. Tocantins and Harold W. Jones, Jefferson Medical College, Philadelphia.

White U. S. men are more subject to color blindness than other races (Indians, Negroes, Mexicans and Jews) tested by Dr. Thomas R. Garth, University of Denver.

Negro children displayed superior ability to follow rhythm in beating time with a drum in tests conducted by Dorothy M. Muzzey, Southern Illinois State Teachers College.

Newborns can distinguish between dim and moderately bright illumination, increasing activity in the stronger light, tests showed LaBerta Weiss, Iowa Child Welfare Research Station.

New-born babies can detect odors, it was found by Dorothy R. Disher, Ohio State University.

Noise produces activity in newborn infants, but musical notes are quieting, it was found by Dr. Karl C. Pratt, Central State Teachers College, Mt. Pleasant, Mich.

Loss of support does not arouse instinctive fear in infants provided they are not roughly handled, it was found by Dr. W. C. Beasley, Johns Hopkins University.

Training enabled an infant to roller-skate, swim, and climb steep inclines, but gave no advantage in sitting alone, walking erect, or outgrowing the grasping and embracing reflexes, it was shown by tests on twins by Dr. Myrtle B. McGraw, Babies Hospital, New York.

Chimpanzees can use "money" to obtain food and to buy privileges Dr. John B. Wolfe, Laboratories of Comparative Psychobiology, Yale University, found.

The American voter, although not supporting the Socialistic party, is inclining more toward socialistic doctrines, Prof. Edward S. Robinson, Yale Institute of Human Relations, found from a survey of 8,419 persons of five social classes.

The "public" attitude of a group may be opposed to the "private" attitudes of its members, it was found by Dr. Richard L. Schanck, Syracuse University.

A punishment loses effectiveness if followed soon by a rewarded act, for the reward effect spreads to "stamp in" even punished behavior, it was found by Dr. Edward L. Thorndike, Columbia University.

The aged find particular difficulty in learning material that reverses previous learning, it was found by Dr. Floyd L. Ruch, University of Illinois.

Intelligence increases with training in improved home environment, it was found by Dr. F. N. Freeman, University of Chicago.

To detect when a dream occurs in the sleep of deaf-mute persons, a sensitive galvonometer was used by Dr. Louis W. Max, New York University.

Manic-depressive and dementia praecox psychoses are not two separate mental diseases, but five related syndromes, it was indicated by a new statistical technique of Dr. Thomas Verner Moore, Catholic University of America.

The mental disease schizophrenia is characterized by upset physiological equilibrium and low metabolic rate, blood pressure, and pulse rate with high waste fluid output, Dr. R. G. Hoskins, Memorial Foundation for Neuro-Endocrine Research, Harvard Medical School, found.

The above compilation was made by Science Service.

WE ARE ALL OF US AT SOME TIME OR OTHER THE VICTIMS OF MENTAL SHOCKS. SOMETIMES THESE ARE IMPERFECTLY REPRESSED, CAUSING A "FLOATING COMPLEX", ONE THAT IS CHARGED AND READY TO FLARE AT AN OPPORTUNE MOMENT. FORGETTING IS THE BALM TO BE APPLIED TO THESE MINIATURE NERVOUS BREAKDOWNS. THE PSYCHIC ENERGY MUST BE DIVERTED TO OTHER CENTRES FOR THE TRAUMA TO HEAL. HYPNOTISM IS SOMETIMES USED TO LESSEN THE IMPORTANCE OF THE EPISODE; SOMETIMES A CHANGE OF SCENE AND INTEREST AIDS; THE BEST REMEDY IS SOCIALLY CREATIVE WORK

The Gift of Forgetting

By A. A. ROBACK

Author: *Psychology of Character; Popular Psychology; Personality,* etc. University Extension lecturer, Commonwealth of Massachusetts

WE have all known that a good memory is a blessing to be ever thankful for, that upon a good memory we may build all our fund of information and our great cultural edifice, in which at least some individuals live and even invite guests to, but the part which forgetting plays in our daily life is scarcely recognized except when we feel like "cursing" ourselves for having left something behind or undone inadvertently, or when we are "bawled out" for absent-mindedness.

Forgetfulness is always regarded as a scourge, a necessary evil, a shortcoming of the intellect, but has it ever occurred to many readers that forgetting is sometimes more serviceable than memory, that our mental health depends more on the ability to forget than on the function of memory? I am not referring to the sporadic cases which are often woven into fiction, when we overlooked or failed to remember a thing to be done, like mailing a letter, and the outcome was fortunate for us. No, my contention is that systematic forgetting of personal episodes is a boon to the individual who has suffered some painful experience.

Floating Complexes

ABSOLUTE forgetting is impossible. We all have a tendency to remember that which affects us personally far more than impersonal happenings, but the scar—for such the experience indubitably is—gradually becomes healed, because "time is the best physician". Mental shocks in childhood are apt to be repressed, sometimes perfectly but often only imperfectly, so that there is a floating complex, figuratively speaking, charged with trouble and ready to break out at the opportune moment. A mental

wound in adult life may not be fraught with so much danger for the nervous system, but it has the great disadvantage of being far more complicated and weighted with responsibility. The child or adolescent does not know what is ailing him, and therefore has no cause for regret or remorse, and is therefore immune to the pangs which torture the adult who remembers all the details of the incident or series of incidents that have led to the trauma (mental wound). Whittier must have known that excruciating state of mind when he wrote:

Of all sad words by tongue or pen
The saddest are: "It might have been."

Still sadder perhaps are the words "It might not have been." Happy is the sanguine person who is not burdened too greatly with a tendency for self-criticism and brooding over every mistake or misunderstanding.

Responsible Person a Poor Forgetter

WHAT would we not do to lose once and for all the memory of that particular occurrence! If we could only apply an anaesthetic to that one painful memory! But no, with a certain type of individual characterized by the dominance of the secondary function, *i. e.*, an individual who is serious-minded, who will keep a whole train of thought in mind, and who will show character, the experience refuses to be forgotten. Every person, every place, every image, every odor; in short, every detail connected with the misunderstanding (for most of these experiences are nothing more than misunderstandings arising out of the sexual drive, often looming larger than bereavements, because in the latter, the remorse element is, as a rule, wholly lacking) becomes a new conditioning factor, with the result that in spite of the services of physician Time, the avenues to the experience become numerous, and each excitation of a neighboring path touches off the dynamite of the experience proper.

If the memory evoked were only an ordinary fact of information, these mental associations would all be a help for us. As the source to be tapped happens to be an emotional tension or strain, it stands to reason that every associative tremor means a recrudescence of the original experience. We do not actually live through the same pain and agony; but the very flash of a thought along that line causes a sinking feeling about the pit, palpitation of the heart, a feverishness about the forehead and temples often attended by perspiration even on a very cold day, the pitiful sigh, and sometimes even the distressing acidity which was the concomitant of the original experience.

Methods of Meeting the Painful Memories

IT IS now a mooted question as to how to overcome that state which in reality is a miniature nervous breakdown. Should we try to repress the memory, and, immediately it comes up, pit against it other ideas of a more cheerful nature; or should we defiantly bring it out again and again and contemptuously laugh at its insignificance? To brush the idea aside is more easily said than done; for the associative mind will find all "roads leading to Rome," or perhaps in this case to Dante's *Inferno;* and as is well known every attempt at repression is an invitation to that cursed memory. Shall we, then, try to haul these ideas up and bite on them as some individuals have a disposition to do with an aching tooth?

As a matter of fact both of these methods may be resorted to with advantageous results *after we have built up a resistance to the trauma by becoming interested in matters remote from the noxious episode.* The emotional tension becomes released and

whether we think of the original experience or not, it has lost its grip on us. Reason thus gets the opportunity to re-instate itself in the place of the irrational affect, which has made a mountain out of a mole-hill, and the world begins to take on the old aspect again, even if a trifle greyer.

Otherwise, continually mulling over the old story again and again in one's mind leads to the heightening of the psychic tension, up to the breaking point. The worst part of a psychic shock or wound is that the more it is caressed, the deeper the rift and the longer it lasts. The vital or psychic energy must be diverted to other centres for the trauma to heal.

Auto-Suggestion

Some resort to giving themselves little lectures in the form of maxims like "There is no use crying over spilt milk" or "Let bygones be bygones", "Now, you must snap out of this", "Perish the thought", "Buck up", "Forgive and forget", etc. The efficacy of these injunctions depends on the state of mind at the time they are uttered or thought. The words by themselves have no dynamic power. They are mere suggestions and the nervous system must be primed for their favorable reception. If the engine is not in running order, the cranking will be of no avail.

Hypnotism has been used in a number of cases with success, but not with the purpose of eradicating the experience at fault, so much as to lessen the importance of the episode by changing the point of view of the sufferer. For that matter, a talk with a well-oriented and understanding person would alleviate the situation; and *hypnotism is only an artificial and more accentuated form of changing one's ideas about things.* We have heard people talk of "putting ideas into one's head". There certainly ought to be a way of watering certain ideas, even if it is next to impossible to take them out altogether.

Changing the Scene

One of the homeliest remedies prescribed for a nerve-racked system is to change the scene. Certainly where there are no haunting memories to disturb the emotional balance of the sufferer, convalescense is bound to follow, but there must be other experiences, either old or new friends and activities to keep the individual from ruminating on the past. It is not the change of air, nor the change of climate, nor the change of scenery, as such, that works the trick, but the change of ideas in the shape of different interests that come to the foreground of consciousness, thus leaving the impish experience in the hazy background.

I shall not advert here to the process of forgetting oneself in drink, because the cure is a good deal more dangerous than the ailment. One may as well forget by committing suicide. A stimulant to digestion, however, is to be recommended and is altogether a different story. It must be remembered that every mental tension is apt to be attended by digestive disturbances.

Labor Omnia Vincit

The most general panacea to all repercussions of past anguish seems to be *work.* The process of adjustment commences when the mind becomes occupied with thoughts about the future. At first, there is a veritable struggle between the lurid past and the luring future. If the past wins, there is a candidacy for a sanitarium; if the future wins the individual emerges a wiser though sadder person. Whether the past or future wins hinges on the ability to forget, and forgetting can best be achieved—yes, forgetting is a great achievement at times—by remembering the more pleasant, the more con-

structive and the more useful; and the best way by which this memory will be stimulated is *action*. At first the movements will be a bit sluggish, due to the depression of the mind; but eventually, as the idea of the goal quickens, the work picks up at a rapid pace, and the mental mist lifts, leaving the painful memory behind as in a distant nightmare.

Two Latin mottoes have come down to us, each seemingly contradicting the other. The one reads *Amor omnia vincit;* the other, *Labor omnia vincit.* Now surely if love overcomes everything, then there is no place for work as a conqueror of everything; and *vice versa*, if work vanquishes all things, then love must take a second place. It may not be necessary to resolve proverbial inconsistencies, since different types of men may have different opinions, but in our present case, the discrepancy is not serious. Love does declare its mastery over all human tendencies, but if it fails then work will surely succeed. Each is supreme in its own sphere. The frustration of the individual craving in love can best be utilized in the social need of creative work and this really is the sum-total of the concept of sublimation.

This little barbarian, this bundle of potentialities and liabilities, this crudely egoistic conglomeration of viscera, is born not only to a race and a group but, more specifically, to a pair of parents living in a closed structure of brick or wood or dirt. They thus obtain a peculiar power of molding him in his earliest and most helpless days. They may or may not have knowledge and intelligence; may or may not love the child; may not have means to work with; may be guided in their care for him through the desire to develop and bring out the most useful and beautiful of his qualities; or, they may seek to make him a parasite or a criminal. They may live in the depth of the woods, far away from other human beings, or they may be dwellers in some crowded slum. They may have a sense of family pride and tradition which powerfully directs whatever they do for the child, or they may be aimless squatters without any sense of ancestry or guiding tradition. Thus, working for and against the natural maturation process, by which the child through the force and vigor and general arrangement of the genes develops willy-nilly, are the cultural forces represented by the house and the parents.—Abraham Myerson *in* SOCIAL PSYCHOLOGY, *published by Prentice-Hall.*

FREUD IN HIS PSYCHOANALYSIS EMPHASIZES SEX. ADLER STRESSES THE EGO IN INDIVIDUAL PSYCHOLOGY. JUNG, IN HIS ANALYTIC PSYCHOLOGY, COORDINATES THE TWO IN A THEORY THAT GOES BEYOND THE INDIVIDUAL TO THE RACE.

Beyond Freud *and* Adler

By JAMES OPPENHEIM
Author and Psychologist

THE reader may remember that the new psychology originated in the work of Freud, who claimed that all disorders of a mental nature could be traced to the repression or suppression of certain sexual desires not countenanced by civilization, and that these repressed forces became a sort of mental cancer which he termed *the unconscious mind*. And after Freud came Adler, who, though accepting Freud's psychoanalysis, traced every ill back to an origin quite the opposite of sexuality.

We need only recall that the two most powerful instincts of animal life are self-preservation ("I come first") and the propagation of the species (sexuality), to see how Freud and Adler stumbled on opposite theories. The tough turtle is built for self-preservation more than propagation. He keeps turtledom alive more by keeping himself alive than by having numerous offspring. Whereas there are delicate insects that have a brief day in the summer sun, but whose progeny run into the hundreds, thus preserving the species. In the latter case, propagation is the main weapon for survival.

Freud says it is all sex. Adler says it is all the feeling of inferiority leading to will-to-power—that is, it is all ego. One feels inferior, one wants to get on top. Self-preservation, self-enchantment, self development—self, self!

It remained for Dr. Carl Jung, of Zurich, Switzerland, to point out that the two primal instincts are equally powerful, though some human beings are more like turtles and others more like butterflies in the sun.

However, before Jung made this discovery, which now seems only a matter of common sense, though it was dazzling at the time, he was forced into a powerful criticism of Freud, then of Adler, because of a taint in their theories. Their theories, as he puts it, are "nothing but" theories. According to Freud, a man represses his incestuous wishes, an unconscious mind is formed, and these wishes get themselves sublimated. Put in more homely language, it is as if a man put

a lot of mash in a barrel. He wants to get rid of the mash. But lo and behold, fermentation sets in, and if he is clever he gets whiskey. Whiskey is sublimated mash. According to Freud, a man puts away evil desires and if they get sublimated they come out in the form of art, philosophy, religion, science, and all the things we hold high and spiritual. But Freud holds that all these things are, after all, "nothing but" repressed desires of an evil nature.

Adler holds the same. Why does a man want to be a great statesman or a great poet? Because of a feeling of inferiority. All the greatness of life, if we trace it back, is nothing but baffled ego. There is something cheap about such theories. When we sit before a Shakespearian play, or follow a sincere ritual in a church, or study a great philosophy, or stand before the grave of someone we loved, we know (no proof is needed) that there are great things in life; and that no one can prove to us that these greatnesses are nothing but perverted sexuality or mean egotism.

As Jung says, the cathedral of Milan isn't only stones; it's a cathedral, a thing of beauty, a flight of imagination, a home of the spirit, a something that lives. And this we must not forget.

Jung's Concept of the Complex

Curiously enough, Jung played a great part in the life of Sigmund Freud. Jung was a young psychiatrist in Zurich, conducting tests that led him to believe there was an unconscious mind, when he came across the highly-ridiculed work of Freud. Freud was either neglected or scorned. Psychiatrists would have nothing to do with him. Jung sought him out, espoused his cause, became to him something like a son. They worked in harmony.

Jung fought valiantly and helped spread the fame of Freud. He even came to America with Freud to deliver lectures here just at the time when our clever young people thought it sublimely daring to make a psychological clinic of every drawing-room. Young men boasted that they had the Œdipus complex. They talked incest and perversions and were proud of it. They analyzed their dreams, and the dreams of others. After all, life was sex. Thus American Puritanism, with its Victorian flavor, began to cave in, so that today we have books sold over the counter that go almost as far as Rabelais, the Bible and Shakespeare in their naked handling of sexual matters.

However, Jung began to see the cheapness of Freud's theory of the unconscious mind. We have the well-known fact of inspiration. Goethe, as a young man, used to get up out of sleep and write poems that were apparently dictated to him. Nietzsche wrote his *Zarathustra* hardly able to keep up with the inspired ideas and language which poured through him. Stevenson sometimes dreamed whole chapters of the book he was writing, and merely set down the next day what he had learned in the night. According to Freud, such inspiration is an influx from the unconscious, and, again according to Freud, the unconscious is nothing but repressed sexuality. Could repressed perverted wishes, asked Jung, give rise to some of the greatest wisdom, art and invention of the human race? Can water turn into wine? Can silk purses come from sow's ears?

Jung himself had the experience of inspiration, an experience which every true artist knows. It is the experience of being fully possessed by something greater than oneself, and while so possessed, one does things which appear almost miraculous when set beside the regular day's work.

The experience came to Jung and forced him to write his first great book, *The Psychology of the Unconscious.* As he himself

told me, he didn't know each night what he would write on the morrow; but he knew he would write, and he knew also that one of the dearest relationships he had, that with Freud, would come to an end.

The book is a highly difficult one; it is crammed with erudition; it is deep and scholarly; yet it flames with the poetic fire. Ever since, Jung has had to elaborate the ideas contained in it, work them out scientifically, present them more simply. And, of course, he also has had to reject some of the ideas and find new ones, as is the way of science.

What this book (and some of Jung's later work) reveals is that the facts in the case warrant a view of the unconscious mind as something more than a mental cyst, cancer, malign growth or medley of cast-out sexuality. He doesn't deny that the unconscious may be that also. We *do* repress certain experiences and instincts. These form, in Jung's language, a complex.

A complex is a bunching and tying together of a set of ideas, emotions, desires which we have thrust out of consciousness. Hence, we speak of the inferiority complex. Or we might speak of a homosexual complex. A boy has this wish and represses it. It becomes a complex, a vicious force working constantly to express itself, and often doing so in the form of symptoms—physical or mental—such as hysterical blindness or some fixed idea or, perhaps, a nameless fear.

These complexes form a secondary or unconscious mind which Jung calls the *personal unconscious*. But this only scratches the surface of the matter. Beneath the personal unconscious lies latent in each of us, according to Jung, the *collective unconscious*.

Intuition

We must now pause for a moment to consider one of the origins of religion. Primitive man believed in devils, gods, spirits, inspiration, superior and invisible beings of both good and evil because he experienced these beings and these powers. The medicine-man was seized by a frenzy of inspiration which made him exhort, teach, prophesy. In the Dionysian orgy (and that existed in every primitive tribe ages before the Greeks came), the dancers were completely possessed by the frenzy of procreation. Also, the primitive often heard voices speak to him, whether to bedevil him with nonsense or to guide his steps. In hallucination he saw the "spirit" of someone dead come to bring news or warning. These experiences are as old and as new as life itself.

The wise old thinker Socrates had a voice which spoke to him only when he was about to do something wrong. If it remained silent, he knew he was on the right path. When the opportunity to escape death was given him, he listened for the voice. It did not speak, and he went cheerfully to his doom.

With Moses, it was both vision and voice which roused him from his apathy and obscurity and sent him to lead his people out of bondage.

There is a powerful society in London for psychic research, many of whose gifted members fully believe in ghosts, telepathy, and the possession of living human beings by spirits. Countless people tell of haunted houses, of hearing voices, of seeing visions. I myself have run across many authentic cases of what the researchers call telepathy, but which the psychologists call institution.

The ordinary psychiatrist would dismiss all these things by terming them delusions, hallucinations, psychoses or insanity. Common sense and the majority of mankind do not thus dismiss them. How wise are we of 1934? Since the sun first rose upon man there has been religion; and even today, in a doubting age, an age of material splendor, with art and philosophy taking second

place, the vast majority still attend church, and new religions, like Christian Science, have spread powerfully.

Man has had religions because he has had religious experiences. True, the incessant work of education, the lure of material things have dulled the capacity in most men to feel themselves in contact with superior forces, invisible, but powerful. But even the gambler with his string of hunches knows that something is coming over the wires, and that it isn't a sexual perversion or a baffled egotism, but an amazingly accurate information about something that hasn't yet happened. It is, in its local way, a bit of prophecy. Many an inventor has been unable to solve his problem until the lightning of some intuition struck him, and how well he knew he hadn't solved the problem himself! And there are countless other examples.

That is why religion always has appealed to faith, and discarded reason. It as much as said: "You *know;* therefore believe."

Mental Phenomena

However, it is a well-known fact that organized religions are on the wane, or losing their grip, and that thoughtful people cannot any longer reconcile the creeds with their other knowledge of life. But quite aside from that, it devolved upon the psychologist, who is a student of the mind, to examine and attempt to trace the origin of all mental phenomena.

Now, it is a law of science that we must work from the known to the unknown, and accept out of two theories that which best satisfies the intellect and the reason. As a psychologist, Jung could not accept the phenomena naïvely, as if he were a primitive, and say, "Yes, that is an evil spirit; that is a god; that is a devil; that is the ghost of a dead man"—meaning, of course, that immortality is a fact. His studies convinced him of something else, something revolutionary in its scope, something which brings psychology into harmony with the other sciences.

One does not have to "believe" Jung, any more than one has to believe in the Einstein theory or the theory of evolution. But the theory of evolution, for instance, is acceptable to the modern mind because it seems to agree with the facts. Those who have spent their lives studying the earth and its flora and fauna feel assured today that life originated many millions of years ago in a world that was mainly, if not all, water; that it began with the animals composed of one living cell; that this cell grew by feeding on other organic matter, and propagated by splitting itself up; that gradually organs appeared, such as the sexual, and finally the highly differentiated organs like the eye, the ear, the lung, and others; that through a long line of development by way of fish, reptile, and other forms, we came to the mammals, the lion, tiger, ape; and that man emerged at the end of the line.

Just what happened then we don't know; it is shrouded in mythology, like the story of Adam and Eve eating the forbidden apple. But eating this gave them the knowledge of good and evil. They were no longer innocent like the animals. They had become responsible. The animal at best must have a blurred sense of himself. Man has a sharp sense of himself. He knows what he means when he says "I." Perhaps that is the main difference; for we see elementally in animals much that is plainly developed in man, such as language, mutual help, worship (the dog for man, for instance), art (the songs of birds, the acting of certain animals in the mating season).

In other words, the human body epitomizes a process which has been going on for countless æons. It is a much modified body; it is almost naked; it stands erect; but in its mother's womb it evolves in nine months, recapitulating the history of life; for it starts

as a cell, boils up, and goes through various animal forms until it becomes human and is born.

Jung's Collective Unconscious

JUNG'S theory is that just as our body is a record of all of the past, so is the mind. The countless experiences of life, mostly typical—it is typical to be born, to be nourished, to desire, to procreate, to fear, to fight, to die—registered themselves on living organisms, and this growing experience was passed on until we have the higher minds of the mammals; and finally there came man, whose experience may bridge a million years or more on this planet.

In short, as the body epitomizes the physical past, so the mind epitomizes the mental past. When a child is born it is more than a crying animal; it has latent within it the wisdom and good and evil of all of the past. Latent, I said. Not many times in the ordinary man's life may these great forces be stirred up, whether for good or evil; but when they are, he bows or becomes for a moment something worse than the animal—something demoniac.

If a psychoanalysis continues long enough, goes deep enough, it brings into play the phenomena, or some of them, on which, as I said before, religions have their basis. In other words, it uncovers the collective unconscious mind.

As Jung points out, the collective unconscious is a reservoir of the typical experiences of life; hence, the unconscious contains typical or primordial images. The most powerful images are, of course, family images—the image of, not the personal father, but the Father; and so, the Mother, the Son, the Daughter, the Child, and these either as good or evil. A moment's thought will indicate that we have here a complete set of images used in the great religions. There is the loving Father God, the Holy Mother, the Saving Son, the Child that leads us, the Devil (evil Father), the Witch or Serpent Woman (terrible Mother).

Hence, when a man has a vision, say of Christ, he is not, according to Jung, seeing a spirit or a god! he is projecting a typical image of the unconscious, much as a motion picture projector throws an image on the screen. The voice he hears seems to come from without. It comes from his own mind and is projected. These forces that assail us for good or evil, that inspire the great poem or terrible murder, are not gods and devils in the naïve sense. They are a slumbering portion of the unconscious stimulated into life, so that we are possessed by them.

The collective unconscious, then, is at one and the same time a repository of the past, a living stream of human life, and a creative matrix of the future. Since each of us has it, it gives rise often to movements that spread by contagion; it gives us "the spirit of the times"; it gives the artist, often, something that is on the way, but not yet manifest except to those sensitive to the unconscious. Take a small thing, the coming of cubism in art. It appeared ridiculous, but now it is an accepted part of what we call modernism in interior decoration and architecture.

We see now a new explanation for those phenomena which formed the basis of religion, an explanation that does not belittle man into a mere creature of instinct or compel him to discard his intelligence and knowledge and naïvely believe in forces which often enough, if obeyed, will destroy him.

Such is the groundwork of Jung's analytic psychology. It is not a "nothing but" theory, like that of Freud and Adler. This discovery of the collective unconscious gave rise to other theories equally new.

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CONDUCTED BY
W. BERAN WOLFE, M.D.
Director, Community Church Mental Hygiene Clinic, New York
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CONSULTING THE PSYCHIATRIST *is open to all readers of* THE MODERN PSYCHOLOGIST *but the editor reserves the right to answer only those questions which will be of general interest in this column. Readers are requested to make their inquiries as specific as possible. Diagnoses in individual cases are not attempted nor is treatment prescribed.*

Dear Sir:

I am a young man, 27 years old, and have an M.A. in Psychology. I read in your magazine of a drug successfully used in the cure of masturbation. I would be sincerely grateful for information concerning this drug, its name, use, cost, and whether it can be used without injury to the body.

Perhaps you can suggest some other treatment of this habit. Is there any drug which will prevent erection? I have tried all forms of auto-suggestion and will-power I could devise. Regular extra-marital relations are, of course, impractical for a man with a public position and also devoted to study. Will you please take the trouble to advise me in this matter?

D. C. P.,
Tennessee.

My Dear Mr. D. C. P.:

It is indeed a sad commentary on the utter futility of psychological education in our colleges if a young man who has attained the degree of Master of Arts in Psychology should be so completely in the dark about such important personal matters as the problem of masturbation. Perhaps the day will not be too far in the dim distant future when every college freshman will be given the opportunity to take an honest course in personality problems, and the psychology departments together with their petrified professors will be replaced by psychiatric clinics staffed by doctors who know something about human nature. What earthly good the ability to name all the convolutions of the brain is when you cannot solve the simplest problem in conduct remains an insoluble mystery to this editor.

But there is no reason why you should be victimized because of the stupidity of your professors, Mr. D. C. P. No, there is no drug which is a specific cure of masturbation, and therefore we cannot give you its name, dosage, and physiological effects. Any sedative drug, of which there are hundreds on the market, will lessen sexual activity and sexual desire. One of the best anaphrodisiacs known to science is an inadequate diet. You may remember that St. Jerome set out heroically into the Egyptian desert in a noble—and almost wholly unsuccessful effort to exorcise the demon of sex. Even a diet which would give you scurvy was not adequate to accomplish his purpose. I think you had better give up all attempts to cure your masturbation pharmacologically.

The reason for this is that masturbation is the normal sex life of a psychologically isolated person. Scientists are agreed that it can have no deleterious physical effects. The only bad psychological effect is that it tends to increase your isolation by making your auto-erotic sexual satisfaction an easy substitute for the more courageous and more socially acceptable method of getting married or finding a lover. I cannot in this column go into great detail as to the proper psychological cure of masturbation, but I assure you that this is the only permanent cure for this habit.

Your problem is not to attempt to drug yourself into sexual anesthesia, but to come out of your anti-social shell of isolation, and develop the courage to woo and to win a woman who, in sharing your love, will give new meaning to the sexuality which is in your present state an unhappy burden to you. You have fallen into the psychological error of saying "either love . . . . or study." Your solution will come in learning to say, "both love . . . *and* study!"

The Psychologist's Bookshelf

ETHICS AND MORAL TOLERANCE, by *Arthur Kenyon Rogers.* Macmillan Co. New York. $2.50.

An examination of the psychological bases of the ethical concepts of goodness, obligation, ethical quality and moral standards. The volume is an attempt to define the part which personal interests and feelings play in a determination of the different forms of human good, to discover the conditions which nevertheless may be held to justify men in claiming objectivity for their moral judgments, and to apply this to the special claims of tolerance as a moral attitude. A defense is attempted of the theory of sentiment against historical idealisms, the emphasis on science and pragmatism and objectivism which is dependent on an abstract logical analysis. The author hammers down no creed but lays his case open to consideration. "Whether the world is of a sort that most merits our applause, our indignation, our derision or our pity is a question which each man will need to answer for himself, or which is answered for him by the dominant emotions that arise in him as he views his fellow men and, possibly, himself."

MENTAL HYGIENE IN THE COMMUNITY, by *Clara Bassett.* Macmillan Co. New York. $3.50.

A comprehensive survey of the relation of mental hygiene to some of the urgent problems of community life. Mental hygiene is defined and its importance to the community is evaluated. Its application to medicine, nursing and social service are stressed. In the chapter on Delinquency and Law are embodied some excellent suggestions for dealing with a pressing problem and revamping legal training that lawyers may inject a different approach into legal practice. The volume is especially thorough in its dealing with education and parental training. Should be read by everyone interested in community welfare.

TO LIVE ALONE, by *D. Michael Kaye.* Stokes, New York. $2.00.

Novel of a woman whose honesty to herself and her ideals compelled her to social isolation. High spirited and strong willed, brought up in a convent in Rome, the author carries her through London, New York and California and leaves her disillusioned and emotionally stranded.

STERILIZATION FOR HUMAN BETTERMENT, by *E. S. Gosney and Paul Popenoe.* Macmillan Co. New York. $2.00.

The present volume is by the two men who may rightly be called the fathers of the sterilization movement in this country. Both are officials of the Human Betterment Foundation of California and are thoroughly familiar with the bases of a subject which is increasingly becoming a focal point of controversy. The first part of the book is devoted to a summary of the authors' findings in all the cases that have come under their attention. This involved following up every case over a period of years. The second part is devoted to conclusions based on these findings. The authors as dialecticians fall down miserably, and since the science of genetics is still in too vague and unformulated a state to provide scientific mooring for some of the conclusions drawn, the arguments on which the book is precariously perched must be dismissed as shallow reasoning leading to bad legislation.

THE FOSTER-MOTHER, by *Martin Armstrong.* Harcourt, Brace, New York. $2.00.

The story of a conflict between youth and old age. An excellent study of the influence of a foster-mother on the lives of two children.

KNOWING AND HELPING PEOPLE, by *Horatio W. Dresser.* Beacon Press, Boston. $2.50.

A practical discussion of psychology today addressed to the layman. While not particularly thorough the volume might prove to have a certain interest to the average man desiring an introduction to the subject.

APPLIED PSYCHOLOGY, by *Richard Wellington Husband.* Harpers, New York. $2.90.

An excellent volume of some 600 pages giving graphic resumes of the important fields of applied psychology. The subjects discussed are the applications of psychology to vocational guidance, personnel problems in industry and in college, industrial efficiency and labor management, advertising and salesmanship, the professions of law and medicine, and athletics. The book is well documented and well illustrated, and while intended primarily as a text for the second college course in psychology it should prove interesting reading to the layman desiring to become familiar with psychology in its more practical phases. There is an excellent bibliography.

THE ORGANISM OF THE MIND, by *Gustav Richard Heyer.* Harcourt, Brace, New York.

An attempt to synthesize the views of the various analytical schools and develop a rounded psychology more fully adapted to the needs of the time. An effort is made to correct the Freudian notion of the importance of sexual factors in mental ills. The author, a well-known Munich physician and physiologist, is a disciple of Jung. The book while well written and informative outlines a psychotherapy very much like that of Jung. He is sympathetic in his treatment of the theories and practice of Freud and Adler, while pointing out their limitations. The translation is by Eden and Cedar Paul.

—E. B.

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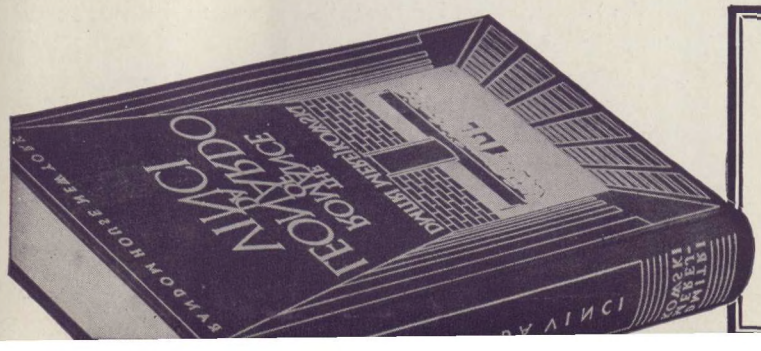
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