The Modern Psychologist

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Has the Boss Bug Got You? — DONALD A. LAIRD

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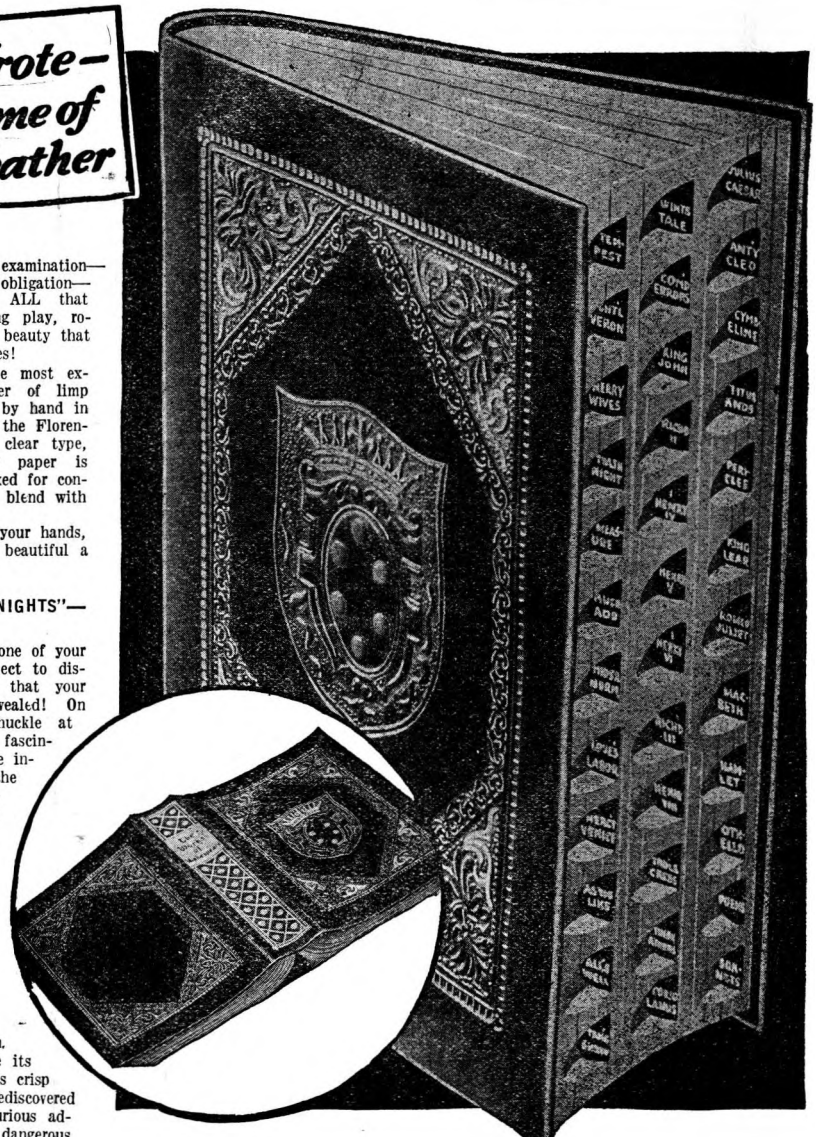
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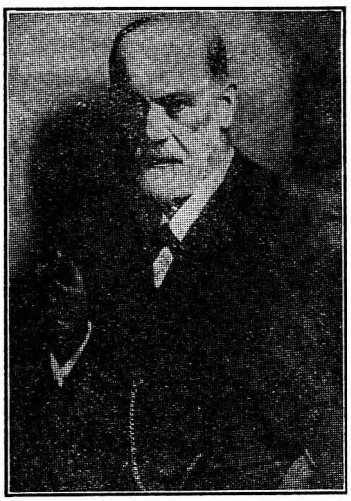
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The MODERN PSYCHOLOGIST

VOLUME III. NUMBER 5

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ARTHUR GARFIELD HAYS, ONE OF AMERICA'S LEADING LAWYERS OF THE LIBERAL PERSUASION, IN AN INTERVIEW FOR THE MODERN PSYCHOLOGIST SUBMITTED THE FOLLOWING AS HIS VIEWS ON THE RELATION OF PSYCHOLOGY TO THE LAW. HE DISCUSSES THOSE PHASES OF THE LAW WHICH BEAR HEAVIEST ON THE PROBLEMS OF HUMAN BEHAVIOR.

Psychology *and the* Law

By ARTHUR GARFIELD HAYS

Eminent Liberal Lawyer

PSYCHOLOGY has to a great extent proved the unreliability of testimony based on visual and aural evidence. This type of evidence is mainly governed by one's predispositions and personal interests. I have never had a case where there was not a discrepancy between the testimony of two honest witnesses. Where two witnesses give identical testimony, I know the witnesses are not honest. Nothing is more important to an attorney than an understanding of psychology. This more than anything else explains Clarence Darrow's success.

The basis of prejudice is psychological if you include in psychological the habit formations that result from one's experiences. I think that a prejudice is a prejudgment. A logical person forms a judgment from experience. When a person has little experience there is a great tendency to prejudgment. A tentative prejudgment or prejudice is not only natural to every human being but

quite logical. Bigotry that keeps one from changing a tentative prejudice into a fixed dogma is the kind of prejudice or prejudgment which is unfair and contemptible.

I am not sure that you really have race and color hatred in the south. You have rather a superior attitude of whites towards Negroes with a sense of emotion like that one has to an animal. When the Negro insists that he is a human being and equal to the Southerner, then hatred is likely to arise. It is quite likely that most Southerners would say they have kindlier feelings towards Negroes than Northerners have.

Race and color hatred when it exists, will only be eradicated by changed experiences which will change the emotional attitude of the Southerner: personal experiences, wider reading, getting to know Negroes personally. The more you know people, the less prejudiced you are likely to be. It is through wider experiences that people change their views.

It is curious that there is a prejudice among many members of the working classes and farmers against political prisoners such as Tom Mooney, whereas there is very frequently an inordinate amount of sympathy with common criminals as can be seen from the tabloids. The ordinary individual is sympathetic with criminals because he sympathizes with their misfortunes. He hates Tom Mooney because he disapproves of his views. He identifies the man of different views as a man with whom he differs fundamentally, and does not like him.

The Scottsboro trial was not a case of a conclusion from a fact which quite naturally arose out of the structure. The natural development followed from the fact that it was assumed that if Negro boys threw white boys off a train, they must have done it to get the women. Although it was at first taken for granted, it was later accepted as a proved fact. A predisposition to believe had more to do with this case than the evidence, and on very little evidence was supported as a proved fact.

The Reichstag fire trial had somewhat of a different aspect. There it was to the advantage of the Nazis to make it appear that the Communists had set fire to the Reichstag as a signal for a Communist revolt. Whatever testimony was developed was used in an effort to promote the delay which the Nazis used for their own political advantage.

I think a jury can be swayed by pleas to their emotions, but I am not sure that I disapprove of it, particularly if the emotions are the decent ones of love and pity and sympathy. The very defects of the jury system —that men will respond as human beings rather than judicial automatons—is from another point of view its real value. Of course where the emotions appealed to are those of hate and prejudice, I disapprove. The Scottsboro case is an example of this. We are concerned here with the question of how to make truth by human beings automatic through the application of the law to the facts. This can't be done under any human system.

Who Is Insane?

WHILE the testimony of an alienist is obviously open to attack, since God has bountifully provided alienists on both sides of every question, yet obviously these men know more about insanity than the layman. Sometimes cross examination will enable a layman to give the proper weight to the testimony of the alienist. Sometimes the situation is one where all such testimony approves confining, in which case it has no effect. I don't see how you can lay down hard and fast rules. It is usual to inquire into the physical condition of the defendant, and as to whether or not there have been hallucinations or illusions. A man will usually be adjudicated insane by proving him to be the victim of an illusion. We are inclined to believe people mentally deranged because our opinions differ from theirs, because we disagree with them on some point.

In a will case in which I was interested, the alienist attempted to show that the maker of the will was insane by introducing a number of letters and sayings of the deceased. Each of these letters and remarks taken by itself did not mean anything. Taken together they might signify something. I argued that nothing plus nothing equals nothing. Even though there are elements of truth on both sides, the alienists will be examined on many hypothetical cases that the jury will know where to place their faith.

The plea of momentary insanity will be invoked as long as we have fool laws. Let us take, for example, the Massey case, where a man performs an act which is logical and natural. The only possible defense under the law is to claim that he was insane. By fool laws I mean that under our law we punish an act, we do not punish or judge the individual. Thus murder is murder whoever commits it. There are catagories where murder is justifiable, as for example, in self defense. Sometimes a case will not fit into a limited category. Then a man must be adjudged guilty, or his act must be found to have been done in a moment of momentary insanity. Under the French law the question is whether the defendant is culpable or not, not merely whether he has committed the act. If our law was as intelligent as that there would be no excuse for the plea of momentary insanity.

Capital Punishment

CAPITAL punishment does not have a deterrent effect upon the commission of crimes which carry with them the penalty of death. If a man who is about to commit a murder considered the punishment at all, as between death and life imprisonment, he would not commit the murder. The false theory behind this thing is mistakenly applied to many theories of penology. The idea is that if we can make punishments more severe and more brutal it will end crime. Probably the truth is just to the contrary. The best deterrent of crime is certainty and speed of punishment. Brutal or severe punishment stand in the way of both.

The present method of incarceration in reformatories is insane. It has about the same effect in our present reformatories as the caging of an animal would have in training the animal. Except that in reformatories bad associations are added to the incarceration. In fact the whole theory of incarceration seems to me to be wrong. Some men must perhaps be isolated from society in order to protect society. That should be the only ground for incarceration. Further, a prisoner should be released at any time that it is determined that his return to society would be safe for society. It is just as silly to send a man to prison for two years for a crime as to put a sick person to bed for two years, keeping him there after he is well or letting him out before he is well.

The system of labor camps both in Russia and elsewhere is a decided improvement over our prison system. The unique aspect of the system in Russia, which I strongly approve, is letting a prisoner go home to his family on stated occasions.

Divorce

I DO not think that the divorce laws have much to do with the morals of society and I do not think adultery should have much to do with the divorce laws. When divorce is granted on the ground of adultery the judgment comes not because a man loves his wife too little, but because he loves someone else too much. That is absurd. A judgment affecting two persons should depend upon the relations of these two persons and not upon the relation of either one with someone else. I know many men and women who have and do commit adultery who are much better husbands and wives than those who observe the Blue Sunday laws and go to Church. In fact I know some preachers who are very continent but very cruel.

I do not think divorce itself exerts a bad psychological effect upon children. The worse psychological effect upon children comes through being in an unhappy household. The bad effect of divorce is the nervous strain that is often imposed. If divorce could be had by intelligent people with amity and without strain, I don't think there would be any bad psychological effect upon children. I have often noticed that the children of widows (or widowers) seem to thrive without difficulty.

In case of divorce because of adultery I do not think that the care of the children should be turned over to one or the other of the parties simply because that one was not found guilty of adultery. I do not think the custody of children should depend at all upon the blame or fault of either of the parents. It is solely a question as to where and how the children are best off. It has never occurred to me that adultery necessarily upset mother-love. Of course a woman who has a lover might for the time be less interested in her children. The same might apply if she is a bridge fiend.

Sex Crimes

As to whether sexual crimes having a psychological cause should be treated differently, I might add that there is starvation in sex as in food. It depends entirely upon the individual. We cannot tell much by trying to fix a rule to fit a crime. The question of treatment depends upon the individual. And this is so of sex crimes as well as of others.

I do not think revamping the law and our present method of legal training would make society better. There are other factors aside from the sociological education of laymen, factors such as religion and prejudice. If people were more understanding we would live in a better world.

Psychiatric work in clinics is very important. We should treat individuals not crimes. Sending a man to jail will not deter crime. If he is not deterred by everything else he has to lose in the world he will not be deterred by a prison sentence. We can open the doors of our jails to half the criminals tomorrow and society will be no worse off. Give a criminal a way to make a living and he will cease being a criminal.

A very small percentage of crime is due to the inherent viciousness of criminals. Part, however, is due to ill-health. There are misfits in society who have no other way of making a living than by crime. A small residue of crime is due to vicious individuals, most of whom are either morons or irresponsible. I know very few men of mature age who have not at one time or another committed a crime for which they might have been sent to jail.

Motives

I do not think the Baumes law acts as a crime deterrent. A man who contemplates the commission of a crime is not interested in whether he is going to jail for two, four, eight, or ten years, or life. He is interested in whether he is going to jail or not. He really expects to go free. The Baumes law is not a deterrent of crime. In the histroy of the world we find that there is less crime where there is less brutal punishment. That may be curious but it is nevertheless true. When a boy is licked by his parents he is not interested in whether he is to receive ten or twenty whacks, but in whether he is to be licked.

Whether the peculiar sexual characteristics of the criminal and his usual mode of life go together I do not know. However, when a man does not fit into society and leads a hunted life he is apt to have peculiar habits. We do not expect him to read the Bible any more than we expect to find the preacher in the barroom. We are more likely to find the criminal in the house of prostitution than in the boudoir.

The adjustment of criminals to society can come only from teaching the criminal how to make a living and giving him a job.

HAS THE "BOSS BUG" GOT YOU? IF IT HAS, TRY A LITTLE SELF-ANALYSIS. OTHERWISE, YOU MAY GO IN FOR A SPREE OF HOME-WRECKING, FRIEND-LOSING, AND ENEMY-MAKING.

Has *the* Boss Bug *Got* You?

By DONALD A. LAIRD
Director:
Colgate University Psychological Laboratory

THE "times like these" that every one talks about may more or less secretly and under cover, so far as you are concerned, turn you into one of the most troublesome, trouble-making and trouble-inviting human types known to psychologists—the man or woman who, regardless of right, sense or situation, is determined to be boss. That is, unless you are on guard. And, should it occur, just what this transformation may mean to you in home-wrecking, friend-losing and enemy-making only a celestial adding machine could compute.

That this process is abroad in the land and making progress from its own standpoint, no newspaper reader, to say nothing of teacher, preacher and scientific observer, can deny.

Once Senator Huey P. Long, the Louisiana Kingfish, as he styles himself, attempted to boss the United States Senate by talking some three days. No less an enlightened fellow than Nicholas Murray Butler, president of Columbia University, came out with a many-point program, which he insisted would solve the world's now too well-known difficulties and which he likewise insisted should be carried out.

From almost every point of the political compass the good citizen continually hears bossy voices bellowing at him that he should, had better or must do this, that or the other. Yet while Mr. Citizen is, after all, protected by distance and circumstances from these more important would-be national bosses, he is by no means that fortunate when it comes to similar bosses or bossy folk all around him. Mayhap, wife or hubby succumbs under home difficulties and decides she or he will run the ship from this minute. Or his neighbors rise up and tell him he can't auction off the farm on which he has had a long-unpaid mortgage, even though he needs the money to get food for his stomach.

Scientists Study Boss Bug

IF HE is an employe, his employer goes Stalinesque, so to speak, and tells him he will work so many days a week or not at all. Or the penniless old friend whom he has been supporting out of the generosity of his heart through the so-called crisis may suddenly decide, as actually happened to a certain friend of the writer the other day, to tell him not only how much he ought to be giving the charity patient, but how he could change his methods of business, if necessary, to get the extra money.

The "boss bug" that's going around is really a most interesting creature, and scientists have been trying to pin it down

and examine it thoroughly for years. Not so long ago, S. I. Radina, the Russian psychologist, perhaps stirred by one of the most seriously affected victims, his fellow countryman, Stalin, studied hundreds of babies to determine whether humans were not sometimes born with this bug in their figurative bonnets.

He found that about 14 per cent of babies by the time they are a year old are thoroughly inoculated with the "boss bug"; in other and more scientific words, illogically determined to rule or ruin. But he also found that most of them—indeed, all but a percentage so small that those included may be called abnormal—got over it rapidly, the figures being 6 per cent of 4-year-olds and only 3 per cent of 5-year-olds. Which suggests plainly enough that persons born bossy and remaining so straight through the years simply haven't grown up as they should.

Conceding then that only a very few of us are born "bossy," it is surely in good order to observe more closely how the bug gets hold of some of us well along in life and makes us bossy adults.

In a word, when a person is dissatisfied, when he has failed to attain whatever goal he has set for himself, or when he has lost his fortune, business or job, he is ripe for the "boss bug." The bug looks him over; at least, so it appears, and if he is a sound-minded, naturally hard-working fellow who can readily readjust himself to new conditions and start over again from there, why the bug just leaves him flat, which of course, is a most fortunate thing.

Judgment Impaired

But if he is one who gives way to worry, one who just can't "see why this happened to me," one who dwells on the "unfairness of it all," and who can't get used to the newly curtailed income, the cut-down in comforts or recreations, the cheaper clothes, food, and so forth, then the bug bores in and takes charge. That state of mind might be said to be the most preferred field but not far behind in desirability from the "boss bug's" policy is that other interesting human condition popularly termed the swelled head.

How the "boss bug" seems to love a good swelled head! And for some mysterious reason he seems to prefer women rather than men; at least, according to Dr. H. W. Hepner, Syracuse University psychologist, who, after a research among 1000 persons, selected as a fair section of the populace, reported that 8 per cent of the men and 17 per cent of the women admitted being "boss bug" victims. Not in those thoroughly un-university words, naturally; specifically, they admitted that their worst and most troublesome characteristic was the uncontrollable habit of being dictatorial.

Consider, then, what happens to the dissatisfied, unlucky individual when bitten by the bug. Thinking quietly and co-operatively, with an eye to the other fellow's needs and necessities, becomes more and more difficult under the pressure, and finally the stage is reached where he or she gives way to emotional forces.

They no longer think of the other fellow, nor of anything but what they themselves want done. The other fellow won't give in to their way of doing things; therefore, they allege, the other fellow is a fool, crook or whatever, and must be made to comply by any means at hand.

Violence being seldom advisable the bug-bitten one's drive results in down-right bossy orders and ukases: "You will do this," and "You will do that, no matter what you think about it." Or ranting and harping and arguing on the least provocation, riding down other folks with what might be called conversational hobbies, such as the inevitability of technocracy, whatever that may really be, or the value of balancing the budget, or whatever.

When the "boss bug" creeps into a fine swelled head, to continue our figure of

speech, it appears to have another technique. Naturally, it puts the spotlight upon the victim's good position, success, intellectual achievement and so forth, and subtly suggests in such a way as this: "See, you are all right, you are getting along splendidly. All around you are folks who are beaten and helpless. How come? Surely you must be stronger, more intelligent or something than they. Ah, but the herd is pretty dumb, after all."

After a little of this kind of cerebration, you are just naturally giving these stupid ones orders, advice, counsel in much the same manner that you might a dumb animal. No question of suggesting or talking things over—simply the word handed down from Mount Olympus.

The "boss bug" gets all kinds of persons, such as the elder J. P. Morgan, who bossed every one, even at family picnics. Then there was Bernhardt, "the Divine Sarah", who ruled servants, lovers, roues and royalty with the most petty and Czaristic bossiness. Yet ridiculous as bossiness is in the great, it is far more amusing in the small who have nothing but an inflated ego, sans any real basis of successful or brain power achievement.

Now, some of these attacks are temporary enough, and it's a poor soul who can't sympathize with a hearty burst of direct, active bossiness on the part of some formerly hard-working, sensible fellow who hasn't been able to get a job for three years, or some business man who, with taxes, price drops and credit difficulties, labor troubles and what not, begins to feel somewhat like a fellow being bound with cords against his will.

What Science Is Learning

IT SEEMS but human, and yet the truth is that bossiness is, without exception, about the worst way, short of violence, in which to get anything done by others, changed by others or accepted by others.

If you are inclined to doubt this, consider the findings of Ethel M. Riddle, psychologist, who, at Columbia University, made a study of bossiness among no less a typical American group than poker players. She discovered a group of five students who had played poker together a couple of years at the university.

They agreed to play for the benefit of science as well as for pleasure, and so the woman scientist harnessed them with apparatus for measuring respiration, heartbeats, and other excitements of the great American game. To make the test more complete, she even induced the lads to play for higher stakes than usual. The limit was 25 instead of 10 cents. Big stakes, more heartbeats and heavier breathings!

Now, here was the enlightening and astonishing thing which the unique research developed: If you want to win at poker, don't be bossy and don't try to run the game. If you do, the psychologist discovered, you simply arouse antagonism and concentrate their fire more on you than the others.

Because your bossiness rankles, the other players come to feel a greater satisfaction in beating you than in beating the others. The more you fight and strive to get the better of them by brow-beating, arguing, demanding game changes and such stratagems, the more they want to beat you.

They minimize your bluffs by staying in hands they otherwise would have dropped out of in the hope of "taking you", and for the same reason they direct more bluffs at you, feeling that in putting one over on you they would get more downright satisfaction than in doing the same to the humble and meek pasteboard juggler on your right.

As Dr. Riddle says, poker players invariably are more eager to win from the aggressive bossy player than from the submissive ones, except, of course, in the case of sharpers, who in business-like fashion prey upon the gentle man by preference.

Not long ago there came to the writer's

attention a case demonstrating this truth among the great poker players of our day. Or perhaps the most publicized players would be better. At a well-known literary club in New York, whose leading lights are a number of widely known newspaper columnists and writers, it seems an editor from what Broadway calls the sticks dreamed of getting in that game. He played in the games among the boys on his paper back home, and, being the boss, ran the game with a high hand and, of course, won consistently.

Finally he prevailed upon a member, according to my particular gossip, to get him into the big game, and he showed up with about $2,000, most of which he had won back home. In his heart, he expected to show the New Yorkers some real poker and make a killing.

Soon he was deep in the play and unconsciously there came into action all the bossiness that went so well in his personally conducted game at home. One by one, he had all the greats of the select crowd watching him and bent on beating him, and in the end they took him for $5,000.

Now, whether or not poker playing may be taken as a small replica of business affairs, the fact is that the same law as to bossiness holds good not only in business but also in every other human field. The wise men who compiled the Bible had an inkling of this, no doubt, when they wrote, "Blessed are the meek, for they shall inherit the earth."

How often do we hear the pack exult when some shining business or social mark comes a cropper. Not so long ago I knew a young man of undoubted talent, prodigious ambition and comparable energy. He was engaged in the newspaper business and twenty years found him out of it, his life disorganized and his prospects hopeless at 40. True, he may make a new start and come through with flying colors; it has been done, but the chances are against it. Why did he, with all his undoubted and roundly praised abilities, get nowhere, in his own words? For one reason: that he had been bitten early by the "boss bug," and his challenging, dictatorial attitude alienated probably 90 per cent of all those with whom he worked. As I heard a friend of his say, sympathetically rather then critically, "He's so cocky you can't help but feel that you'd like to see him knocked down."

But these people who are, so to speak, habitual back-seat drivers — whether the vehicle being driven is ward politics, a church meeting or the ship of state—usually are so wrapped up in their own ideas of their own merit that they fail to foresee how they are defeating their aims of controlling people and events.

The small-time bossy person, for instance, the one who has to eat his humble pie at store or office during the day but who returns home of evenings to boss the children and browbeat his wife, should understand that the second most common cause of marital unhappiness and infidelity is just such browbeating; and that hundreds of children run away from home each year because of overweening bossiness by one or both parents. Many farm children have gone to the city, apparently because of a better chance to earn a living, but in reality to get away from just such a tyrant as we have been studying in the farm home.

So beware of the "boss bug." If it gets you; that is, if you get an inkling from others that it has bitten you, sit down and analyze yourself to see just how bossiness works in your case; whether you are mentally domineering—in other words, a loud-mouthed arguer; an unsympathetic order-giver, or what not. And then simply decide you'll go and sin no more. You'll be literally taking stones out of your daily path, making your own way easier and in the end more lucrative and profitable, and you'll find yourself infinitely more popular and happy.

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THE HISTORY OF PROSTITUTION IS THE HISTORY OF MALE GREED AND CUPIDITY AND COWARDICE. THE PROSTITUTE OFFERS A VERY PRETTY SOLUTION TO THE SEXUAL PROBLEM OF THE MODERN MALE—ON THE SURFACE. HE DOES NOT HAVE TO ASSUME THE RESPONSIBILITIES OF MARRIAGE AND A HOME, OR THE SEXUAL MATURITY AND DECENCY REQUIRED BY MARRIAGE. THE MAN WHO GOES TO A PROSTITUTE IS DOING NO MORE THAN MASTURBATING HIMSELF WITH A FEMALE BODY.

The Prostitute *and Her* Patron

By W. Beran Wolfe

Noted Psychiatrist

Author: *Nervous Breakdown: Its Cause and Cure*

We are told that prostitution is the oldest profession in the world. This is not true. Prostitution did not exist in primitive savage communities, where other professions were well known. The hunter, the basket weaver, the stone-worker, the potter, all came before the prostitute. Prostitution is only as old as our present ideas of private property—which are not over five or six thousand years old; whereas, human beings have been living on this crust of earth for at least fifty thousand years before they knew anything about private property.

In the beginning, all men were agriculturists, and the beginnings of civilization were agricultural. All agricultural communities were communistic. The American Indian, before the advent of the white man, was an agriculturist who helped out his food problem by hunting. In primitive agricultural communities women played the dominant role. They did most of the work, tilled the fields, and ran the communities. The reason for this is that the principle of fertility was the most important principle in such primitive agricultural communities, and to the simple mind of the primitive, pre-scientific people, fertility of the ground and fertility of the female were not distinguished. And, therefore, in such communities, women were held in the highest esteem, received their names and reckoned their relationships according to the mother's clan and not according to the fathers. In the early days of mankind no one was concerned with the identity of his father—it was his mother who counted.

Sociologists and anthropologists who study the origin of human customs tell us that when one sex is responsible for the food supply of a community, that sex is also the dominating sex of that community. In primitive agricultural communities, the mothers are the dominating sex, and the women run the community. Later on in the development of civilization, we find that pure agriculture is supplemented by a herding civilization. Men get herds of sheep, goats, cattle, camels, horses, and depend on these animals for their food.

Men have always been the warrior class, and when, as warriors they raided the flocks of their enemies and brought those flocks back to their own communities, they became the new masters of the food supply. With flocks of sheep and cattle came the institution of private property. An acre could be tilled by a group, and the fruits shared by the group. A herd of cattle was a man's own. And when the first fence was put around a grazing plot, and the institution of real estate founded, mankind changed to a patriarchal system of civilization, and the fathers became important.

Fathers and Chattels

WHAT has this to do with prostitution? Everything! because when the fathers came into power, women were deposed from their high estate, and became chattels, like so many sheep, goats, camels or horses. A father could sell his daughter to a neighbor's son for a dowry of cattle. A daughter became a piece of property, equivalent to an acre of grazing ground or a good fat bullock and three goats. Prior to this time no one bothered much about one's father—it was enough to know one's mother, and one's mother could not be belied. But now it became important for the father to know who his son was, to know that it was his own flesh and blood to whom he was willing his flocks and grazing ground. And with this change the institution of virginity was founded.

The only way a man could know that his wife was the mother of his son was to be certain that she was a virgin. Prior to this time virginity had not been dignified by any social value. With the change from mother dominance to father dominance, virginity acquired a new social value. Women were kept like fragile vases, never allowed to go out unaccompanied, never allowed to talk to men before they met their prospective husbands. If, on the bridal night, the husband found that his wife was not a virgin, he and his neighbors often stoned the poor girl for her deception.

But all this raised a difficult sexual problem. Young men grew into manhood and were not quite ready for marriage. Or they could not afford to buy a wife in their own social class. They were sexually mature and wanted to have normal sexual relations. What could they do? They could not go out and make love to the girl of their own class. A father who discovered that a young man had robbed his daughter of her most valuable asset, her virginity, would punish that young man severely, and all his neighbors would uphold the father's actions. Some sexual outlet seemed necessary. And so the young men of these Biblical days went out and had relations with girls of other classes, with foreign women of other clans. And sometimes they brought these girls to live in their villages, and used them sexually. And while the elders of the towns frowned at having these scarlet women about, they quietly acquiesced to their presence because they were a bulwark against their own daughters. And all too often they fined and punished and mulcted and blackmailed these sexually attractive young women and actually sold and traded in them, and so added to their stock of cattle. And that was the origin of the second oldest profession, the profession of the bawdy house keeper.

Two Kinds of Women

MODERN society because it has not changed essentially in its patriarchalism, has not changed from these Biblical concepts. There are still only two kinds of girls, for the average man: nice girls, that is girls who are sexually unapproachable without a wedding ring, and the other girls, the prostitutes, the loose women, the bawdy house inmates, with whom one could be as bestial as possible.

The history of prostitution is the history of male greed and cupidity and cowardice.

The prostitute offers a very pretty solution to the sexual problem of the modern male—on the surface. He does not have to make a success, assume the responsibilities of marriage and a home, assume the sexual maturity and decency required by marriage. For a sum of money he can go to a prostitute and delude himself into the belief that he is making a true sexual conquest. The analysis of what happens, however, shows that no real sexual relation has been entered.

With rare exceptions, the man who goes to a prostitute to satisfy his animal instincts, is doing no more than masturbating himself with a female body. Of course this occurs also in some bad marriages, but by and large, it is the rule in prostitution. The prostitute advertises her sexual willingness, and allows her man to satisfy himself—for a price. It is a well-known fact that prostitutes are sexually frigid with their patrons, and only experience any sexual thrill with their lovers or in some homosexual relationship. Most men who go to prostitutes for the first time, are taken by their friends, and are "dared" to go through with it to prove they are really men. Unfortunately, they often pay for their foolhardiness with their health, and a venereal infection is the result of their "first love affair".

The man who goes to a prostitute is a social coward. He is attempting to get something for nothing—he wants the pleasure of sexual relationships without their price in human and social responsibility. The prostitute has no social recognition. Therefore, man feels he can wreak his male bestiality on her without having any one to say nay to him. He covers his inferiority complex under the guise of necessity. He is saving the virginity of some nice girl, so he says. But actually he is neatly welching on his sexual and social responsibilities.

Psychology of the Prostitute

The psychology of the prostitute is very interesting too. It used to be believed that all prostitutes were feeble minded, or basically degenerate. As a matter of fact, many a girl turns to prostitution for no other reason than that she feels herself too much constrained by man-made laws in a man-made world. She has no chance. She gets paid less for the same work a man does, just because she is a girl. She is not allowed, by a patriarchal society, to go out and have love as a man can, with impunity. If she makes a mistake, she is often damned in her own community. Obstacles to normal social, sexual, and occupational relationships are constantly thrown in her path. Finally, she can stand it no longer, and decides to step out of the smug circle of her home and the stultifying atmosphere of her small town, go to the big city, sell her body for the fun, the clothes, the freedom which she envies. She is a victim of the double standard which protects the rich and pounces on the poor, which condones the male, and makes the girl a hopeless social outcast.

After she has started on her career, her adventures with men are frequently so harrowing, that unless she is extremely lucky and very beautiful, she goes down in health rapidly; looks, hope and courage follow on the downward grade. One misadventure after another hounds her until she becomes a victim of the system that is built to protect one's own daughter and sister, one's own wife and mother, and take it out on the other fellow's woman without any semblance of pity or mercy.

Fortunately, the hard and fast laws of patriarchal society are being broken down by the machine age. Men and women are approching a development where no intelligent socially-minded human being can possibly exploit the sexuality of another human being for his own ends. But as long as greed, cowardice, and cupidity exist, and as long as the church, the home, and the school continue to teach a psychologically unsound system of sexual morals and ethics, there will be prostitutes, both male and female, who will have to bear the crime of society.

LAUGH YOURSELF WELL! IT WORKS. ONE DOCTOR USES IT AS A REGULAR THERAPY. HERE'S HOW.

Laugh Yourself Well

By HENRY KUBNICK
Author

"LAUGHING," says Doctor Pierre Vachet of Paris, "releases tonic emotions which through the medium of the sympathetic nervous system cause a sudden nervous discharge and change the physiological reactions of the individual."

The immortal Rabelais would have said all this in a few words: "Burst with laughter and get well!"

But Doctor Vachet is not satisfied with preaching his theory in books, lectures and on the air, nor with proclaiming that laughing is healthy, that it dilates the spleen and the blood vessels, accelerates the circulation, stimulates the secretions, facilitates the digestion, tickles the liver and causes it to manufacture greater quantities of sugar. He shows an equal zeal in applying his theories in practice.

By which I don't mean to say that the said physician is giving his fellow men a good example by running through the streets of Paris and roaring with laughter at every street corner. For such behavior would undoubtedly ruin his excellent reputation as scientist and practitioner and cause alarm among his friends and family.

No, Doctor Vachet seldom laughs. A man who preaches the therapeutics of laughing, who strives to chase despondency with injections of merriment, to calm excitement with ablutions of joy and to apply to almost any malady the curative effects of a crisis of mirth, is too busy and preoccupied to smile.

But even though the doctor never drops his mask of seriousness and dignity befitting a respected member of the Faculty, he requires his patients to roar. For this purpose he created a course of laughing therapeutics at the Institute of Psychology.

Every Sunday morning, at ten o'clock, emaciated men and women, with narrow shoulders and hollow cheeks, sickly looking individuals, sneak through the porch of the Institute of Psychology. A motley crowd of small people: housewives, employees, small merchants, habitués of the Latin quarter, old people, a great many old people: a heavy, silent, sleepy gathering.

The doctor arrives and begins his course right away. "My friends," says he, "you have come here to bathe in an atmosphere which will restore your health and spirits."

I look at my neighbor to the right who nods in approval.

"We have," continues the doctor, "or rather each of us carries within himself emotional forces which must be developed through laughing."

Another tacit sign of approval from my neighbor.

"Do you think that sad, gloomy, peevish people can ever be happy?"

"Yes, yes, yes!" nods my neighbor, but this time I notice that her persistent approval is only an innocent manifestation of a very advanced age.

The doctor continues to enumerate the blessings of the smile, of a happy disposition and optimism and he confides to us that laughing has a prodigious radio-active force. Suddenly he orders:

"Shut the blinds." Instantly the big hall is plunged in darkness.

"Now seat yourselves comfortably in your chairs, close your eyes....relax....don't think of anything...put your mind to sleep ....listen well to what I have to tell you."

The spectacle is pathetic. A religious silence reigns in the dark hall. The minds are at rest. The gentleman behind me relaxes by resting his feet against the back of my chair —the favorite position of a monkey in search of comfort.

The doctor now invisible continues to ejaculate:

"I am calm....I am strong....I have more and more confidence in myself....I am well...."

Sixty or eighty mouths silently repeat the magic formula.

Suddenly the litany is interrupted and the doctor again shouts an order: "And now laugh!" A little phonograph is put in motion at this stage. The record is infinitely stupid. It is nothing but a series of fits of roaring laughter succeeding each other at intervals of a few minutes.

In one corner somebody laughs nervously. Instantly the whole audience echoes. People burst out laughing. All graduations of laughter are heard. The "ha! ha! ha!" and "hi! hi! hi!" and "hu! hu! hu!" intermingle and together form a gigantic symphony of hilarity. This collective crisis of tumultuous jubilation lasts for some time. It stops for a second but is immediately taken up again. The records are changed in the course of the treatment. The phonograph goes on playing until the people ask for mercy.

"Light!" commands the doctor.

The blinds are opened and so are the eyes. All faces are relaxed. People weep with joy and scream with blissfulness. Everybody is happy, calm and rested. The cure is ended for the day.

I laugh, my neighbor laughs, everybody laughs. People have forgotten their rheumatism, their nerves and indigestions, their worries and troubles. And the passersby seeing the happy crowd streaming from the porch of the Institute give us a look in which respect is mingled with a little fear and which is usually given to the inmates of a lunatic asylum.

LIFE IN THE MADHOUSE IS DRAMATIC. THE PATIENTS NEVER DO WHAT WOULD BE EXPECTED OF NORMAL PEOPLE. THEY ASSUME UNCOMFORTABLE POSITIONS, AND HOLD THEM FOR DAYS; THEY WAVE THEIR ARMS ABOUT SOMETIMES UNTO THE DEATH; THEY ARE CERTAIN THAT THE WHOLE WORLD HAS ENTERED INTO A CONSPIRACY AGAINST THEM. THE ARTICLE IS CONTINUED FROM LAST ISSUE.

Life *Among the* Insane

By A. G. BELCHER
Psychiatric Attendant

VISITORS' hours are anxiously awaited by the patients. When the doorbell rings all take up observation posts and stare towards the entrance. Visitors mean contact with the outside, and most important, cigarettes. The length of the visit seems to depend upon the disposition of the policeman at the door. Sometimes his nature is not so sour—sweetened, perhaps—and the visit may last half an hour. All presents are inspected by the police for contraband.

Little Emil, my weazened first admission, had a visit from his wife and daughter. Looking at them I wondered at the freaks of love and heredity. A genteel wife and an attractive daughter was too much for me to expect from the myxoedematic Emil, whose Wassermann test revealed 3-plus syphilitic condition. Perhaps I have been taking the eugenists too literally. His visitors left him a small box of fruit and cigarettes. Just before leaving they told him not to worry.

"Just like women," commented another patient. "They put you in here and then tell you not to worry."

Little Emil was wiping his eyes, and when I left he was humped over, elbows on a window sill, chin in hands, quiet, staring out through the bars.

"What do they mean by 'mental age?'" queried an Irish alcoholic.

When I attempted to explain he offered the information that the mental tester had told him that his mental age was sixteen years, and when he heard that he thought that she meant that he was childish. I assured him that he was at least normal, he could have no fear of being sent to a home for feebleminded persons.

The tests cause great excitement in the ward. One patient tells about the paper folding test and starts the others folding and tearing holes in newspapers. Another reported that the tester asked him the difference between a president and a king. "If she knows, why does she ask me?" Another patient remembered some of the words he was asked to define. "Jeeze", exclaimed Emil. "Dey didn' teach dem tings when I wus in school, thirty-five years ago!"

The mental age seems to be low in the prison ward. Seldom do I hear a patient recalling questions in the Binet battery for superior adult—or even for adult. Judging

from the answers they know, I should think that most of them had to stop at the twelve or fourteen year levels. When I had an opportunity to speak to the psychologist I found such to be the case. Furthermore, because of the language handicap of some of foreign born parents, the average for computing the I. Q. is lowered to fifteen or fourteen years. The psychologist is not alarmed about the patients preparing themselves for the test from questions remembered by their friends. There are other tests and checks to evaluate results—especially the vocabulary.

Today we admitted a tall alcoholic laborer. He could see with difficulty, apparently, and walked like a blind man. He admitted having been fighting and having been in the habit of drinking two pints of fifty cent whiskey a day for a long while. Although he had not had a drink for several days he behaves much like a drunken man: thick tongued, unsteady on his feet, and contorting his face. While seated he holds his head high and does not turn it when questioned, but looking ahead with a silly grin mumbles a foolish answer. The fighting phase seems to be over; the patient is quiet and cooperative although very, very slow.

Mooney Comes Out

LITTLE by little, Mooney seems to be coming out of his fog. For longer periods each day he seems to be lucid enough in thought to talk with me and join in the group hilarity at smoking time. As he became more confident he began to tell me about his case. At first he was interested in the precipitating cause of his crime—the cause of his original deep depression as he saw it. He had been out of work for over a year, had finally been appointed keeper in a jail. There had been a dramatic attempt at jailbreak through which he had come without being hurt. The authorities questioned him daily for a week, accusing, insinuating, threatening. He would go from his work to the office and back again without time for sleep and without eating, just drinking coffee—twenty or thirty cups a day. At the end of the week he was notified of his suspension, without any reason being given.

He seemed to be worried about the responsibility for the jailbreak, because he kept referring to it and trying to convince me that he could not possibly have been implicated. Of the crime with which he was charged he had nothing to say. He did not know that his wife was dead and that his children were motherless, but he felt sure that they soon would be fatherless.

Some years before, he had suffered a "nervous breakdown" on account of which he had been away from his job for a month. Several times he had thought he was contracting tuberculosis, insisting on it despite the assurances of his family physician. Normally, I suppose he would be considered the high strung, nervous type of Irishman. His age was in the early thirties.

Catatonia

DURING the afternoon I was called to the bathroom to help admit a little skinny man who was charged with indecent exposure. I told him to take off his clothes. He stood still, his beady eyes looking up at me from under lowered brows. I repeated the order and started to help him off with his coat. He resisted. Paddy came in, snatched off the man's coat and hat, repeating the order with emphasis. Paddy went out while I tried to persuade the prisoner to get undressed. He understood me, but all he said was, "Wait a minute." He did nothing, did not move from his position, or even bat an eye. Paddy came back.

"What! You not undressed yet? Take off your clothes, now. You're late. Hurry up!"

Still no movement from the patient. Paddy grabbed him, I held his feet, and together we laid him down on the bathroom floor and, with the assistance of one of the boys, took off his clothing. The patient kicked,

squirmed, twisted, crossed his legs, spread his feet, toes, hands, and fingers—did everything to prevent us from undressing him—all without uttering a sound. We pushed him under the shower. Then there was a struggle. "No, no, no!" the patient yelled. It was evident that he had not been on friendly terms with bathing for some time; his clothing was dirty and his skin smelled like that of an old corpse. Although I washed many times and often, the smell stuck to my hands for over a day.

The best we could do was to get some of the surface dirt and sweat washed off. Hours of soaking would have been necessary to get him approximately clean. At last we gave up in disgust and dressed him. The struggle was repeated, but we did get pajamas over the pretzel knots of his arms and legs, and sent him down the ward to think it over. The patient shuffled down the hall, his eyes lowered, and seated himself on the edge of a bench. There he sat for hours, his feet pulled up under him. his head bowed, body humped forward, hands holding tightly to the flaps of his bathrobe. The other patients tried to get some word or sign of life out of him, but he sat still, quiet and motionless except for a recurring tremor, until Hawkins transferred him to the violent ward. The condition, I learned, is called *catatonia*, and is a subdivision of the category named *dementia praecox* or *schizophrenia.*

Violent Ward

THE violent ward is such a busy place that an attendant has little opportunity to talk to a patient or do more than observe the major symptoms. To preserve order and protect himself, he must be on the alert practically the whole of his twelve hours on duty there. I was glad to be assigned to duty in the violent ward because I could see the gross symptoms of insanity, but I should not like to remain there on duty: it causes too great a strain on one's attention.

Three catatonics were sitting on one bench in the ward. Jake, whom I had admitted into the prison ward, was steadily holding the pose of deep sorrow. A second patient was staring intently before him, arms extended, hands open, as though he were waiting to catch a baseball. The third, too, was staring ahead and leaning forward, but his fists were clenched and his whole attitude suggested that of a fighter ready to go into action. It really is astonishing how long these men can hold action poses, uncomfortable positions, without relaxing a muscle. Touch any one of them and you find the muscles of the body tightly contracted; try to alter his position and see how difficult it is to move him. They never seem to choose a comfortable stance, but are always just on the edge of or slightly off balance. Put them to bed at night; they do not relax, but hold the same uncomfortable position until morning.

I have been struck with the similarity of behavior of apes and excited maniacs. Joe, for example, takes off his shirt, twists it about, ties it about his head, throws it from him. Meanwhile he sings and shouts. When he had to be tied down in a straight jacket because of too much activity he chattered like an ape; a high pitched, ascending sing-song sort of stutter. When he reached the top of his scale he descended it in the same manner, then up again and down, endlessly. The quick, free movement or his head, arms, and body, too, reminded me of a playful chimpanzee. He kept up this endless activity for two days: until he was transferred to a state hospital for the insane. Some patients, I have been told, continue at top speed until they die.

The mildest form of restraint is a folded sheet tied to the bed rails across the patient's chest. Some patients must be further restrained by a sheet across their knees. The more difficult cases are placed in a camisole: a vest made of heavy duck, lacing up the back, with long sewed-end sleeves. The patient usually is put in bed when wearing this restraint, and his arms are restrained by

strapping the ends of the sleeves to the bed. A strap is attached to the back of the camisole and tied to the back bed rail in more violent cases, and in some cases the feet must be tied to the foot rail with a sheet. The strongest restraint used at this hospital is called a full sheet. It is a heavy quilted canvas affair with a built-in camisole. The patient lies down and is strapped under this covering so that he cannot move hands or legs. This form of restraint is used only in very difficult cases, for example, a big, strong man, who insists on fighting.

Some Cases

A NICE looking man was confined to bed with one sheet. He seemed to understand what was said to him, and had a long visit, the visitors coming to his bed, but he kept picking things out of the air and examining them. If allowed up and about, he would follow the imaginary flying objects everywhere. If you questioned him he could not tell the date or even whether it was day or night.

Another elderly man kept insisting that he was wearing his shoes in bed and wanted to be allowed to get up to hunt his coat. He was positive that certain persons whom he would not identify were scheming to get his money. He has other suspicions: suspects everybody and everything. On being offered food he refused, then begged for it after everybody else had finished eating.

A pimply faced adolescent goes about the ward talking loudly trying so hard to attract favorable attention to himself. He will not work; is disdainfully above manual labor. His father, a dried up little fellow of about sixty, brought him a sandwich, which is strictly against hospital rules. The boy ate it voraciously, insisting that the hospital food is poisoned, and berating his flinching parent between bites. When, later in the day, he was called to go to the state hospital, he cursed, swore, denounced, and raved about his parents and the psychiatrists.

Another patient, a greying man with a ministerial voice, protested loudly that nobody had the right to take him to an insane asylum. The judge, he said, had no right to commit him; he was the victim of a frame-up. He was going to have the whole personnel of the hospital, all the police, the lawyers and the judges put into jail. "You don't know me. I've got the power from God. I am the Miracle St. James. God has the power to make saints, and he has made me the Miracle St. James. They may take me now, but when I get out I'll show them all my power, the district attorney's office, too. I'll put them all in jail." He had a newspaper clipping which mentioned his case, of which he seemed proud, although the account was far from flattering to him.

As a rule, however, the patients go along quietly with the transfer agents to the insane asylum—a sorrowful, despondent crowd, thinking, no doubt, that they are doomed for life. One can never tell from the mood of the patient when he leaves observation ward just how he will act before the transfer is effected. One patient was on the railroad station platform when he broke loose. He told such a convincing story to the police about his being kidnapped that the transfer agents almost lost their man. As it was, they missed the train while trying to restrain the man, quiet the crowd, and show their credentials to doubtful policemen.

Classification

FROM reading manuals of psychiatry and attending lectures on abnormal psychology I had assumed that I could immediately classify any type of psychosis. When I tried to exhibit my knowledge before one of the male nurses, however, I found that classification is not always so easy as it looks, even with disturbed patients. Seldom is there a clear cut case exemplifying the standard classification in symptoms and personal history. All cases seem to merge symptoms and apparent causes of at least

two of the psychoses. One important case was classified as simple dementia praecox after five months' work only to be changed at the last minute, just before the patient went out, to manic-depressive, mixed type. This was an important distinction affecting the future of the man under observation and the probable attitude of others towards him.

Excessive use of alcohol seems to be the most important factor in the cases I have seen. Not that most of our cases are alcoholism, but that they are complicated or precipitated by the excess, even to epilepsy and general paresis. Men with alcoholic psychoses are usually more dramatic in their actions than other so-called insane persons, but they are the most easily cured. In two or three weeks I have seen alcoholics lose all their symptoms and fatten on nothing but regular hours, meals, clean living, and absence of liquor.

One man was brought raving to the ward between two big policemen who were holding him closely with their nipper chains. His head was bleeding from scalp wounds, his face was swollen, and he had bruises all over his body. When the police found him he was playing tag, skipping back and forth across the third rails in a busy subway station. When finally the coppers extracted him from imminent death he fought them like a demon. At the station house he quieted down, only to attempt to thrash the two who were bringing him to us. All the while he was screaming: "A living death in a madhouse."

He was still struggling at intervals after two days in the ward. Gradually, however, he became calmer, proved a splendid worker in the ward, and was released at the end of a month, stout, jolly, sparkling eyed, a new man.

Originality in the Madhouse

I CAN understand why men continue to work as attendants in crazy houses. Aside from the feeling of superiority which even morons have over the "nuts", there is an exhilaration about being keyed up all the time. Insane persons are, if nothing else, original. One never knows what they are going to do next, but whatever it may be, it will usually be abnormal; differing from the normal human conduct usually expected under the circumstances. It is for this reason, perhaps, that the genius is often considered insane. He is abnormal, like the crazy people, in that he differs in thought and conduct from the great soggy-minded mass of "normal" human beings. And, aside from his ability to, or opportunity for, making money, who is to say that there is a difference between the eccentric genius and the harmless lunatic. Both are interesting classes of people, especially when you are bored with the eternal sameness of human conduct.

Interesting work, yes, but very fatiguing. Being exhilarated all day long, being on the alert every day, twelve hours a day, burns up a man's energy quickly. Handling normal people all day long is generally conceded to be harder than the heaviest manual labor: handling abnormal people is measurably more difficult. The city and state governments owe at least this much to humanity: to reduce the hours on duty of their employees who work in these institutions to at most eight hours a day, the limit now expected of workers in any other kind of employment; and to increase their pay and improve their living conditions.

The forthcoming issue of THE MODERN PSYCHOLOGIST *will contain another installment in this series.*

THERE IS NO DOUBT THAT IN MODERN TIMES THERE ARE FOUR SEXES: THE MALE OR MAN'S MAN; THE FEMALE, OR WOMAN'S WOMAN; THE FEMININE MALE, OR WOMAN'S MAN; AND THE MASCULINE FEMALE, OR MAN'S WOMAN. IN THE PRESENT ARTICLE, ONE OF A SERIES OF FOUR, THE CHARACTERISTICS OF THE MAN'S MAN ARE DISCUSSED

The *Four* Sexes

By MERTON S. YEWDALE
Editor and Author

WHEN a people are in the pioneering period of their history and heavy work has to be done outside and inside of the home, the men and women, struggling in a common cause, possess the hardy physical qualities of the human race, the women particularly possessing many masculine traits. So far as physical life is concerned, it is masculine in its activity; and the women are more like the men than the men are like the women.

When the pioneering work is finished and the women devote themselves to the improving of the home, they lose some of their masculine traits and become more feminine, with the result that the difference between the men and the women becomes more pronounced. Furthermore, the boys are educated to fit them for life outside of the home, while the girls are taught to care for the inside. Life in this period is both masculine and feminine, but sharply defined—the masculine on one side, and the feminine on the other.

In the next period, when the home is well established, woman becomes dissatisfied with the training which fits her to be merely a housewife, and she yearns for a masculine education, not only that she may become something more than a housewife, but that she may share in the life and thought of educated men. Whereas in the pioneering days, woman became more masculine when she helped man in the physical work of pioneering, and then in the next period became more feminine when she turned her attention to the development of the home, in the third period she again takes on something of the masculine when she receives a masculine education and studies the subjects that men do.

Today when boys and girls are being educated together, and especially when girls are not only receiving the same training and education as boys but later competing with them in the work of the world outside of the home, the hitherto division between the sexes is becoming less sharp. There are still many men who are very masculine and many women who are very feminine, but some men are developing certain feminine qualities and some women are developing certain masculine qualities. The curious paradox of modern education is that the very mental training which makes many men less masculine and more reflective and disinclined to a life of practical affairs, is making many women more masculine and aggressive and awakening in them a desire to take an active

part in a life of practical action. Between these men and women, the difference in sex is by no means so clearly marked. Yet they are distinct as new types in the evolution of the human species. There is no doubt that in modern times there are four sexes: the male, or Man's Man; the female, or Woman's Woman; the feminine male, or Woman's Man; and the masculine female, or Man's Woman. Anthropologists have pointed out that there probably never was a wholly masculine man or feminine woman; and the modern development of the human race has shown that certain types of men may have so many developed feminine qualities and certain types of women so many masculine qualities, as to produce two new types which are so definite that they must be considered as distinct from the two fundamental types.

Man's Man

MAN'S man is a natural born patriarch. He is essentially masculine in substance, form, feeling, and thought; and like the Earth, he is primarily physical. His destiny is to propagate the species and to develop the resources of Earth. Possessing a strong individual will, he still is subject to the Cosmic Will which urges him to seek a mate, and have children and a home. Man's man is the instrument which Evolution employs to develop life organic and inorganic. He is the symbol of Evolution.

As a boy, he is filled with wild, unrestrained energy. He is possessed by the fury of action. His brain is charged with the electricity of doing and he finds it difficult to study the subjects that develop the mind. All his desire is to give out and it is therefore hard for him to take knowledge in. He wants to impose his mind and he resents having anything imposed upon it, especially book-learning and discipline. He is a lad of the elements and through him the elements surge. He must express himself outwardly. Early in his youth he shows his restless, creative energy. With his jackknife he makes all manner of things: kites, tops, sailing boats, sling-shots, shinny clubs, and he trades them freely for things which his friends have, valuing his own things in terms of how much or how badly he wants those of the other lads. He likes trading and it comes naturally to him. He develops a shrewd sense of values, and he becomes expert in dealing with the human element in trade.

When he gets too restless, he becomes mischievous and destructive: he throws stones, knocks down fences and signs, lights bonfires and roasts potatoes which he sneaks out of the cellar, sets the dogs to fighting, climbs the trees and robs the birds' nests, peppers the cats, rings the neighbors' door bells and runs away, stays away from school and goes swimming and fishing. Yet more often than not, he will help his mother when she wants him to. He plays shinny, baseball, policeman and robber, Indian war—and he likes to dress up as an Indian brave and move along an imaginary war-path stealthily and quietly. He seeks a cave where he can go secretly with his chum. He likes to be with the fellows, but he has one crony to whom he talks freely and tells all his secrets. Being primitive, his chief desire is to get as far away from civilization as he can and near to elemental life. In his seclusion, he reads about pioneers fighting Indians, about great robberies and battles, about hunts for hidden treasures, about pirates, about exciting adventures in automobiles, airplanes, and submarines. He adores and worships men of great physical strength, and he lives in a world of imagination where heroes vanquish and pulverize villains.

Man's Man in Civilization

YET in civilization he is shy, fearful, uncertain. Where girls are, he is uncomfortable, especially at a gathering where he has to be all dressed up and on his good behavior. In his enforced restraint, he looks

contemptuously on the girls and on the polite forms and surroundings. He whispers to his crony that he wishes they could get out and go to the cave where they could be by themselves and talk. Being a creature of extremes, he wants to be where he can holler as much as he desires or be completely silent. It is hard for him to find the middle course where he is between noise and silence—the course of genteel people. His greatest joy is to be where he can be perfectly free, like the wild animals and birds in their native haunts.

As he grows older, this young wild animal begins to feel himself drawn toward civilization, and fearfully and suspiciously he hovers near the fringe of it. His education at school draws him further in. As he approaches young manhood and he becomes more used to the society of girls, he begins vaguely to think of working and marriage. But working is his first thought—at something that will use up his expansive energy and make money for him. He has unbounded capacity for work, and his born instinct for trading brings him into touch with people and material things, and also develops a social and communal spirit in him. He is happiest when he is surrounded by people with whom he can deal and amid material things with which he can trade. His primary aim is self; but he must have somebody to work for besides himself. He must have a wife and children, not only to fulfill his paternal destiny, but because he is naturally conventional and must be represented in his community by an approved social design —the family. Also, a man's man requires the firm conventional base of his family as a point of departure for his flight on the wings of his mind. Man's man cares nothing about the past; he must have a sound solid present from which to spring when he projects his mind into the future. Whether he works on the farm, in the mine, in the bank, in the law office, in the Government, in the insurance business, in the store, in the factory, on the water, in the air, or on the steel structures mounting heavenward, his serious thought is of a wife—someone to help him begin his family and to help him in his work. He does not want an equal nor a woman of strong independent mind who will become his competitor, but one who is obedient and in complete sympathy with his aims—a loyal helper.

Choosing a Mate

So masculine is a man's man that he requires for a wife a woman who has a like amount of femininity, and that woman is a woman's woman usually. The measure of the lack of the feminine in him is the measure of the urgent need to supply that lack by marriage, thus completing his unity; which is why a man's man generally marries early in life.

The woman he marries must be virtuous. No matter how licentious he may have been himself—for a man's man has strong passions—the woman who is to be his wife and the mother of his children must be pure and above suspicion. This is a fundamental necessity in the life of a man's man, especially if he is engaged in dangerous work as he so often is—standing over molten metal in a steel mill, or piloting an airplane, or commanding a submarine, or experimenting with dangerous chemicals in a laboratory, or riveting on a high building: his mind must be kept free and unworried by disturbing thoughts about the woman he loves, lest he falter and come to injury or his death. Though he is powerfully attracted to women, when it comes to marriage he appraises all women with a critical, calculating eye, and the first thing he looks for is chastity. When he has found it, he asks himself: Is she strong and healthy? Can she bear children and nurse them? Is she a good housekeeper? Can she sew and cook well? Is she a good listener? Will she save and help him get ahead? Is she industrious and will she work hard to build up the home?

To a man's man, marriage is part of the

business of his life; and except that he is drawn to it instinctively, he otherwise considers it as carefully as he would if he were making his first investment of money—in fact, more carefully, since he is investing in one woman not only his money but his entire life. And he expects it to last, since he is building for the future.

The Love Relationship

But he does not understand women. He is clumsy in his speeches and actions, and he is embarrassed at anything that savors of sentimentality. He tries to make light of love because he is uncertain and a bit terrified and shamefaced, and he cannot understand why a woman makes so much of every little thing, especially some little kind or thoughtful thing which he may do or say. He is no love-maker, because to him love is not a thing in itself as it is to woman, but a means to an end. Likewise, he is all the time planning, and he cannot become free and foolish and light-hearted and a bit thoughtless and reckless. Neither can he play at love. Emotionally he is as ignorant and unexpressive as a boy, and as serious. Love to him is a very serious thing. He sees woman freely consent to let herself be molded by Life, while he himself sees Life as something to be molded.

The overwhelming power of love, which woman wants to take full possession of her, terrifies him lest it engulf him and because he wants to take possession of it himself. The principle of his life is possession and command: he wants to possess and command a wife, children, a home, property, a business, and everything that will enrich his earthly life. He builds for the future. Like Nature, he has many children, not only to help him in his work, but so that if death comes some at least may survive and preserve his name and roots in the land. He wants to own his own home not only because of the joy and pride of possession, but because it contributes to the solidity of the family structure which he is striving to erect; for property owned strengthens the ties of marriage and makes divorce difficult, since married people who have differences are more likely to compose them if there are other values and issues besides personal ones.

Furthermore, a man's man is proud of his possessions and he likes to exhibit them because they belong to him and because they are proof of his ability and reflect credit upon him. He is industrious, a good provider, and he wants his wife to dress well and his children to have every advantage. He is autocratic, he wants things done his way. He is proud. If his children do anything he approves he speaks of them as "my children." If they do anything he disapproves, he roars at his wife and speaks of them as "your children!" He is no weakling, and he manfully carries his burdens and responsibilities. He will fight to protect his own, and he will use all his power and ingenuity to further the interests of his children. He is the true patriarch, who feels that his family is the emanation of his body, just as the material things which he has acquired through his skill are the emanation of his mind; and as they are all a part of him, he guards them with his life. Like Earth, which favors those of the various species that are strong and healthy and likely to survive, a man's man is interested primarily in those of his children who are strong and healthy and likely to play a successful part in life. It is the woman's woman who is interested primarily in those of her children who are weak and miserable and incapable of doing normal work. It is not that the man's man is unsympathetic or that he would not do all in his power to minister to a sick son or daughter; but the desire for personal success for himself and for his children is so strong that he inclines to those who are most likely to achieve it. Also, he feels a sense of defeat and of being balked when a child which he created and is a part of him carries any seeds of deficiency or failure. It is

the law of creative growth which is strong in a man's man, and nowhere is it manifested so personally as in his family.

Man's Man and the Practical World

In the world of practical affairs, business particularly, the man's man shows other characteristics peculiar to his type. To the man's man, the world of action is flat, two-dimensional, and spreads out like a gigantic web of mind of which he is a part. He is not intuitive, whereby he sees things in themselves; but reasoning, whereby he sees things in relations. Likewise, he does not know people in themselves, but in their relations. He lives in a fabric of trading, in which everything is relative in value, depending upon its use to him. His aim is to build up and to acquire by force, by shrewdness, or both.

He uses his reason to devise the best means, but his methods are those of Earth. He has a strong instinctive feeling that no matter what happens or what measures are necessary, he must survive. If he has to pay tribute to the strong, he must take from the weak to make up his loss or he will go under. If he is a lion among men, he will command and force; if any are stronger than he is, he will parley and use his wits to make the best bargain he can. With his eye always on the future, he manipulates the present so that he will reach the future. Whatever ethical and moral principles he may hold, he will not die for them if it is going to ruin him and his enterprises. He is like a shade tree that persists in growing larger and larger and casting an ever-greater shade, no matter whether little trees and flowers and shrubs under it die from lack of sun. The law of growth and survival in the practical world is the same as that observed by Earth, and it has in it neither ethics, nor morality, nor human justice, nor mercy.

Whether a man's man plants seeds in the earth and takes his crops and cattle to market, or takes coal and gold and silver out of the mines, or deals in money in the banks, or conducts a great store in which he sells the products of the earth and the machines, or leads an army, or rules a people, he plays a part. The world of practical affairs is a huge drama in which men's men are actors. Though it is a world of reality, it is also a world of make-believe in which every man strives to create a character part for himself and to act up to it and make good in it. He takes himself very seriously and he aims to impress his fellow-men with his own worth and importance. In dealing with men and problems, he employs a technique: practical psychology and diplomacy, the art of acting, and skill in the setting of the stage. By the power of his own dramatic presentations he seeks to overcome the effects of the competing dramatic presentations of other men. Being himself impressed with dramatic effects, he uses them in turn to impress other men. In the beginning, he is quite conscious of his play-acting; as time goes on, his play-acting becomes instinctive and natural; in the end, he becomes so much the character he plays that his real self is swallowed up in it and lost there. The greater the man, the greater and more perfect actor he becomes. Just as a man's man in his boyhood played parts—policeman, fireman, Indian, pirate—so in manhood he plays the parts of characters which he finds it necessary to assume in his dealings with his fellow-men. In the drama of the practical world, each man sees himself in the star role and striving to make the ending a happy and successful one for himself.

His Thinking Processes

Man's man uses mostly his cerebrum—the upper part of his brain which fills his skull and forces its way into his forehead and temples. It is the home of thought and will. His mind he ever presses to a point on his forehead just between his eyes, and it is like the light on the cap of a miner. Just as the miner needs his light to guide him in

the unknown darkness, so does the man's man need to trust his mind before him to guide his way into the unknown future. Man's man moves forward, not by instinct and intuition, but by a considered plan, depending upon prevailing conditions. But also, man's man must have a reason for doing anything: he does not like to think that he would do anything for which he could not give a logical and convincing reason; and so inseparably are his mind and his action bound together that when he finds it necessary to change one, he must needs change the other so that they both will agree. It is his mind that is constantly devising a plan for his course of action; but if circumstances compel him to change his course, or even reverse it, he will immediately change his mind so that it will square with his changed course. Likewise, it is his mind that not only plans his course of action but gives authority to it; and yet when it is both wise and necessary to make a sudden change in his course, quite contrary to the original plan of his mind and in defiance of it, his mind will rush forth and hasten to put its stamp of approval and authority on the new course. If, however, it seems expedient for him to maintain the original plan of his mind and at the same time change his course of action, he will change it, but only to such an extent that it still reflects something of the original plan. If he is obliged to change his course completely, even reverse it, he will try to convince himself and make it appear to others that in his reversed course of action there is still something of the purpose and spirit of his original plan.

A man's man is always upset and mortified when the plan of his mind is suddenly upset or refuted by contrary and necessary acts of expediency; because there is in every man's man a love of logic and a keen inherent desire to see his plan work out according to his previous logical conception of it. Yet if he sees that the logical working out of it is going to damage or ruin him, he will change or even discard it in a lightning second. Man's man thinks according to the world of reason; he acts according to the world of intuition. He plans according to the Law of Causality; he executes according to the Law of Survival. Man's man is an opportunist.

Man's Man as a Lover

A MAN'S man is not naturally a home man. It is not that he does not like home life and take pride in his home and his family, but that it is but one side of his three-sided life: home, business, pleasure. He is generous with his wife and children, and his first thought is to give them every material advantage, since he sets great value on material things. Whatever success comes to him he shares with those in his household. His wife he comes to regard more as the mother of his children, and he takes care of her as though she were one of the children. He instinctively thinks that she is unworldly and he keeps from her all knowledge of the unpleasant sides of life. Consequently he does not confide in her, and he rarely tells her about his work or business, especially if he is having any difficulty, not only because he does not want to worry her, but because he is proud and does not like to admit that everything is not going well. No matter what happens, his family comes first in everything, and nothing can displace them in his affections. If he has extra-marital relations, he still considers his family first and will not deprive them of any necessary thing.

Man's man does not care for women generally, nor for any special mental gifts in them. If he likes them at all, it is for their physical beauty and power to affect him sensuously. He is very susceptible to flattery, and nothing pleases him more than to be flattered by a pretty woman, which makes him feel a sense of power and expands his generosity. Even if he is not a finished lover, he is usually successful with women because they will put up with much and forgive much to a man if he is lavish with them. To

a man's man, women are a means to an end, even when that end is only pleasure.

His Social Instincts

PLEASURE is an integral and necessary part of the life of a man's man. It is not only a recreation, but it brings him into touch with people, which he likes. Furthermore, it widens his circle of acquaintances, which is good for his business or profession. He is friendly and sociable by nature, and very hospitable. He likes human beings and he likes to be with them—to talk, to laugh, to joke, to play. As he is forever dealing in relative values, he has a sense of violent contrast, which gives him a sense of humor. He richly enjoys a joke and a good story, particularly if they are flavored with the risque. He laughs heartily and from the very inside of him. He likes to play with his friends: cards, golf, tennis, billiards, bowling; and his business and trading instinct makes the game more exciting and worth while if there is a stake. His instinct to subdue the earth shows itself in his love and keen desire to hunt and fish; also, hunting and fishing are an atavistic desire from childhood to show his superiority. In his games and sports he satisfies his social instincts and likewise uses for pleasure the same wits and reasoning powers which he uses in his daily work. His life is a constant tournament in which he is matched against his fellow-man and against Earth.

Man's man is an optimist and constructive. Failure and destruction and ruin, even in thought, pain him. He must build up. Man's man is interested in building up his neighborhood and community. He it is who also builds the great things of the world of civilization: the cities, civic buildings, churches, railroads, ships, tunnels, bridges, aqueducts, hospitals, school, colleges, industries, businesses—always with the thought of the future. It is the men's men who give a habitation to the spirit of civilization.

In Forthcoming Issues of The Modern Psychologist

THE MASTURBATION TABOO ..... *Kanit Riedner*
IS CORPORAL PUNISHMENT DESIRABLE? ..... *Bertrand Russell*
ARE YOU AFRAID? ..... *Lee D. Cady*
THE ATTEMPT TO BUY LOVE ..... *Lawrence Gould*

What's Happening

How to Think

"We still spend millions of dollars annually on worthless or positively harmful nostrums—beauty aids and quack remedies. We buy almanacs that predict the weather for a year in advance. We judge a man by his facial characteristics; we vote for or against him because of his clothes, or his religion, or his wife's personality. We still have mediums, soothsayers, phrenologists, palmists, mind readers, and astrologists patronized and supported by persons in all walks of life." It might be added that we permit ourselves to be imposed upon by chauvinists and war-mongers; that we fall for the concentrated ballyhoo of the expert propagandist, however worthless or even dangerous may be the cause he is propagandizing; that we retain and honor bankers who are robbing us, politicians who delude us, physicians who batten on ills which do not exist.

Why? Because, says Dr. Victor H. Noll, of Columbia University, we do not think scientifically.

Scientific thinking is a habit. It consists of:

Accuracy
Intellectual Honesty
Open-Mindedness
Suspended Judgment
Seeking true cause and effect relationships
Criticism, including self-criticism

Accuracy is a quality not confined to the scientific laboratory or the mathematician's notebook. Accuracy is of prime importance to the proof-reader, to the aviator, to the business man. If the man who operates the switch on a railroad track is only slightly inaccurate, he may be the cause of a horrible catastrophe. The inaccuracies of leaders have plunged their countries into war. Among your friends, you will see that you place reliance on those whose statements have always proved to be accurate, who remember dates correctly, who repeat correctly what they hear. You look somewhat askance at the opinion of your friend who—not maliciously, but simply because he is used to making errors—misquotes, or never remembers the proper way of pronouncing your name.

Of intellectual honesty, Dr. Noll holds that "No man is intellectually honest, nor has the scientific attitude if he permits personal pride, bias, prejudice, or ambition to cause him in any way to pervert the truth . . . Individual researches and even large-scale inquiries have been undertaken and carried out to 'prove' that a certain thing is true or that something else is not true. Under such conditions it is extremely difficult for intellectual honesty to prevail. It seems desirable from every standpoint to cultivate . . . the habit of not compromising with truth." But that is a difficult task, for in our time intellectual dishonesty is rampant, is in fact accepted in good grace, as a necessary evil. Writers must pollute their intellectual integrity if they are to meet "requirements" set up by publishers who pay them; physicians "must live"—hence many of them string their patients much longer than necessary. The intellectual dishonesty of bankers, business men and salesman is as notorious as the credulity of their victims is profound.

To be open-minded does not mean to be twisted, like a straw, hither and yon with every changing wind. Nor does it mean to lack opinion, to be wishy-washy. The open-minded person does have opinions—and very firm ones—but he has come upon his opinions by "eyes-and-ears open" policy, and, when the evidence shows him to be wrong, he is ready to alter his views. Science is open-minded in this sense. Fascism is a closed system. The social situation, says Dr. Noll, is woefully bound by closed-mindedness. In such fields as finance, politics, social science, we are so firmly in the grip of tradition, that only major dilemmas can precipitate changes.

To the scientific thinker, open-mindedness is closely connected with the habit of suspended judgment. Not that all situations permit of suspended judgment: we must sometimes think very quickly indeed. But whenever possible, weigh your problems carefully, don't judge too quickly, be sure that all the facts are at your disposal.

In the realms of logic there is a fallacy known variously as the *fallacy of concomitance*, or *post hoc ergo propter hoc*. This means that because one

in Psychology?

event occurs simultaneously with another, or follows upon it in close succession, we cannot therefore say that the first necessarily caused the second. Such thinking is rife among primitive peoples, among children and among most adults. Superstitions are based on this fallacy. Thirteen persons sit at a table. During the year one of them dies. He died, reason the unscientific thinkers, *because* he sat with twelve others at a table. If you believe that your failure is the result of breaking a glass mirror, or if you believe you were hit by an automobile because a black cat crossed your path, or if you think that we entered the war to help the poor Frenchmen, or if you imagine that the stars contain the clue to your destiny, then you are guilty of unscientific thinking. Develop the habit of searching out true cause-effect relationships. Skepticism is an admirable habit of thought.

And to be skeptical means to be critical. It is unwise to swallow arguments that on the surface sound plausible. Look for the weak spots. To be critical does not however mean that you must become a chronic fault-finder.

"It may be said . . . . that an individual who is habitually accurate, who correctly interprets cause and effect relationships, who is open-minded, who does not jump at conclusions, who is intellectually honest, and finally, who is critical—would be possessed not only of the scientific attitude but also of a certain degree of uniqueness."

Cure For Stutterers?

WHAT causes stuttering? Into the psychiatric battle between Adlerians, Freudians, various experimental psychologies, a new bombshell has been hurled. Metabolic disorders in the human system may account for stuttering, and correction of these disorders may provide a cure of the unfortunate condition. Stuttering, asserts Dr. George A. Kopp, University of Wisconsin, is based on inorganic deficiencies in the blood.

Dr. Kopp's research arose from his curiosity over the fact that "the stutterer is more easily stimulated than the normal and his body seems to stay in an emotional state." Why this irritability? Possibly, reasoned Dr. Kopp, the condition of the blood would explain things. Particularly the calcium in the blood serum. And so special tests were made to increase the blood calcium. Many chemicals were injected into the blood in order to increase its calcium content. One chemical, *Collip's parathormone*, was effective in arresting stuttering, but only temporarily. Thirty-one stutterers analyzed, however, appeared to be normal. The experiment therefore had to be broadened. Calcium in the blood consists of two portions known as *diffusible* and *non-diffusible* calcium. A series of meticulous tests finally showed that the total blood calcium and the non-diffusible calcium are higher in stutterers than in non-stutterers. Dr. Kopp is continuing his work. His ultimate objective is to find a means of curing stuttering at its inception by reversing the processes that precipitate the condition.

"Radical" Therapy

ARE you ill? Join the radicals. "Radical therapy" is frequently a most excellent medicine. The reason for this is obvious, particularly today. Many patients have a vicious resentment, even hatred, of the social and economic order. By the machinations of this order they have been rendered destitute, their families have dissolved, they have become prey to the whole host of ills trailing in the wake of economic depression. They brooded and worried. Their nervous systems suffered, and organic troubles followed. When treated medically these patients showed no improvement. Psychiatrists finally suggested that they join the Communist Party, the International Labor Defense, or other radical organizations. What they needed was a chance to vent their spleen. The therapy worked. The patients joined demonstrations, spoke at meetings and on street corners, distributed circulars—and were cured. The unusual experiment was described by Miss Dorothea Gilbert of the New York Presbyterian Hospital at a conference of social workers.

—M. L.

SHOULD CHILDREN BE BROUGHT UP WITH RELIGION? THEY SHOULD NOT, ANSWERS THE WIFE OF BERTRAND RUSSELL. YET YOU HAVE GOT TO FIND SOME WAY TO ANSWER THE CHILD'S DOUBTS AND HIS QUESTIONS AS TO WHAT IS RIGHT CONDUCT AND WHAT THE UNIVERSE IS.

The Training *of* Children

By Mrs. Dora Russell
Educator and Author

It is over six years now since we started to bring up a group of children in a school which definitely excluded the teaching of religion on orthodox lines. There has been a great battle in the past on behalf of Jews, Catholics, and Freethinkers to preserve their children from the teaching of orthodox religion. Everybody knows that you can in the elementary school, theoretically speaking, withdraw your child from religious instruction; but those who have wanted to avail themselves of that small privilege have found very great difficulties in regard to it, because it marks out their child as being "odd", and gets him or her commented on and teased by the other children and by the teachers. The upper class child is in a worse case. He practically never escapes. It is good form to go to church, and it is good form to express some kind of lip service to religion; and, although schools have been started on secular lines, somehow the tide of prejudice grows, and you then find that, however hard the school has struggled in the past, religion and Latin begin to come back and make their way into the curriculum. Take the college where I was educated—Girton College. It is a very well-known fact that when it was first founded by Emily Davis she said she would have no chapel. As soon as she was dead there was a subscription for a chapel. The chapel was built, and when I was there as a student it was very badly looked upon if you did not attend the chapel.

Many Freethinkers, I find, have got an idea that they ought to allow their children to be subjected to religious education, because everybody has had to struggle out of it, and that it is quite a good thing that the child should go through it. With the assistance of his parents, they say, he will draw his own conclusions and cut out all the religious teaching. They don't want their child to feel odd. They have exercised their private judgment, and the child should be allowed to exercise his. This is really an absurd point of view. Why should we, who really believe that religion is still doing a great deal of harm, go around with our hats in our hands being apologetic: "We are very sorry, but we cannot believe it"! It is most disappointing. You would not put your child to be brought up in a thieves' kitchen on the ground that probably he will turn out honest notwithstanding. Religion would not be going as strong as it is, still maintained by the universities, if it were not

for the fact that in a large proportion of cases education, particularly in early youth, is what really matters and really determines the opinion of the adult. I think it is better, if you hold a point of view seriously, to let your child know, and if he chooses to revolt against you and go to church afterwards, then you at least have done your part for the cause in which you believe.

Your Child's Questions

THE child's problem is exactly the same as that of the adult. You have got to find some way to answer his doubts and questions as to what is right conduct and his attempt to relate that somehow with the universe; and his general puzzlement—his wonder as to where things come from and how they are made. Piaget, a psychologist studying children, found frequently that his children were seeking the sort of supernatural cause that primitive people seek. I have found something of the same kind in my children. I asked a boy once, for instance, "Where do the clouds come from?" He said: "Well, of course, it might be God, but if there isn't a God it can't be." Further than that he could not get. Then my baby group at one time were discussing the snow (they are about three or four). They thought that the gardener must have made it and put it in the garden overnight. Children have a very strong tendency to look for some kind of personal agency that does these things. They are also confused about what things are manufactured, and what things grow. They have asked, "Do chairs grow?" Piaget found them also very puzzled at wood. They did not connect made furniture with wood as it grows. On the whole, it is young children's belief that the control of their universe is vested in the people that seem to them the most powerful—namely, the father and mother who have the control of their everyday life; and it is really fundamentally this "father-and-mother" conception which is tangled up with the whole question of religion. The father and mother are all-wise and all-powerful. They are a sort of God to the child. He believes everything they say, and he believes that their pleasure and their will are the sanctions of what is good conduct.

Roughly speaking, I should expect to find religion most persistent among people who live in small homes, who have a decent comfortable living, and who do not keep any servants. You have a father who is both good and angry, and the mother who, strictly speaking, is supposed never to be angry; you have the notion of good behavior, fear, etc., which you also get in relation to your Heavenly Father; and in the punishing of young children by their parents you have this combination of love and hate which you also have in relation to God.

To some extent the persistence of religion is accounted for by the existence of this kind of absolute parental authority. If you just remove ordinary doctrinal religious teaching and faith without removing the essence of authority in which the child lives, then you are not doing anything very fundamental at all. You must also give him other teaching about life and death. If you have not taught your children the Christian doctrines, and if you have not taught them anything else, there is a kind of vacuum.

Our Experience In Training Children

WE started our school by trying to take children when reasonably young, and we did take them at any age from 2-12 years; but we now find that it is easier to absorb the older children. Our original idea was that children from the beginning (not necessarily going to a boarding school right away—perhaps going to a day nursery, and later to a school in the country) should get into a community of children in which they would be in the company of adults, not as authoritative people but as people who would just

take care of them and act as advisers and friends and that the children should in that community as far as possible work out for themselves their rules of conduct and their beliefs about society, and the ordinary problems that human beings have got to face when they are grown up. Among the first questions a child asks are: "How did I get here?" "Why do I eat?" "How does my body work?" (6-9 years ask this). Earlier questions (3-4) are: Why is a girl like this and a boy like that?" "How do babies come?" and to the questions that are liable to crop up at any age you have got to find an answer or explanation suited to the particular child at the stage of development it has reached.

Then take questions of ordinary knowledge, such as "Why do I wear clothes?" Again you give him this positive knowledge. You begin to tell him about himself—when people did not have clothes—the first clothes that were made—practical demonstrations in weaving—all sorts of things about primitive tools, and right on until he gets to studying science and what science does in the modern world. It is perfectly evident to any child taught on these lines that if God made the world it has needed a great deal of improvement, and man has been particularly busy in making improvements through the ages. It becomes clear to him that, practically speaking, man has been a very creative person, and that if he had left everything to God and had never eaten of the Tree of Knowledge we should not be having so good a time as we are having at present. You may teach these things in the ordinary schools, but a very great deal depends upon the bias with which you are teaching them. We are teaching them quite differently: as a part of our history of man as a creator, and of belief in man as a person who is capable and able really to deal with his own destiny if he is willing to take the trouble and make the effort.

Then you come to questions about the beliefs of historical people. I find that whenever my children get to work on a period of history or some particular subject the first question they ask about the people is "What do these people believe?" One child (8 or 9) drew a picture of an old gentleman in a white robe, standing by a pool, and she wrote a poem which ran something like this:—

> I don't believe in the Lord;
> He makes me terribly bored.
> I think him a dreadful fool;
> I'll shove his head in the pool.

Young people are occupied all the time with these profound problems: "What to do about life", and "How are you going to be good?" I have known these children get up in the school council and say: "We are not going to have any rules, but everybody is going to behave well." How to get people to behave well without punishing them is one thing that worries them. I find my 8-12's more appreciative and more intelligent on social and moral problems than a great many adults who have been brought up on conventional lines.

I think that you have got to be *positive* with children. I don't believe it is any good bringing up children by saying "I am not going to say what I think to you", or that "I am not going to say anything positive". They are simply hankering for certainties. They are always trying to find out in their own minds what is good conduct and what is bad conduct, and what they are going to do when they grow up. If you adopt a negative attitude you are doing more harm than if you let them go right back to the Roman Catholic Church. You must face with them the ordinary problems of democratic conduct, problems of economics, problems of life and death and suffering. Let them think them out, let them know about them, and you will find by the time they are grown up they have got a very coherent picture of what they want in their own lives and what

they want in the world. I say quite frankly that I think this generation is very much in need of a faith—a faith, however, which is totally different from the faith of our forefathers.

Is Communism a Religion?

It has often been remarked that, notwithstanding its parade of Atheism and Materialism, Communism is rather a new and vital religion than a mere negation of the old. If for "religion" you substitute one of his own favorite words, "ideology", the Leninist will agree with you. However that may be, his Materialism does not forbid a degree of hero-worship for the founder of his creed, and a reverence for Lenin's writings, which in spirit and even in form suggest the beginnings of a new cult. The old religions are dying, he claims, and must be hastened to the grave, not so much because they are false and irrational as because they are the expression of an outworn phase of social organization, which had to be replaced before they could be effectively dealt with. In proof of this he points to the failure of Rationalist and Modernist movements to make any permanent impression upon the fortress of ecclesiasticism in the capitalist West, which simply accepts and evades what it can no longer rebut, incorporating one more contradiction into a system of thought which is irrational in any case.

During my travels in Russia I made friends with an unassuming American professor. Notwithstanding the D. D. and Ph. D. after his name, my new acquaintance had been accepted as an eminent textual specialist, and received every assistance in the prosecution of his researches among ancient manuscripts. I was amazed to hear from him of the extent to which total unbelief permeates some of the theological schools of the United States, where a non-theistic if not atheistic Humanism is the acknowledged creed of an active section of the students. Yet there has been little palpable effect upon the institutional character of the churches, or the beliefs of the average churchgoers. He was very struck by the contrast presented by the situation in Russia, where a simple and popular anti-religious propaganda has wrought such tremendous effects, chiefly because it is combined with a political and economic assault. There is no longer any temptation to enter the service of organized religion, unless one is a convinced believer prepared to make real sacrifices. Nor is anybody tempted to keep his anti-religious views to himself now that the pressure of public opinion is all on the other side. Would Materialism permanently satisfy the emotional cravings of this great people? Whatever his theological prepossessions might be, as a scientist my friend preferred to reserve judgment.

EXPERTS IN BRAIN ABNORMALITIES HAVE LONG KNOWN THAT THERE ARE MANY PERSONS NO MORE RESPONSIBLE FOR THEIR ACTS THAN A BULL IS RESPONSIBLE FOR REACTING FURIOUSLY TO THE IRRITATING EFFECT OF A RED RAG—THE CHEMISTRY OF THE BODY IS AT FAULT

Crime *and* *Your* Glands

By HERMAN H. RUBIN
Physician
Author: *Your Mysterious Glands*

Do you know why a bull feels impelled to attack a red object? Can you understand why some men will dash into a burning building, or plunge into a torrent to save the life of a perfect stranger, while other men exhibit craven cowardice in the face of danger?

Do you know why most women burst into tears and become hysterical if their emotional balance is upset; while the average man tears around and swears a blue streak under similar circumstances?

The reason advanced by most scientific men for these peculiar actions is that they result from the influence of varying emotions upon the ductless or endocrine glands. They occur because the reciprocal influence of these glands upon the nervous system and the brain unstabilizes the organism.

The adrenal glands stimulate the bull to a wild frenzy of rage. He "sees red" and develops murder lust because the pigment in the retina of his eye, being connected with the adrenal glands, creates such a reaction as to stimulate and rouse the associated glands. This develops in the bull a desire to demolish whatever it is that flaunts this particular color.

It is also the quick pouring of adrenin-secretion of the adrenal gland into the blood that galvanizes the dormant hero into action. It is the failure of the adrenal glands properly to work to provide the exciting "spark" for the organism that blanches the cheek of the coward. And so man may be a coward, not because of any fault of his own, but because of the fact that he is lacking in one essential substance, withheld from his system by weakness or sluggishness in that little pair of glands perched on top of the kidneys.

So perhaps the naive explanation of Falstaff—that he was "a coward on instinct"—may be another manifestation of Shakespeare's almost supernatural wisdom, rather than another opportunity on our part to rail at and deride his blustering old-gut.

Ovaries and Thyroid Reasons for Mental Instability

THE timidity and proneness to tears and fears, and the wild attacks of hysteria in many women are most frequently reflex from their own ovarian condition, while the ungovernable red-faced passion exhibited by

some men is often a reflex of an overactive thyroid gland. These are only a few among hundreds of equally marked examples of the influence of the secretion of the glands upon the body and the mind.

Now we know that there is, in criminal jurisprudence, an increasing tendency to recognize the influence of mental aberration. We know that judges and juries are increasingly inclined to consider the mental status of the criminal in weighing the evidence.

Laws were made and are intended to be applied to persons of normal intellect, in full control of their actions. In such persons it is quite uniformly believed by judges and by the public at large that the impulse to crime is more or less premeditated. It is also generally contended that the criminal act is the result of stimuli originating in a poised brain. Therefore the person committing the act is responsible for his crime.

That this conception of responsibility is basically wrong, and that it may, in many cases, work great injustice to the individual, has been known to specialists in nervous diseases and insanity for the past twenty or thirty years.

In fact, experts in brain and nerve abnormality have long known that there are any number of persons, no more responsible for their acts than a bull is responsible for reacting furiously to the irritating effect of a red rag.

And now that we are beginning to recognize the tremendous influence of the endocrine glands upon blood and cell chemistry, and something of the mental reaction that follows this disturbance in the normal functioning of the organism, we can afford to make even further allowance for those unstable mental conditions. For this instability may be the real cause of many acts that, on the surface, seem obviously criminal. Where the balance between the mental and the emotional faculties is disturbed—and it doesn't much matter just what the exact cause of this disturbance may be—the individual cannot be considered normal.

And further, a man doesn't have to be a maniac to be considered abnormal. Between the maniac and the mentally unstable and legally irresponsible, naturally, there is a tremendous line of demarcation. However, in the final analysis, both the maniac and the gland defective should be held equally irresponsible.

By way of illustration—take the case of a brilliant managing editor of a New York newspaper, who shot and killed his wife some years ago. This man had used his adrenal reserve by years of intense effort and application. Also, his thyroid activity was intensified. His blood was chemically unbalanced, because of the lack of adrenaline in his system; and because of the fact that his thyroid secretion was increased.

This unbalance produces a definite instability in the cells, and permits of what are known among gland specialists as "explosive reactions." These reactions result from the contact of the incoming impulse with a group of brain or nerve cells, starved, irritated or poisoned by improper nutrition. Or by the toxic products of decay, permitted to accumulate in the body because of a disturbed or defective gland.

This starved and poisoned state of the organism produces in turn a morbid, hypochondriac outlook upon life. And upon the future, dyed drab by a disordered mental reaction. The result of this depressive influence was the crazy, toxin-stimulated act.

The Thyroid-Ridden Woman

A COMMON example of thyroid overactivity in women is the thin, shrewish type, with a temper like a yellow hornet, and a tongue like a buzz saw. As a trouble maker she is in a class by herself — busy as a bee from morning until night making life a hell on earth for her husband, her children, and for everyone with whom she may be brought in contact.

After a good night's sleep, a satisfactory clearing out of the colon, and the soothing influence of a satisfying meal she may even become charming, brilliant, and interesting. But by the time another accumulation of fatigue-poisons has lowered her "psychic threshold" she typifies the proverbial "bear with a sore head." And woe betide the luckless wight that crosses her path!

Wherever and whenever the functional activity of the emotional centers in either men or women has been selectively lowered, no matter by what means, the restraining influences originating in the intellectual centers of the brain are inhibited in their activities, and a psychic explosion results.

This may manifest itself in a sudden wild whirlwind of passion culminating even in murder. Or it may develop the abnormal cunning of a Nero, a Caligula.

If the unbalance originates in the sex glands, the result may range from a precocious juvenile depravity to sadistic crime. In fact, the mental instability due to disordered or unbalanced glandular functioning may express itself in almost any note of the scale of emotions. These run the gamut from incorrigibility to kleptomania, pyromania and bestial crimes characteristic to degenerates.

Therefore, to a very large degree, an individual is what he is, and reacts as he does, because the balance in his *chemical* makeup forces him to act in certain ways.

Is Cure Possible?

If it be admitted that the overt or criminal act in a certain percentage of cases is due to abnormal functioning of one or more of the ductless glands, can anything be done to restore normal functioning power to these recreant glands?

In "border-line" cases, especially in those conditions that result from nervous exhaustion and nerve irritability, excellent results have been secured.

When an increased supply of deficient chemical substances is thrown into the circulation, the entire nutritive balance of the individual is raised. His starved nerves and brain cells are fed. He functions more nearly as a normal person should function.

What is true of gland disturbances in adults is equally true of gland defects in children. In fact, it is now generally admitted that, in the vast majority of instances, "backwardness" in children is either the result of malnutrition, focal infection, or some endocrine disorder. Often all three causes are associated.

Where the child is defective, inattentive in his studies, unable to concentrate or to retain impressions or the lessons he has learned, or where there is a tendency towards cretinism, dwarfism or epilepsy, or where there are certain evidences of degeneracy, almost invariably the basis of the trouble is in the endocrine glands.

Deficiency in the thyroid glands, or in the pituitary gland at the base of the brain may account for these symptoms in a large number of cases. Treatment by drugs has little or no effect on the condition.

But the stimulation of the thyroid or the pituitary glands influences favorably all the ductless glands in the body, as well as the functions that have to do with digestion, assimilation and metabolism. For the functions of all these glands are correlated. And what influences one, to a large extent influences all.

Thus modern science teaches us that the criminal is often a sick man who may require competent medical attention. And that it is unjust to punish him for acts for which he may not be morally or legally responsible.

If this cause prove to be of either mental or endocrine origin we should whole-heartedly cooperate in removing it. In this way we would be exhibiting real intelligence, and the right to sit in judgment upon a fellow creature who may, for all we know, be much more sinned against than sinning.

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:

I AM one of three children born of a family of social registerites. To the others, even my parents. I am the black sheep of the family for the simple reason that I am democratic, that I do not like the snobbishness and egotism manifested by other members of my family and their circle of friends. I am condemned and criticized because I hold tete-a-tetes with the servants. I was almost disowned because I picked for a girl friend an ingenue in the theatre.

Now I have a brother and a sister. My brother does not even care to associate with anyone except our immediate relatives; is not interested in getting married; has never had a date. My sister is somewhat broader and more normal because she does associate with members of both sexes and enjoys herself outside the pale of the home. However, she is unwilling to meet anyone in her social activities who is not her social equal and has only intolerance and disgust for any and everyone whom she considers beneath her. Whenever I mention introducing anyone to her, always her first question is, "What are the family connections?"

Now Mother and Father laud the acts of my brother and sister to me and condemn me for being careless in my associations and lacking in family pride. In fact if they knew that I was writting you this letter they would criticize me and belittle me. However, if you belonged to our social set, they would hang on your words, I know, just as I do.

Pardon the long letter, but I wanted you to understand the situation and to answer this question: Which attitude is right, theirs or mine, and how can you account for the difference?

(Signed) Undignified.

ANSWER: Your problem, my friend, is a good one, and I hope in answering you not only to open the eyes of others in your strata of living but also to touch on an age-old problem which should be vitally interesting to many.

Life is like a three-ring circus. The main arenas in which we have to do our acts are the arenas of work, of social life and of love. Like every other huge circus, life has its side-shows. Psychologically these side-shows are the theatres in which men and women who are afraid to risk the chances of the main arena do their acts, both in order to distract the attention of the world from the fact that they are afraid of the main arena and in order to give themselves the feeling that they are really doing something. In a word these people are in the psychological side-shows and are trying to show that they are so busy that they haven't time to do anything—real.

IN the main arenas of work, of social life and of love, each actor must perform his appointed task according to the family and training. In the main arenas one must have courage, and a high degree of social cooperativeness must hold sway. In the main arenas the play is the thing and not the actor—the act, not the applause, is important. The arenas of life exist because no one human being can live alone. We must all live together and work together and love together so that the social structure of civilization will be maintained. These side-shows exist because there is a vast throng of human beings who cannot envision themselves taking the chances required in the main arenas of life.

Take your own family for example. Your brother seems to be very busy visiting about and paying attention to his relatives, but he does not trust himself beyond the limits of his family home and hearth-fire. This is a very narrow form of cooperation. "Why should I make friends," he says, "when I have the finest parents and the loveliest relatives in the world?" What will happen after a lifetime in this side-show in which your brother is performing? The parents and relatives will die and he, the poor actor, will be left without a friend in the world. Never having prepared for the wider social life and the wider aspects of social cooperation, he is doomed either to an unhappy old age isolated from everything worthwhile in life, or to become the victim of a nervous breakdown, the inevitable consequence of social isolation.

As to your sister, she is performing in the side-show of snobbery. The snob says, "Why, I love social relationships but only with people whose ancestors came over on the Mayflower, (or are members of the X Country Club, or people who have an income of $100,000 a year, or people who have a Phi Beta Kappa key from college, etc., etc.)" What does this actually mean? Simply that the snob is really a coward who has limited his or her chances of defeat by picking contacts in a very limited sphere in which the chances of defeat are extremely slim.

Being a social hermit, misanthrope or man-hater, being prejudiced against people who belong to different

nations or churches or social classes, is definite evidence of classification in the social side-show.

Now these side-shows are the result of misconceptions about the difficulties of the main arenas. When you find a human being in one of these side-shows it does not signify that he or she is a fool, but simply a discouraged human being who is fighting to find some niche for himself or herself where self-esteem will not be put to the test. Every side-show is an escape from life, and no matter how beautifully one does his act in a side-show, it is nevertheless on escape. You often find people developing a veritable genius in their side-show activities. They cry to the world for approval, but no approval comes. It is as if a man were deserting from the battlefront of life and wanted a medal for sprinting so fast! Approval and applause come only to those who contribute to the general happiness of their fellow men.

The side-shows of life never pay. Sooner or later the greater problems and responsibilities that must face every human being challenge the men and women who occupy themselves with the local triumphs of these side-shows. One may fool himself; one may fool his family; one may fool the community in which he lives. But one cannot fool Nature. Sooner or later you will awaken to the fact that in avoiding the difficulties in the great arenas of life you have really assumed new difficulties that are unbearable. The side-show which your brother and sister have entered as an escape will inevitably become an unwelcome prison from which there is no escape.

I congratulate you, the black sheep of the family, for your desire to play your part in the main arena. I sincerely hope that you will not allow their constant invitations to visit the side-shows to deter you from your ambition to play in the main arena. It may cost you the respect of the immediate members of your family, but one's self-respect is more valuable, and this, I am sure, you could not retain were you to confine your efforts to the small stage of one of life's side-shows. My advice is, get out and stay out while escape is still open to you. The rich, normal, cooperative life is not as difficult as one believes. The side-shows give only apparent release. No one can find happiness by running away from life because happiness lies in living —and living hard.

May I wish you success? And for that matter, let me hope that not only will you find in this brief an answer to your question, but that to all to whom this material presents itself a true conception of life may be given and a better understanding of a few of the psychological side-shows which sometimes prove both tempting and alluring.

Have You Any Questions on Problems of Psychology?
Send Them to
THE MODERN PSYCHOLOGIST
310 Riverside Drive
NEW YORK

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The editor of The Modern Psychologist is appointing in various districts throughout the United States as well as abroad representatives of this publication. These persons need not necessarily have academic training in psychology. They must, however, be interested in the study and propagation of competent movements of psychology, psychiatry, or psycho-analysis. This newly formed organization of representatives of The Modern Psychologist has as its main objects the dissemination of knowledge for better human understanding, and the struggle against the insidious activities of unscrupulous, fake, and pseudo psychologists. If you are interested, write to The Modern Psychologist, 310 Riverside Drive, New York, N. Y.

The Editor

IN 1933 TWENTY OUT OF EVERY HUNDRED MARRIAGES ENDED IN DIVORCE. AND THIS IS FAR FROM THE REAL NUMBER OF UNSUCCESSFUL MARRIAGES. WHAT IS THE REASON FOR THESE FAILURES?

The Art *of* Marriage

By HOWARD N. ROSE
Author and Psychologist

A QUESTION has persistently invaded my mind. It is this: With what attitude does American youth wend its way to the altar? With what portion of confidence—or incertitude—do young couples take the step which alters their lives considerably and starts them off on an entirely new path?

I have, for some time, looked with suspicion at the correlation between the *outward* and the *actual* attitude of the young bride and groom during the marriage ceremony. An attempt to gain the individual confidence of young married couples and to extract from them a candid admission, proved futile. Simply: none would admit that during the course of their ceremony, a feeling of dubiousness flashed impulsively across his mind, instilling within it a fear, and establishing the question: *Am I making a mistake?* Yet, despite the inefficacy of my attempt to secure a fearless and sincere matter-of-fact confession, I am inclined to believe that this attitude of vagueness and uncertainty is—either consciously or unconsciously—prevalent at seventy-five per cent of the modern marriage ceremonies.

To prove this, one need only look at the high divorce rate in this country to become suitably convinced that this excessiveness of divorce is the expedient reply to the question: "Am I making a mistake?" In 1933 the divorce rate was close to twenty per cent. Twenty of every hundred married couples made known their failure to suceed under marital relationships. This does not, however, signify that the remaining eighty per cent proclaim success. I should estimate that out of this group, twenty-five per cent shall have attained the degree of success desired; another twenty-five per cent are headed decidedly toward failure, although this is not foreseen, and consequently nothing is done about it, and the remaining thirty per cent are failures from the start, but there is lacking the aggressiveness of either party toward securing a divorce, sometimes because of children, sometimes for fear of public opinion. We find, then, that not twenty, but seventy-five per cent of the modern marriages are unsuccessful to some degree. This might just as well be the divorce rate because marriage, in my opinion, is the one contract which must be one hundred per cent perfect if it is to be a success.

Love

WHEN a rate of anything is as astoundingly high as this, it merits considerable deliberation. The chief stimulation of marriage (eliminating, of course, such variables as illegitimate pregnancy, money, in-

fluence etc.) is nothing *physical*, but it, on the other hand, something unequivocally *emotional*. It is *Love!* Two people usually get married because they are in love, and because convention requires that they carry out this technical procedure as a preface to displaying that love which they bear for each other. It is only logical, then, that if the love is successful the marriage will be likewise. We *have* never, and certainly *shall* never, hear of, or witness divorce proceedings carried out on the grounds that either mate displayed too much *honest*, *sincere*, *scrupulous*, and *considerate* love for the other. These are precisely the things upon which successful marriage is founded. It is absurd even to suppose that such a thing were possible.

Every day we read in the newspapers that divorces have been granted. The causes are usually: adultery, impotence, desertion, non-support, imprisonment of one mate for life or for a long term, habitual drunkenness, cruelty (mental or physical), habitual indulgence while in a violent temper, insanity, confinement in an asylum for a long time, pregnancy at the time of marriage unless known to the husband, concealment of a loathsome disease at the time of marriage, or contraction of one thereafter, or uniting with any religious society forbidding cohabitation. There is nothing in this list that suggests honest love to the slightest degree. From this we can deduct that the presence of love, whether it be physical or mental, or even spiritual, is the cord which binds marriage tighter, while absence of love brings about dishonesty.

The Nature of Men

Just as love is the key to successful marriage, so is understanding the key to love; undertanding of each mate for the other. Ellen Key, the Swedish writer who became known for her work in the field of social ethics and sex questions, once remarked with wisdom: *Love in a woman goes from the soul to the senses, and often fails to reach them. Love in a man mostly goes from the senses to the soul, and frequently never reaches that goal. This is, of all the existing differences between men and women, that which causes most torture to both.*

It is this fundamental nature of men that women must, and usually do, grow accustomed to if they expect their marriage to be successful. There is an utter difference between the psychology of the man and the woman. He interprets love as passion; impulsive satisfaction of the sex urge, almost regardless of selection. It is the physical consummation to which he looks forward, and when this point is reached, he is content to feel that he has tasted natural love. And as far as his psychological make-up is concerned, he is correct. Generally speaking, what is considered as love in men, is ordinary lust and is implanted deeply within their nature. The strength of this lust has made itself obvious to most women either through actual experience or through that gained from reading. It is this factor which normally makes the man aggressive, and the woman coy, timorous, or diffident, holding herself aloof as she is approached by her lover. Evidence of this can be witnessed in the ever-current attitude that the more difficult the woman is to have, the more she is desired by men. Sometimes the situation is reversed, and the woman, being too easily had by all men, is wanted by none.

The Nature of Women

In woman, the *romantic* element of love is fundamental, with the physical expression subordinated to a degree of almost least importance. She has to sense the rapturous presence of love in her soul and spirit first. This being the case, the duty which she primarily owes herself is that of selection. Quite different from men in that respect, a woman is usually selective in her selection of the man she will want to love and be loved

by. In marriage, she must secure spiritual love from her husband since the physical exercise of his lust-love *often fails to reach her senses.*

Woman's present position, both social and physiological, is a product of centuries of evolution. In early primitive times she was the tribe leader; the warrior. Eventually men placed her into a social setting which forced submissiveness upon her. She became a weakling; a thing of beauty, placed upon a pedestal. Her place in the household was that of child-rearing. And once again, within the past century, there has been an emancipation from that position to one moderately between the two extremes.

It is this earlier passivity which women have retained that makes them the object of men's love; that makes them the choosers while men make the advances. Male amourousness is shallow. It is aroused, appeased, and dies rapidly. With women this is not true. Considerably more time is required to arouse in them a feeling of passionate love, and considerably more sincere love is required to appease this passion, at a much slower pace.

While this will apparently seem better related to the physiological aspect of women, we must remember that the relationship to the psychological capacity is involved equally as much, for it is *here* that the ultimate effects of misunderstanding manifest themselves.

Education or Vice

VICE! Immorality! These are the principal subjects of interest in our country. If you are not convinced, you have but to consult the shelves of the thousands of circulating libraries to find that the shelves are laden down with books of the sex type, containing colorful and ravishing descriptions, both overt and implied, of girls surrendering their virginity for the sake of lustful love which they think is real. Downfall! That's the general prediction for the future of such girls.

I am going to be radical and ask: "Why downfall?" With this influx of widely-read sexy literature, which does to an extent reflect our present era, we must broaden ourselves to the realization that *everything* and *anything* in the form of experience *is a form of education.* Is education upon the most delicate of worldly matters—the most natural of human urges—the most *basic* for marriage success—a thing to be classed as vile, base, and immoral?

The courts are filled with divorce cases which are masked under the grounds of *desertion*, *non-support*, *mental or physical cruelty*, *impotency*, *frigidity*, and the like. But look behind the scenes, and in many a case, you will find that the immediate cause of the disharmony is due to ignorance of the most vital of connubial relationships.

It is not altogether inconceivable to expect that young men and women might at some time in the future be given a considerable amount of practical education along the lines of this act which is so veritably important that the fortune or failure of a marriage contract depends upon its proper execution.

The Art of Marriage

THE really important factor is: In what manner can marriage be transformed from its present status of almost a vague blindness into an art? How might the high rate of unsuccessful marriages be reduced to only a minute fragment of what it is?

The secret lies in the ability of young couples to *understand* the facts that I have presented about each other's nature. The secret lies in the *consideration* of these facts while learning or performing the art of love. For love-making cannot become an art until men and women are thoroughly familiar

with each other's nature. Merely having the knowledge is not sufficient. It is the *utilization* of the knowledge that brings results.

It is first vital that a person formulate, in his own mind, the various characteristics which his mate will be required to have. These are usually referred to as "dream mates," or "dream idols." Practically everyone has a mental picture of his ideal. This is a good thing, since nobody can understand a person and his tastes quite as well as he can himself. With this ideal fixed firmly in mind he should be constantly on the alert for his type.

When two young people feel certain that they are in love—that they are capable of acting as *one*—the next vital step they should take is to prove this to themselves before they attempt to prove it to the world. They must become intimate. They must become fully cognizant of the oddities of each other's nature. They must spend considerable time together to learn whether or not they can endure steady companionship, and considerable time apart to learn whether or not they need each other. In this manner they may avoid making an error which they would later repent.

One might be inclined to wonder—considering the antipodal characteristics of male and female natures—how a man and woman can, by understanding each other thoroughly, effect a more harmonious marriage. The answer to this is that the act of marriage transforms the two into one. Along with this transformation there absolutely *must* be a fusion of the traits of both. There must be an adjustment of each toward the nature of the other. Simply, the man must entrammel his lustful passion and substitute for it an equal quantity of the romantic or spiritual love which is dominant in his wife. The woman, on the other hand, must cast off her air of aloofness, and submit to the physical passion of her husband slightly sooner than she might ordinarily have done.

When Physical Love Is Gone

SOMEWHERE in the prescription which determines the physical abilities of human beings, there is a limitation placed upon our sexual activity, and at a certain period we begin to change. What is to happen to the married couple now? There will no longer be an expression of passionate love. Does that mean that the partnership must end? You can answer that for yourself when you look about and notice that everywhere people are celebrating wedding anniversaries at ages between sixty and eighty.

Do these people remain together for lack of something better to do? No! The question arising, then, is: What remains for them? And the answer is: The love of their entire married lives, which is now crystallized. Or, as I have heard said, "they become a habit with each other." All the struggles and energies of the earlier wedded years have performed their functions of molding the married couple into a unity, which is usually represented by grown children—exponents of *their* romantic and physical love into whom they have projected themselves.

It is this factor which is often responsible for one of the mates' passing away shortly after the other. They have grown so much attached that they are part of each other, and one cannot live long without the other.

This is the expedient goal of a happy married life: the psychological unification of the two individuals. It should be the goal of all young men and women who intend to be married. Very few attain it because very few are familiar with the facts which I have treated in the foregoing pages. *If marriage is to succeed, the psychological aspect is considerably more important than any other.* The sooner this is realized, the sooner there will be universal understanding, and when this is a reality, there will be little use for divorce courts.

The Psychologist's Bookshelf

SOCIAL PSYCHOLOGY, by *Abraham Myerson, M.D.* Prentice Hall, New York. $3.50.

An excellent treatise, one of the Prentice Hall Psychology Series. Dr. Myerson, a level headed scientist, adopts an approach that is sane and thoroughly scientific. Its development follows two main theses. First that the visceral-organic structure of man is basic to the understanding of psychology. That drive, emotions and intelligence are related to the structures of the body, and vice versa. There is little patience with departmental or philosophic delimitations of mind. Second is the thesis that apart from his group a man is a mere potentiality. He is developed in a milieu that fosters, modifies, or destroys his capacities. The human being is revealed as one who has a constant drive to show himself in terms most acceptable to his own egoism and to the various egoisms of the group that encompasses him, and who, in his relations with both friends and enemies, has a constant psychic need to conceal and deceive. The individual and his psychology are discussed by beginning with the structure and organic functions of the individual and showing how social forces sweep in and out of him taking command of his viscera and transforming their functions into approved deeds, and creating within him both the pleasures of conformity and the bitter, self-dividing struggle that results from the disharmony of individual capacity and desire with social authority. The visceral-organic and the sociological bases of social psychology are emphasized. There are bibliographies and indices.

THE PSYCHOLOGY OF ADOLESCENCE, by *Karl C. Garrison.* Prentice Hall, New York. $3.00.

A diligent and comprehensive study of the psychology of adolescence. The findings of all the important researchers in the field are discussed and correlated, from G. Stanley Hall to Alfred Adler. Where the field is extensive, the presentation is limited, but the studies reviewed and analyzed are representative, clear, objective, and have direct application. The student is introduced to basic experimental studies and a foundation is laid for a critical appreciation of new studies. The volume should prove valuable to those intrusted with the care and guidance of adolescents. There are bibliographies and indices.

HUMAN NATURE, by *Judson Rea Butler.* Greenberg, New York. $1.00.

The present discussion is designed for the layman. The many questions with which people continually perplex themselves, such as why they do certain things, why they get angry, without cause, why they love and hate are discussed. In a lucid, simple style illuminated by many well chosen examples. The subject matter, while popular in treatment is scientifically accurate.

CHARACTER EDUCATION IN SOVIET RUSSIA, edited by *William Clark Trow.* Ann Arbor Press, Ann Arbor, Michigan. $1.25.

A characteristic which distinguishes the Russian revolution is the attention given to children and youth. It was seen that a genuine revolution is achieved only in the course of a generation through the reconstruction of education. The very character of the people inhabiting the Soviet Union would have to be profoundly changed. It was realized that the school is but one among many formative agencies. New instrumentalities were thus brought into being in the shape of societies for children and youth. The present volume helps describe these societies, their plans, working methods and purposes. It is divided into: The Young Pioneer Organization, The Communistic Education of Young Pioneers, Principles of Pioneer Organization, The Role of the Leader, Self-Activity and the Pioneer. Work with the Children's Activity. The volume contributes toward an understanding by the American people of the educational methods of the vast country with which we have recently established trade and diplomatic relations. There is a foreword by George Counts.

IMAGINATION AND RELIGION, by *Lindsay Dewar.* Morehouse Publishing Co., Milwaukee, Wis. $1.50.

The author traces the influence of imagination on religion through pagan times, the Old Testament, the Life of Christ and the Apostles, later Christianity and the present day. An attempt is made to show the immense influence which imagination has upon human life in general and upon religion in particular.

HAPPY CHILDHOOD, by *John E. Anderson.* Appleton-Century Co., New York. $2.50.

The psychological problems presented by the growing child are here considered. The book, while a trifle too technical for the parent, for whom is it probably intended, may be used as a reference work. The material is well organized with a well placed final emphasis on the influence of the home. It is one of the three books published in the Century Childhood Library, and part of a digest of the materials provided for the White House Conference on Child Health and Protection.

COVERING TWO YEARS, by *I. V. Morris.* Reynal and Hitchcock. New York. $2.00.

Well drawn study of a neurotic woman.

HOW THE MIND WORKS, edited by *Cyril Burt.* Appleton-Century. New York.

The present volume is a series of lectures by Cyril Burt, Ernest Jones, Emanuel Miller and William Moodie, originally delivered as a set of broadcast talks upon psychology. The material is republished from *The Listener,* the journal of the British Broadcasting Corporation, with additions and revisions. The discussions are excellent non-technical treatments of a subject which has received a good deal of popular abuse. It would not be amiss to suggest that one of the broadcasting chains in this country develop a series of talks on the subject of the mind and its problems in child and adult life and in society.

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