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MARRIAGE BETWEEN OPPOSITES — THOMAS L. GARRETT

SEPTEMBER 1935 25c

How I Improved My Memory In One Evening

The Amazing Experience of Victor Jones

"Of *course* I place you! Mr. Addison Sims of Seattle.

"If I remember correctly—and I *do* remember correctly — Mr. Burroughs, the lumberman, introduced me to you at the luncheon of the Seattle Rotary Club three years ago in May. This is a pleasure indeed! I haven't laid eyes on you since that day. How is the grain business? How did that merger work out?"

The assurance of this speaker—in the crowded corridor of the Hotel St. Regis—compelled me to look at him, though it is not my habit to "listen in" even in a hotel lobby.

"He is David M. Roth, the most famous memory expert in the United States," said my friend Kennedy, answering my question before I could get it out. "He will show you a lot more wonderful things than that, before the evening is over."

And he did.

As we went into the banquet room the toastmaster was introducing a long line of the guests to Mr. Roth. I got in line and when it came my turn, Mr. Roth asked, "What are your initials, Mr. Jones, and your business connection and telephone number?" Why he asked this, I learned later, when he picked out from the crowd the 60 men he had met two hours before and called each by name without a mistake. What is more, he named each man's business and telephone number.

I won't tell you all the other amazing things this man did except to tell how he called back, without a minute's hesitation, long lists of numbers, bank clearings, prices, parcel post rates and anything else the guests gave him in rapid order.

*****

When I met Mr Roth—which you may be sure I did the first chance I got—he rather bowled me over by saying, in his quiet, modest way:

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read.

"You can do this as easily as I do. Anyone with an average mind can learn quickly to do exactly the same things which seem so miraculous when I do them.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really *poor memory*. On meeting a man I would lose his name in thirty seconds, while now there are probably 10,000 men and women in the United States, many of whom I have met but once, whose names I can call instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted, "you have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. That is not a guess, because I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study, I show you the basic principle of my whole system and you will find it—not hard work as you might fear—but just like playing a fascinating game. I will prove it to you."

He didn't have to. His Course did; I got it the next day from his publishers.

When I tackled the first lesson, I suppose I was the most surprised man in forty-eight States to find that I had learned—in about one hour—how to remember a list of one hundred words so that I could call them off forward and back without a single mistake.

That lesson *stuck*. So did the other six.

Read this letter from one of the most famous trial lawyers in New York:

> "May I take occasion to state that I regard your service in giving this system to the world as a public benefaction. The wonderful simplicity of the method, and the ease with which its principles may be acquired, especially appeal to me. I may add that I already had occasion to test the effectiveness of the first two lessons in the preparation for trial of an important action in which I am about to engage."

This man didnt put it a bit too strong.

The Roth Course is priceless! I can *count* on my memory now. I can call the name of any man I have met before—and I keep getting better. I can remember any figures I wish to remember. Telephone numbers come to my mind instantly, once I have filed them by Mr. Roths easy method.

The old fear of forgetting has vanished. I used to be "scared stiff" on my feet—because I wasn't *sure*. I couldn't remember what I wanted to say.

Now I am sure of myself, confident, and "easy as an old shoe" when I get on my feet at the club, at a banquet, in a business meeting, or in any social gathering.

The most enjoyable part of it all is that I am now a good conversationalist—and I used to be as silent as a sphinx when I got into a crowd of people who knew things.

Now I can call up like a flash of lightning most any fact I want right at the instant I need it most. I used to think a "hair trigger" memory belonged only to the prodigy and genius. Now I see that every man of us has that kind of memory if he knows how to make it work.

I tell you it is a wonderful thing, after groping around in the dark for so many years to be able to switch the big searchlight on your mind and see instantly everything you want to remember.

This Roth Course will do wonders in your office.

Since we took it up you never hear anyone in *our* office say "I guess" or "I think" it was about so much" or "I forget that right now" or "I can't remember" or "I must look up his name." Now they are right there with the answer—like a shot.

Here is just a bit from a letter of a well-known sales manager up in Montreal:

> "Here is the whole thing in a nutshell: Mr. Roth has a most remarkable Memory Course. It is simple, and easy as falling off a log. Anyone—I don't care who he is—can improve his Memory 100% in a week and 1,000% in six months."

My advice to you is don't wait another minute. Send for Mr. Roth's amazing course and see what a wonderful memory you have got. Your dividends in *increased power* will be enormous.

VICTOR JONES.

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EMOTIONAL MALADJUSTMENT

Emotional aberration sometimes has its origin in derangement of the sexual organs. The sex mechanism has an autonomy of its own which will not be denied. Refusal to concede this autonomy brings as a punishment a whole host of emotional ills. Wilhelm Stekel, the eminent European psychiatrist, discusses the sex organs and their effect upon emotional make-up and health, in a brilliant article.

HOW TO STERILIZE AND WHEN

Sterilization has become one of the vital issues of the present century. Many states of the United States have adopted sterilization in certain cases as state law. Some states have made it optional. Nazi Germany has made it possible to obliterate a whole race of people by this unusual measure. Sections of the thinking public have become incensed at this terrible tool which in the hands of the unscrupulous can be made a class weapon of untold power. Yet sterilization is sometimes valuable and necessary. Let Dr. Winfield Scott Pugh tell you when its use is to be recommended and how this operation should be performed.

SHALL I TELL MY CHILD HE IS ADOPTED?

The parents who adopt a child take upon themselves more than the ordinary task of bringing him up. A great deal of the child's future happiness depends upon whether he is told he is adopted, and the manner in which he is told. Marion J. Faegre has some excellent suggestions which will greatly help to make this task of the foster parents much easier.

And Many Others

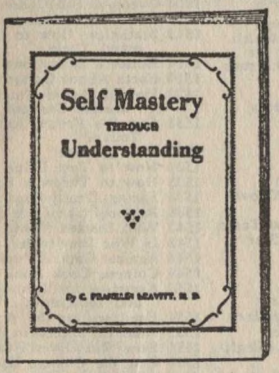
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For twenty-five years has been Psychological Consultant, teacher, author of several books, and contributor to magazines on the subjects of RIGHT THINKING and LIVING, Physical Culture, Dietetics, etc.

It Is "Doubt" Which Brings the Mental Clouds

WOULDN'T it be worth just a lot to you to KNOW JUST what caused those strange feelings, your limitations, the mental conflicts, your nervousness and the feelings of weakness and depression that you suffer from!

Of course it would. In fact, it would be the beginning of the end of all your troubles—the FIRST STEP toward mental freedom, peace, poise and power. You are constantly experiencing mental conflicts due to the fact that you are not quite SURE about the origin of your trouble and what it may lead to. In drawing on your imagination you picture all sorts of possibilities which depress you still more and bring anguish and torture.

"DOUBTS" bring emotion, mental conflicts and hypersensitive nerves, which puts your mind in "reverse" and you become so introspective that you find yourself "trapped" and actually unable to forget yourself.

Most peculiar and seemingly alarming sensations and thoughts are experienced by you. Thoughts of the possibility of insanity, of invalidism, of your ability to continue at work or what those dependent on you will do later on when you are flat on your back or in a "wheel chair." The mind can conjure up all sorts of thoughts through your drawing on your imagination in a destructive way. The thought of suicide being the only solution is not uncommon, for when hope and faith are dead what is left? People frequently become prisoners in their own homes through these unreasonable fears.

Neurasthenia, Nervous and Mental Breakdowns, Self Consciousness, Worry, Apprehension, Overseriousness, Oversensitiveness, Overanxiety, Jealousy, and most forms of Nervousness, are directly due to FEAR in the form of LACK OF CONFIDENCE. Check these unreasonable fears and build up FAITH and everything is changed.

But how is this to be done, you ask? First, through gaining a better understanding of yourself, your nature, that wonderful piece of machinery of yours—YOUR MIND AND BODY; through understanding your OWN POWERS and how to use and direct them, and the understanding of the underlying principles of NATURAL LAWS. Development must come through USE, and in no other way, but unless you understand SELF, how are you going to USE your powers constructively and creatively. The VERY SAME POWER is being expressed whether it is used constructively or destructively. It is just a question of control, direction and USE. The condition you are in today has had certain definite states precede it and the weaknesses are normal reactions for the type of life you have lived

YOU possess the VERY SAME essential powers at birth that we later find expressed in those you envy for their great strength, courage and success. The difference lies in the difference in training, understanding development, etc. Nature does not say to one child, "You are doomed to live an unhappy life of weakness, poverty and struggles," and to another, "YOU are born to be happy, successful, and a ruler of men." We are all just a little bundle of clay when born, and it is our early training, our associates, our environment which moulds the man or woman that we witness later in life. You may have received a bad start through early training, but this does not mean you are "FATE-DRIVEN," I assure you. Yes, YOU HAVE formed habits, strong habits, habits which tend toward weakness. But all of this CAN BE CHANGED if you just UNDERSTAND YOURSELF and YOUR POWERS You CAN be the man or woman you wish to be, you CAN live your life constructively and be happy and successful. All this is a GOD-GIVEN inheritance, and it is YOU who are to blame, and not God, Nature, or your past unprofitable experiences.

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MIDDLE AGE IS NOT A JUMPING OFF PLACE. WE CAN CONTINUE TO CULTIVATE SOME OF THE INTERESTS OF GROWTH, AND ACQUIRE NEW INTERESTS.

Indian Summer

By O. H. WOODCOCK
Prominent member of the School of Individual Psychology

DEFINITION: "Indian Summer. A period of warm and pleasant weather occurring in the late autumn."

In the late forties or early fifties there is, almost invariably, some waning of physical capacity, a slowing down in the activity of the various organs of the body and frequent little reminders that liberties can no longer be taken with them.

Though no one should be encouraged to welcome the evidence that the body has reached or passed the zenith of its powers, a wise man will husband his resources and not demand more of it than it can give and will rather cultivate those functions of his personality that are still capable of improvement.

There is no evidence that the mind, of necessity, reaches a culminating point and, remembering the almost innumerable cells of the cerebral cortex and the possible combinations of these in action, we must conclude that the mind is capable of infinite development and improvement.

There are many illustrations of the truth of this statement. Indeed there are many things that age does KNOW and CAN DO.

Instead of bemoaning the fact that it can no longer keep pace with youth in its lawful occasions age should turn attention to those activities which can now be practiced unruffled by the strong passions and many distractions of youth and these with an interest enhanced by years of previous experience and knowledge. As the individual is a psychosomatic unity there must not be neglect of the body—the healthy body is, as always, an essential prerequisite of the healthy mind, and fragrance of the person and comeliness of appearance are social obligations.

The gibe "mutton dressed as lamb" is, more often than not, dictated by jealousy of someone who is making a brave fight to maintain physical and mental vitality, and surely, without countenancing face-lifting and enameling, we should honor those elderly people who take the trouble to make their appearance pleasing.

Many a fairly successful marriage has degenerated into an habitual association of mutual toleration or contempt because the partners have ceased to trouble to keep appearances. Rounded shoulders, a protuberant belly and unbrushed clothes are un-

lovely and undignified, and ill-kept hair with badly fitting teeth and sallow, unpowdered, skin are so ungracious as to be repellent.

Develop Social Feeling

LIFE has no meaning if it has no interest: to have no *job* is deadening; to have no *purpose* is death.

Every resort is haunted by retired people who are bored to distraction or drink because they don't know how to pass the time and in no happier case than aged veterans who have naught to do save trace their shadows and fight their battles over again. The happy people are those who have cultivated interests in their youth such as can be carried on to the end of life. What is to be done for these bored, unoccupied people who are drifting to miserable old age?

Let them learn to do something for others, develop social feeling, become of some value to the body politic and hence of some worth to themselves.

Those whose pet grouch is against local government should seek election to local authority and try to improve the methods they deplore and, if such an opening cannot be found, there are always voluntary organizations crying out for helpers. We cannot all be leaders but there is plenty of useful work to be done by those willing to serve quietly and inconspicuously in the ranks. For those too reserved or shy for public office there are many private opportunities for service. To play chess with an invalid is infinitely more satisfying than constantly repeated sittings with the same bridge four. From Cicero onwards, gardening has been recommended to the ageing man or woman; to grow and give flowers or just to make one little bit of the world more beautiful, is worth while and certain to bring its own reward in gratification and sense of achievement. Less food is required once the period of physical growth is passed and abstemiousness in diet is not only necessary, but the saving of money resulting may be expended on those whose need is real but cannot be satisfied.

Old Age and Crabbed Youth

THE present state of affairs calls for action by all who realize that our national heritage of liberty of thought and action is threatened on every side. The rising generation, born into and experiencing only a troubled world, is too ready to follow any leader who promises to lead it to prosperity and happiness; in many countries the people, oppressed by unemployment and economic stress and frightened by warnings of Communism and anarchy, have been persuaded by specious promises to surrender themselves to dictatorship and to become mere *automata* in a dragooned and colorless existence.

Those who have known the joys of freedom must fight to keep it and must persuade their successors that no temporary amelioration of economic conditions can compensate for its loss.

To this end all ages must make common cause and therefore it is essential that there shall be no intolerance; no jealousy. Youth is impatient, age too conservative, and therefore there must be concessions on either side and the lead should come from those who can and will remember their own youth. To this end it is essential that each should increase his *awareness* and keep his mind alert and resilient and so remain for ever young.

The Man Who Can't Make Up His Mind

THE man who is uncertain of success, but believes it to be indispensable for him, will have to set about things more cautiously than the man who just "gets on" with it and is prepared to take a risk. The neurotic is therefore characterized by what individual-psychologists aptly term the "hesitant attitude."

Inability to make up one's mind, or at least great difficulty in coming to a decision, is one of its commonest forms. Long wavering, the constant weighing of the pros and cons of an undertaking which is often ridiculously trivial, the justification of such behavior by rationalizations—such as the desire to do absolutely the right thing—and similar conduct, eventually have two main results. Either the time for action is entirely wasted: the housewife hesitates so long that she fails to get what she wanted at the sales; when it is too late she thinks she has certainly had bad luck, but after all, perhaps she would not have made a good bargain—better not buy at all than buy badly. Or, if circumstances make it essential for the matter to be attended to, it is put off until the last minute, when the person acts as if he had been rushed into a decision. This manoeuvre always enables him to say, if things go wrong, "Yes, but it would have turned out better if I had had more time to think things over." Some people conceal the same mental disposition by acting with undue haste; they explain it as being due to "temperamental."—*Rudolph Allers.*

ONE OF THE MOST UNUSUAL FORMS OF SEX PERVERSION IN WOMEN IS TRIBADISM. MORE THAN ANY OTHER HOMOSEXUAL PRACTICE, IT LEADS THE WOMAN TO THE INSANE ASYLUM.

Lonely Women

By MAURICE CHIDECKEL
Practicing Physician, Baltimore, Md.
Author: *Female Sex Perversion*

No other method of homosexuality so greatly simulates normal sexual relations as the form we call "tribadism." By tribadism is meant the mutual friction of genitals between women. The most noted fact about tribadistic practices is that many tribadists are bi-sexuals; that is, they have normal heterosexual intercourse and also find great pleasure in physical contact with members of their own sex. The vast majority of tribadists however, limit themselves to this perversion only. The process is exactly as in normal coitus.

Tribadism was familiar to the ancients whose women practiced it quite often and considered it good behavior. Indeed it seemed to be the style of the day. Some ancient aristocratic ladies with plenty of leisure on their hands would spend hours in pulling at the clitoris so as to elongate it, and enable them to practice tribadism. Cunnilingus usually followed if tribadism did not give complete satisfaction.

The women of Lesbos liked that best. Among the Romans of the Imperial age it was quite prevalent. In Greece a cult of naked women existed. The perversion was always accompanied by music, and the musicians themselves, flute playing girls, participated in the festival. Here is Lombroso's translation of Juvenal's description:

"When the flute calls to the dance, the maenads, inflamed with wine and beer, loosen their long tresses, they sigh languidly and eagerly, and an ardent desire draws them to one another; the desire and the passion of the dance give their voices an alluring sound, nothing now can serve to bridle their unrestrained desires. Lacassela swings her wreath, which she won in a contest of lascivious gestures and movements, but even she must give way before Medullina with her ardent postures. About these games there is no trace of unreality. What an inflammatory spectacle!"

After that the naked ladies joined in close union for the practice of tribadism, one in the presence of the others. It was considered good conduct. After each had obtained gratification, they would rise, and go on with the dance.

Marriage Between Tribadists

TRIBADISM, often called Sapphism, is a fashion that has long prevailed in the countries where polygamy and harems existed. It is the most widespread habit among feminine homoerotics. This old, old evil is a purely feminine perversion. Catherine Howard, one of the wives of Henry VIII, was condemned to death for her tribadistic practices. In some European countries biuterine marriages, the marriage between two women for the sole purpose of practicing the lesbian habit of tribadism, is common among actresses, waitresses and girls employed in beer gardens.

Cases of tribadism in married women are not at all uncommon. Sometimes the liaison continues for a number of years. In those women who confine themselves to this form of perversion only, the most profound hatred exists towards men. Many of this class of female perverts will put their partners under the influence of liquor in order to accomplish their purpose. Some years ago a faith healer, a woman, attracted a great deal of attention because of her tribadistic orgies. How she could cause so many young girls to break up marriage engagements in order to indulge in homosexual adultery was never discovered.

Deformities of the vulva are common among tribadists. Many of them endeavor to convert the clitoris into a male phallus. In one of my own cases the tribadist succeeded in elongating her clitoris to such an extent that she could easily use it as a penis. Many such cases are reported in literature.

As early as 1877 Duhousset, at a meeting of the Anthropological Society of Paris (quoted in Kisch's book, *The Sexual Life of Woman*), reported the then unbelievable case of a married homosexual woman who, in intercourse with another

woman, transferred to the latter the husband's semen so as to induce pregnancy. The report does not state whether that tribadist was successful in her efforts. Not long ago a case was reported in the American Journal for Medical Jurisprudence of one tribadist suing another for support of her child. The alleged "father" was married. Soon after cohabitation with her husband, she practiced tribadism with her female partner who slept in the next room. She was credited with the impregnation of her friend. The allegation was made by the plaintiff's attorney that the vaginal outlet of the reputed "father" was filled with the seminal fluid of her husband, and this semen was transferred to her "wife."

Leads to Insanity

THE woman who takes the role of the man in tribadism makes a sweeping denial of femininity. Many homosexuals who indulge altogether in different practices, say cunnilingus, masturbation, or any other perversion, will revert to tribadism with the change of a lover. The loss of their erstwhile object of adoration brings about a modification in their practices. This is a natural human phenomenon. Character expression undergoes change in any one in whose life an event of magnitude occurs. This is true in individuals as in peoples. Whole nations modify their conduct and outstanding character traits when perturbing events like war or revolution take place.

Whereas, in other homosexual practices, any part of the body may become erotized, in tribadism interest centers in the genitals only. No other area in the body can become masculinized to take the place of the genital organs. No orgasm can be obtained unless one vulva is rubbed against the other. In no other eroticism does the woman who takes the part of the male act more like a real man than in tribadism.

Krafft-Ebing, Kisch and others were struck by the display of masculinity in their tribadistic patients. To parade their masculine attitude is almost an obsession with this class of perverts. Those who crave tribadism only, and the male role, will seek out a harlot, black or white, and pay her as men do. Kisch and Taxil claim that tribadism is commonest among Parisian married women, and that the perversion is more prevalent in the upper strata of society. Other observers claim that Germany leads the world in tribadism.

Tribadism, more than any other homosexual practice, leads the woman to the insane asylum. Why this social monstrosity should punish these erotics more than those of any other form of perversion is an unanswerable question. Nor can it be explained why tribadistic women hold the palm for foul mouthedness once their mentality has gone astray. The obscene words uttered by tribadistic inmates, whether she belonged to the slums or came from the exclusive sections, defies description.

The Case of Fritz

FRITZ was a domestic in a physician's family. The only name she wanted to go by was Fritz. In another apartment was a domestic named Buck. Both were tribadists. Buck was willing for awhile to play the wife. Fritz would don a pair of trousers, a cap and visor, and light a cigar before indulging in her perverted practices. Buck seemed to be inert to any natural emotions. But Fritz would frequently be overtaken by a sense of guilt and shame. She would drink liquor to drown her sorrow until she was mildly intoxicated.

Fritz knew instinctively that alcohol, the greatest sexual excitant, dispels resistance, and increases activity. Many normal women who abandon themselves to "gentlemen" friends while he "takes them out" would not have done so if there had not been enough alcohol in their system to lower resistance.

Often, however, alcohol acts as a protection against the seduction of the girl who is "tight."

Leading psychoanalysts observed that in heterosexuals when under the influence of liquor there is a regression to homosexuality. The homosexual components present in every one are released because of alcohol. The girl for the time being loses all desire for the opposite sex and will offer violent resistance when the attempt is made to seduce her. Women who drink habitually display strong homosexual tendencies, mostly in the form of tribadism.

To return to Fritz. Her "wife," Buck, of a sudden changed her mind about being the "under dog," to use her own expression. Fritz, with a knack for rhyming sent this note to Buck:

"Not later than eleven you must come to my den.
Babe, dear, remember. I am the rooster.
You, the hen."

But Buck wanted to be the rooster herself. She too displayed her talent for rhyming, for she answered:

"What? Come up to your den as a hen?
No. Not unless I am the he and you are the she.
Say, kid, the world hasn't enough dough
To make me look up from below.
If I cannot be on top,
Then call it a flop."

In his preface to lyrical ballads Wordsworth wrote that all good poetry is the overflow of powerful feelings. But it seems that even outrageous ditties like these can also be written under great emotional stress. Buck refused to surrender. Fritz could not resign to being a woman, or acting the part. The two domestics ceased having their tribadistic union. The result was a case of melancholic depression in Fritz. That is why she came to be analyzed, and how she divulged her practices and correspondence.

Fritz always kept a copy of her "poetry." Rhyming, by the way, is a favorite method of communication among most homosexuals, especially among those who practice tribadism. Some will quote good poetry, making it symbolic of the female genitalia and of the feminine breasts. One tribadist taking the part of the wife, now under analysis, proudly showed the note she received from her love partner who is the "man." It quoted a poem from a great and little known poet, Davy:

"Thine is no dark and dreary mine,
No hidden quarry damp and cold;
Thy crests in Orient sunbeams shine,
The morning tints thy rocks in gold."

Elderly Perverts and Young Girls

ORGIES of lasciviousness and voluptuousness are most common, or only common among tribadists. In all other homosexuals the perversion is a gradual evolution, an infantile regression in adult life, an emotional conflict with accompanied repression that often leads even to mental cloudiness. Tribadism comes later in life. To be a man one must be vulgar, drink, smoke and talk obscene language. It contributes towards mental masculinization.

In all other homosexual practices one seldom sees a woman past forty. Homosexual passion at that age decays. Among tribadists one finds women of fifty, and older. These elderly perverts are always in quest of young girls, young enough to be their daughters. In no other form of homosexuality is there so much exaltation of passion. Few tribadists confine themselves to one. Most of them are promiscuous.

A Mr. B., a prominent business man sued his wife for divorce. In court he exhibited letters his wife wrote to and received from her lover. The lover proved to be a young girl of eighteen, while the defendant was fifty-one. She admitted in court that for the last year men had become worthless things in her eyes, that her husband not only ceased to appeal to her, but that he actually caused a revulsion, and that she found great enjoyment in practicing tribadism with that girl.

The fact that Negro blues are all of sexual nature, of very marked sexual significance in man-woman relations, was taken advantage of by two tribadists living next door to each other. Each had phonographic records with which they were making appointments. Sometimes these records were used as expression of the gratification derived from the tribadistic practices. One would play the record for the other to listen. No suspicion could possibly be aroused. Three records were brought to the analyst's office. Two are unmentionable. One contained these words:

"Mamma's got something sho' gonna surprise you,
Mamma's got something gonna hypnotize you,
Mamma's got something I know you want."

Three Cases Under Analysis

IN three cases under analysis each woman was led to tribadism through different circumstances. One was the wife of an impotent husband. All he could do was to excite her passion. Evidently he did appeal to her. He could not bring about sexual excitation otherwise. She became disgusted with men in general. All men were worthless, and some, including her husband, were beasts. She visited a woman friend, a widow, one week-end. They had a few drinks, went to bed, and the host suggested they indulge in sex play, and that the guest be the "wife." To her own amazement she obtained an orgasm. She knew of no other way but face to face coitus. Soon after she abandoned her husband. In thought and action she was thoroughly feminine, and was a very pleasant woman to talk to. She suddenly began to feel a sense of inferiority and guilt. She thought many times that homosexuality was a disgrace. But she could not conquer her eroticism. She came to be analyzed and treated.

The second was a young divorcee who talked, walked and acted like a man. Sunday was her day. She would attire herself in a riding habit, put on a derby, and with cigarette in mouth visit her "wife." Two years before the analysis her homosexual practices were those of mutual masturbation. Her partner was killed in an airplane accident. Since then she changed to tribadism. To continue her old practice of eroticism would remind her too much of the dead girl who she mourned. Her friend, treated and analyzed by another psychologist, was about to abandon homosexuality. She (our patient) was averse to look for another, a third partner, and therefore concluded it was best perhaps to return to heterosexuality. How much she was mentally masculinized can be gleaned from her answer to the question why she only visited her friend once a week. "Be-

cause a man must not indulge in excess, so as to preserve his powers."

The third was a prostitute, or as she introduced herself "a sporting woman." Krafft-Ebing had long ago noticed that prostitutes who become disgusted with perverse men for the performances of revolting sexual acts "seek compensation in the sympathetic embrace of their own sex." She preferred tribadism because she would not touch her partner's genitals with her hands. "It's the only pleasure I have in life," she told the analyst. "I have no lover. Most of us have one to love and support. I see no fun with any man. But when I am with one of the girls I feel that I still have life in me." Her reason for coming to the analyst was only to discover whether or not her practice with women is harmful. Some of the girls who "work" with her had said that it sends women to the madhouse.

What Causes This Aberration?

IN searching for the genesis of this form of perversion no Oedipus complex and castration fear could be found in the cases of tribadism studied. While dreams and phantasies are a part of almost all homosexuals, by which dreams and phantasies the mental state of the patient is clearly defined and a method of treatment outlined, in the tribadists seen there were no such dreams. This was perhaps because their libido clung to the genitals only.

The most interesting phenomenon about one of the three tribadists, the young divorcee in the riding habit, was "amenorrhea," a complete cessation of her menstrual periods. The stoppage of menstruation was noticed by a number of psychologists in homosexuals taking the part of a man. It is the "conversion symptom." It is the manifestation of the wish to be a man. The stoppage of the menstrual flux is expressive of the wish in accordance with which the organ, the uterus, refuses to function. The womb simply co-operates with its possessor. Inversely women who feared their husbands and dreaded physical contact with them frequently bleed from the uterus as a protection against the husband. Thus Nature assists homosexuality.

Tribadism may have been glorified in many German and French novels like Belot's *Mlle. Giraud Ma Femme;* Feydam's *La Comtesse de Cholis,* or Willibrand's *Fridolin's Heimliche Ehe.* The gentlemen at the dissolute court of Francis I may have been justly proud of their wives who indulged in this form of Lesbian love, because such practices freed them from jealousy. Sappho may have found inspiration in tribadism for her sublime verses. But having once been an unwilling witness to tribadism between two prostitutes I can say that it is the most disgusting, absolutely the most nauseating spectacle one can imagine. While I was one night examining a sick harlot, two other prostitutes entered the room. Both were drunk, and both naked. One carried a revolver which she placed under the pillow. That, explained my patient, was to assure themselves that they would not be disturbed. She warned me not to move. As I sat motionless they were not aware of my presence. They might shoot if they saw me going out. The entire spectacle was disgusting and the faces of the two participants were absolutely horrifying.

Nervousness Can Be Useful

"NERVOUSNESS" varies from time to time and from person to person like the waves of the ocean. But forms can be distinguished and to these are given special names.

"High nerve tension" or "overactive nerves" are terms that seem to cover the forms which we meet most commonly. If you inquire and observe among your neighbors, you may be amazed to see how common are nervous characteristics—how seldom you find families free from them.

One person fails to sleep well; another (or the same one) is frequently overfatigued; a third worries almost incessantly; a fourth avoids long drives, in fear of accidents; a fifth is unable to sit through "movies" or the opera; a sixth is too restless to read and study as he formerly did; a seventh (and there are many sevenths!) is irritated and quarrelsome at home; an eighth is oppressed by his business duties; a ninth—and so on, as we listen to the waves.

In some of the foregoing, one symptom or group of symptoms stands out. Perhaps it is nervousness during speaking: the individual stammers or stutters. If you inquire in detail, you find that the difficulties of each sufferer are somewhat specialized; he becomes particularly nervous or tense in saying—or in imagining saying—certain sounds and in speaking to various persons and in various types of situations.—*Edmund Jacobsen.*

A BOY OF TWELVE, A PAMPERED, ONLY CHILD, TELLS HOW THE OVERSOLICITOUSNESS OF HIS MOTHER IS WRECKING HIM MENTALLY AS WELL AS PHYSICALLY.

"My Condition"—
By a Boy of Twelve

By RUTH PECK MCLEOD
Author of Numerous "Child Talkies"

MOTHER might just as well hang a big placard on my back and say: "Sick child" for I am known everywhere I go as the "delicate child." We never have any guests without mother's saying: "Well you know Willie is such a delicate child. He just can't stand what other children can. My, we have spent a fortune trying to get him well! We have had him at Johns Hopkins and Mayos for examinations." And then the company and I have to listen while mother recites all my symptoms and various ailments (90% of which are imaginary). In the midst of the discussion mother will usually exclaim: "See, how pale he looks now!" And no matter how well I feel that statement certainly takes the starch out of me. I am supposed to look "puny" in order to dramatize in pantomime mother's tragic tale of my illness.

Each term I think I'll start out anew and not let my new teacher know that I have been sick, but mother always cooks up some excuse to interview the new instructor and tells that same story of what a "delicate child" Willie is. She will often tell the teacher, right before me, that I am "different" from other children just as though I were not already the victim of an inferiority complex without making the situation worse.

And that fever thermometer! I hate the man who ever invented it. No matter what the time nor where the place, my mother insists that my temperature be taken — sometimes even before guests. It seems that mother gets a certain amount of satisfaction out of making a display of my ailments. I think she gets me so excited (especially if she embarrasses me by taking my temperature before her company) that it makes the mercury run up past normal. At other times she depresses me so that I have a subnormal. If I get a little hot in my play she will call to me before the other boys and say: "Willie, you are playing too hard. Your face is flushed. Come in and have your temperature taken. You look feverish." I want to tell her that it's just my temper that's hot. Her actions makes me so indignant that I can hardly stand the chagrin of it all. Some of the boys have been mean enough to nick-name me "Thermometer."

Troubles Are not Diseases but Fears

IF mother only had another child! She tells her friends that she would not consider having another baby as it takes all of her time to look after me. She doesn't realize how she worries me with her "over-attention." Why a woman in our neighborhood's got ten kids and none of them has ever had his temperature taken and they're all healthy, too. They never have poor appetites because they seldom get filled up. They live out of doors all the time and are therefore always hungry. I don't think my appetite would be so bad if I could have what I wanted to eat instead of being on a diet. Mother has such good intentions but she watches every mouthful I eat. That would kill anybody's desire for food. If I eat too much then she considers it a bad symptom and if I don't eat enough she fears my tonic is not functioning. And mother talks constantly of my "condition."

Mother takes numerous magazines relating to health and she has shelves of books on diseases. She keeps an eagle eye out for any possible symptom of the children's diseases. I have never had measles (that is physically) but I have had it mentally at least ten times. Everytime I have a little eruption she gets down the book on measles and she reads about dangers of pneumonia, etc. Whenever there is an epidemic of any malady then she is certain that I have every symptom of taking it. She will suggest that I have a flushed face, a headache, stomachache,, nervous condition (who wouldn't be nervous under those conditions?). My watchful maternal parent will telephone all of her friends that I am taking this and that disease, when there is nothing wrong with me save fright due to her numerous suggestions. She gets so nervous that she makes me nervous. Most of my troubles are not diseases but fear.

Look for Improvement Not Decline

AND my goodness the clothes she used to pile on me before we spent the winter in Florida and the Doctor advised sunbaths and demonstrated to her that sunshine must get to the body; I shall be grateful forever to that wise physician who emancipated me from fleece lined underwear and woolen hose. Previous to our experience in the South mother felt that the more clothes she could pile on me the better protected I was from disease. She forgot that our heated houses are as warm in winter as summer air and that all I needed was heavy clothing when I went outside. My how I used to suffer in our home that was kept so hot that I was always "perspirey" under my unionsuits and that made me chill when I went out of doors. Now we keep the house 68 or 70 and have pans of water on the radiator to keep the air moist. Before she did that I used to have terrible coughs due to the dry air, the physician told her.

It's bad enough to be handicapped by ill health without having your mother broadcast it everywhere. You'd actually think that my poor health was an asset the way she tells everybody about it. I don't think she realizes how she bores me and everyone else by talking continually of "Willie's ill health." No one is proud of physical ailments. Oh, how I dread a visit to the specialist's office where you never know which one of those awful looking instruments is to be used on you next. Mother insists that each doctor g i v e m e a "thorough" examination. She is not satisfied unless the physician puts wires up my nose, tongue depressors down my throat, punches and pummels my stomach, listens to my heart and lungs, and takes my blood pressure.

If I am well, mother never seems to want to acknowledge it. If some one says that I look better she will reply: "Well if you take a real good look at Willie, I think you'll see that he looks a little anemic. You see two weeks ago he had a bad cold and that pulled him down so." I believe if I could go some place where people did not know that I had ever been sick, that I could have the privilege of enjoying good health. It seems that mother expects me to get sick. She never looks for improvement in my health but always for a decline.

Mother refuses to let me join the Boy Scouts because she says that their program is too strenuous for my frail physique. She fears that their long hikes would tax my heart (which she believes is a little irregular now due to the presence of toxins in my system during the past).

Leave Your Child Alone, Mother!

IT'S a wonder that I have any courage at all. It's true that I have scarcely any initiative but who would have when mother waits on me "hand and foot." She says that I am not strong enough to stand much exercise. The reason I am awkward at doing things is because I have always had everything done for me and naturally I don't take responsibility well. Sometimes I fear that I am nothing short of a molly coddle. Oh how I hate to be considered a weakling! Oh how much anguish it gives me to lie awake and brood over mother's making a fool of me before everyone. I hate pills and tonics and diets and doctors. I wonder if there is very much the matter with me or if it isn't just mother's mind that is diseased. Most of my ills are just tendencies. My maternal parent insists that I am predisposed to this disease and that, because I am a little underweight. There is nothing much the matter with me save worry over the diseases mother says that I might have because of my "run down" condition.

I am about ready to embrace Christian Science. Mother wants to do what is best for me but she doesn't realize that I need a little "neglect." Instead of "looking over" some of my symptoms, she needs to "overlook" them. In the place of emphasizing my weak points she should stress my strong points. Everyone has some physical defect and she has magnified mine because she has no other children to worry about. I hope to succeed in being a little ignored at times. I am determined to win and be well in spite of my mother.

Fear Poisons Thinking

FEAR poisons a man's honesty with himself and with others. How often have unvoiced apprehensions deterred men and women from making a courageous, honest appraisal of a situation; how often has timidity prevented an inquiry which would have shown before it was too late that what appeared solid structure was in truth shored up by rotten timber. In the life ahead of you you will be called upon to make certain decisions, momentous decisions which perhaps will effect the lives of others. Now I venture to prophesy that under one condition you will make the wrong decision almost without fail, namely when you are afraid. Timidity and clear thinking do not go hand in hand.
—*James B. Conant.*

THERE ARE PEOPLE WHO DO NOT UNDERSTAND THE DIFFERENCE BETWEEN RIGHT AND WRONG. IN ALL RESPECTS THEY ARE MENTALLY NORMAL, BUT THEY LACK MORAL SENSE. THE LAW HOLDS THESE PEOPLE SANE AND RESPONSIBLE FOR THEIR ACTS.

The *Psychology* of Imbeciles

By SAMUEL KAHN
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MORAL imbecility is comprised of ethical and character defects to such degrees that certain individuals do not have the same understanding of right and wrong that average people have. All imbeciles are morally defective, but not all moral imbeciles are mentally defective. There are many idiots, imbeciles and morons, but there are very few real moral imbeciles.

The writer recalls three moral imbeciles. Dr. Perry Lichtenstein, formerly physician to the Tombs Prison, New York City, had in his custody for quite a while a dentist by the name of Dr. Cook. He certainly was not feebleminded. He was neither idiotic, imbecilic, nor was he a moron, for he finished high school and a dental college. While a student in the dental college he cheated in his examinations and told his friends that he was at the top of his class or nearly so. He managed to graduate from the dental college and selected for his wife the daughter of a very wealthy man. Shortly after the marriage he was determined to kill his father-in-law and inherit his money. He took his father-in-law (who was an old man) out for an automobile ride on a cold winter day. He poured lots of water on the seats and left the windows open, hoping that the old man would catch a cold, develop pneumonia and die. But he did not. When the old man had a sore throat, Dr. Cook obtained a diphtheria culture and swabbed his throat with it, but the old man did not develop diphtheria. Later, when the old man fell and injured and scarred his knee, Dr. Cook obtained a tetanus culture and painted the old man's knee with it, but the old man did not develop tetanus. Unable to get rid of the old man, he shot and killed him. Dr. Cook thought that he had a perfect right to behave as he did at college and to do what he did

For sometime he was in a South American country. While there he wrote to his friends in America and told them of what a tremendous practice he had and what he had accomplished and what a great man he turned out to be; all of which was a fake. He believed that he did the right thing by writing such letters. There were many other things which he said and did which indicated very peculiar behavior. To him, anything which was against him was wrong. He rationalized to such degrees that he really believed that all matters which benefited him were right and experiences and phenomena which did not benefit him were wrong. This patient behaved as if he were a moral imbecile. He was finally electrocuted at Sing Sing for the murder of his father-in-law.

A Five Dollar Killer

CASE *number two*: A male prisoner, age twenty-eight, was sentenced to the New York County Penitentiary for a felony. His maximum sentence was three years. He quit high school in the second or third year. He was in the juvenile courts when a youngster and had been arrested several times. He did not remember his father, and his mother died when he was quite young. He was reared by his aunt. The writer became quite intimate with him by being friendly, giving him cigarettes, etc. One day the writer asked him, "Now, you have been locked up several times and you have nothing. You are going to be in this Penitentiary for sometime. Why do you do these things?" He said, "Doc, do you really want to know the truth?" And the writer said, "Certainly." He said, "I will tell you. Your business is doctoring. If I give you $50.00 you will cut my hand off, won't you?" The writer said, "Yes, if it needs to be cut off and if I am surgically equipped." He said, "You would do it anyhow. I know you would. So it is with me. You give me a five-dollar bill and if I can bump someone off I will do it." This is a business, according to his way of thinking. He really believed that there was nothing wrong with his business of associating himself with the underworld gangs. His ethical discrimination between right and wrong was on a very low level. He was

not feebleminded because he reached at least a certain grade in high school. He knew something about Algebra, Latin, English, History, etc., because the writer quizzed him on these subjects. He manifested by his behavior, actions and speech, elements of moral imbecility.

Exhibitionism

CASE *number three*: A man and his wife were arrested in New York City because they were supposed to have performed a certain sexual act in the presence of two girls, eleven and twelve years of age. If they liked it, the same act would be performed on them. The husband and wife were committed to the New York County Penitentiary and Correction Hospital, respectively. On admission, the husband was examined mentally and physically and was found to be practically normal. On being questioned regarding current events and his schooling he answered questions readily and with a fair degree of accuracy. He was not feebleminded, nor was he insane. When questioned about the act for which he was arrested, at first he was reticent and did not care to discuss it, but after gaining his confidence he admitted the charge privately and denied that he was framed as he claimed previously, but said, "What of it, it was perfectly all right if the girls wanted it." He thought that the judge and society and the penitentiary were mistreating him. He believed that he had a perfect right to do what he did with his wife. He further believed that if these minor girls wanted to witness this act and then possibly try it themselves, it was perfectly all right. He could not see anything which was even slightly wrong with the entire procedure.

He was placed in the coal gang where he worked for a short period and then became paralyzed. He was brought up to the penitentiary hospital and examined. There was nothing of a definite physical or mental nature which could be diagnosed, yet his feet and entire lower extremities appeared paralyzed. He could not move them nor could he feel pin pricks.

Neurologically everything was negative. This neurological examination included all the deep and superficial reflexes, all the sensations, and the twelve cranial nerves. While he was in the hospital several of his friends wrote to Commissioner Wallis that this man should be released because the penitentiary had paralyzed him. He was examined and re-examined. Then a host of specialists were called in consultation. Some of them were Dr. W. Steinach of Bellevue Hospital, Dr. Mac Schlapp of the New York Post Graduate Hospital, Dr. Pou of the Neurological Hospital, and others. All confirmed that nothing of an organic nature could be elicited. He brought lots of pressure to bear and as a result he was transferred to the prison ward of Bellevue Hospital. While at this hospital he insisted that the whole situation was a frame up and denied the statements he made to the writer and insisted that the penitentiary caused paralysis in an innocent victim. Some of his relatives and friends wrote to the commissioner demanding that he should not receive any medical or surgical treatment because he was a Christian Scientist and did not believe in medicine, surgery, doctors, and hospitals. They insisted that he be paroled or discharged.

While he was in the penitentiary hospital there was some clue that he was using narcotic drugs but it was never definitely proven. At Bellevue it was discovered that he was using narcotic drugs. After being hospitalized at Bellevue he died from an overdose of a narcotic which he himself had administered. He was supposed to have spent three years in the New York County Penitentiary and his wife two years at the Correction Hospital.

The outstanding factors here are character defects and defective ethical discrimination between right and wrong and the contention that what helps him is right, and what is against him is wrong, and generally he was of a defective moral make up.

These People Are Legally Sane

THERE are many people who are morally imbecilic to slight degrees—some to greater degrees—and a few who are really morally imbecilic. They seldom have guilty feelings regardless of what they do or do not do.

Legally the sanity question is important with moral imbeciles. The court holds that the person who does not understand the difference between right and wrong is of unsound mind and irresponsible. Yet moral imbeciles do not understand the difference between right and wrong to the normal degree, but they have no definite delusions nor hallucinations and they do not demonstrate a real deterioration; and their emotional make up is not invested with sufficiently acute deviations to be classified as insane. Even though they do not know the difference between right and wrong to the normal degree their intelligence is normal and having no mental trends of a definite nature they are classified as sane and responsible. If they have very high intelligences they can evade the law and stay out of jail. If the intelligence is average or below they are unable to cover up their "tracks" and finally find themselves in jail.

HABITS, REFLEXES AND INSTINCTS HAVE ONLY RECENTLY BECOME MORE PLAINLY UNDERSTOOD. IT IS IN THIS FIELD THAT THE BEHAVIORIST SCHOOL OF PSYCHOLOGY HAS MADE ITS GREAT CONTRIBUTION.

Habits *and* Behavior

By M. Roditi
Research Scientist

It is not too much to say that Pavlov's celebrated experiment, has enabled the new psychology to say many revolutionary things about habit. In the old days psychology was too young to say anything of importance with clarity. They were still groping, were rather ashamed of the fact, and the result was: obscurity the rule and not the exception.

Today the behaviorists, who have quite captured all scientific psychology outside therapeutics, are saying a great deal in a few words. For instance, they say that anything we think or do is properly a habit and that the only difference between one habit and another lies in their degree of complexity!

What Made Him Do It?

In order to get a firm grasp of the new idea of habit we must know that the basis of the whole concept of psychology as a science is, for the behaviorists, the idea of stimulus and response.

They have no time for metaphysical meanderings, and more or less their questions and answers are always in this form: How did the subject behave? What made him do it? That is: What was the response? and What was the stimulus?

It should now be clear what is meant when it is said that anything we think or do is properly a habit, for, after all, whether we are musing on our earnings, or playing the violin, digging the garden, or feeling angry at cold coffee and burnt toast, we are always *responding* to certain *stimuli.*

In the case of a switch-over of our thoughts to the size of our wages the stimulus may be obscure or it may be very obvious; in the case of playing the violin the stimuli may be amazingly multifarious, and certainly the responses are sometimes incredibly swift, accurate, and complex.

Instincts, reflexes and emotions, as we shall see, are merely different orders of habits.

Since this is true we ought to stop thinking of habit exclusively as that "force" which enables us to walk about a darkened room that is familiar without upsetting chairs and tripping over carpets and thresholds.

Is Behavior Habit?

It should be clear that some habits may be acquired at a glance, and some may take a lifetime to acquire. A child has only to see another playing marbles to be able to respond almost immediately. To acquire the habit of accurately using a logarithms table may take the same child a term of hard work.

Our new knowledge of habit, however, is far more extensive than this and involves classification and definition. Granted that a habit is a form of response of greater or less degree of complexity, and that all behavior is thus habit, we must grant also that human behavior is so varied and differs in such a multitude of ways that to say that hallucinations, billiards-playing, and the desire for companionship are all habits may be true enough, but not precise enough.

After all, for every act of so-called "learned behavior" there seems to be an act of "unlearned behavior." Habit we have defined as a more or less *complex* form of *acquired* response; let us define a reflex act as a *simple inherited* response. (In either case we may add: controlled by the nervous system.)

A sneeze is a reflex act. A child does not acquire this response. It cannot learn it or unlearn it. It is an *inherent* response to a given stimulus—in this case the irritation of the mucous membrane of the nose.

The secretion of the salivary glands is another reflex act. We do not learn—indeed it is a thing which cannot be taught—to make our salivary glands secrete when we are hungry or smell food.

On the other hand reflex acts may be *conditioned* (modified) as they very often are, and conditioned and unconditioned reflexes constitute the diclassification of reflexes now general.

Hunger Reflexes

THE most famous experiment on controlled conditioning was performed by the illustrious Russian, Pavlov. Pavlov applied a tube to the salivary glands of dogs and measured the secretion each time meals were presented. All the time the dogs were eating their food a bell was ringing.

After several days Pavlov rang the bell but fetched no food. The dogs, however, secreted just as much saliva as if the food had been brought, and indeed saliva was secreted at any time of the day on the mere ringing of the bell.

Thus the reflex act of the salivary glands had been conditioned to the ringing of a bell.

Fatigue influences reflex acts, and disuse soon allows conditioning to fade. However, a conditioned reflex which dies down is easily reconditioned.

From habit, the more or less complex form of acquired or "learned" response, and reflexes, the simple inherited responses such as sneezing, sleeping, and "involuntary" behavior, we pass to *instinct.*

How Much Instinct Is Habit?

INSTINCT may be defined as an *inherited coordination of reflexes,* and so is *fundamentally* unlearned. An instinct is not always entirely unlearned in so far as we may consciously exercise an effect on the co-ordination, as we most of us do in our sex lives, our appetite for food, and so on.

Thus the real difference between a reflex and an instinct is that an instinct is a bundle of reflexes grouped around one stimulus—sex, hunger, as the case may be.

Polemics still rage round instinct.

Do cats kill mice by instinct? Is there a pecking instinct of chicks? Is there an instinct of fear? These questions are not important. So long as we grasp the underlying idea of instinct as complex, unlearned behavior we shall not confuse our terms.

The one danger is that we may use the word too readily and with little t h o u g h t—like MacDougall, who made a hobby of discovering new instincts. On the other hand we should not forget the *emotions* which are *not* instincts, though very frequently they accompany instincts.

The emotions—fear, anger, remorse, awe, ecstacy, and others—are, nevertheless, closely akin to instincts. Our arms, legs, neck and eyelids, may perform all sorts of contortions when we respond to a stimulus in a reflex or instinctive way; but in the case of the emotions it is the glands which function and cause changes in our blood pressure, circulation, respiration, and intestinal activity.

For the most part behaviorists prefer to remain silent as yet on the precise relation of instinct to emotions, and vice versa. The most that they will say is that they are not the same thing, and that they may or may not accompany each other.

They know that there are such words as sorrow and anxiety, and that these words are verbal symbols for very concrete things; they can even record on a galvanometer the intensity of these "responses." But they fight shy for the moment of definition.

The meaning of habit, reflexes, and instincts are to hand. The meaning of emotion is still a fugitive.

What Makes Children Naughty or Good

THERE are many situations which have immeasurable influences upon the character of a child. How often do we see two children in a family, one who is good and one who is bad? If we investigate the circumstances a little more closely, we find that the bad child has an intense desire for superiority, wants to dominate all the others and uses all his power to rule the environment. The house is noisy with his cries. The other child, by way of contrast, is quiet, modest, the family's favorite, and held forth as an example to the other. The parents do not know how to explain such opposites in the same family. Upon examination we see that the good child has discovered that he is able to gain much more recognition by his excellent behavior and competes successfully with his bad brother or sister, as the case may be. It is understandable that when there is a rivalry of this nature between two children the first child has no hope of surpassing the second by being better than the second, and so he strives to excel him in the opposite direction, that is to say, by being as naughty as possible. It has been our experience that such naughty children can be turned into even better children than their brothers and sisters. It is also our experience that a strong desire for superiority may express itself in one extreme direction or the other.—*Alfred Adler.*

THE DISABILITIES FROM WHICH WOMEN HAVE SUFFERED IN THE PAST AND CONTINUE TO ENDURE, ARE AN INDEX OF THE LOW ESTEEM IN WHICH THE PHYSICAL BASES OF LOVE HAVE BEEN REGARDED. THIS HAS CREATED THE WELL-KNOWN "DOUBLE STANDARD" AND ITS ATTENDANT EVILS.

Black *and* White

By J. W. KLAPMAN
Psychiatrist, Jacksonville State Hospital

THE bible somewhere states that "the sins of the parents shall be visited on the children even unto the fourth generation." But if one interprets it, as many people no doubt will, that this has reference to any of the social diseases or even that it refers to tainted heredity he can soon be shown his error. The ancients knew very little about the infections and transmissable nature of veneral diseases. They would not and did not see the relation between the opthalmia and subsequent blindness in the infant and a gonorrheal infection of the mother. And as for other non-venereal diseases of an hereditary nature, such as certain forms of nervous disorders, there appears to be precious little in the records to indicate that they had much more than an inkling about the subject of heredity. The sheer majesty and poetic sweep of that anaethema-like pronouncement suggest something else. Some shrewd person, probably some elder of the tribe, saw the relation between cause and effect. He saw that domestic disharmony leads to distorted minds and personalities in the offspring as well as in the parents, and this in turn leads to warping of the lives in the new generation and an endless and vicious circle of distorted personalities and marital disharmonies.

To the psychologist and psychiatrist fall the task of unravelling these entanglements. Through what psychic mechanisms are such distortions brought about? All the factors cannot, of course, be traced; fortuitous circumstances certainly play a role. But one factor can be traced out with fairly great precision—the factor of psychosexual dissociation.

Conflict Between Self-Preservation and Race Preservation

THE psychologist sees the human mind as an intricate plexus of the derivatives of the two great fundamental objectives of living forms, *e. g.*, self-preservation and race-preservation. Upon their complete integration depends the balance of the personality. But, whereas, even in a highly-civilized society the self-preservation instinct retains a relatively direct form of expression, the race preservative or sexual instinct undergoes immense elaboration and develops numerous derivatives. The newer forms of expression—new in an evolutionary sense—being separated from their base by the distance interposed by ages of evolution and the progress of civilization, may become detached or dissociated from those very bases. Civilization is itself blamed as the instrument of schism. If that be true it is not real civilization which is responsible, b u t o n l y half-baked civilization. Nevertheless psychosexual dissociation of a greater or lesser degree occurs in most persons, but often the failure of integration reaches pathological degrees of severity.

Psychosexual dissociation is undoubtedly more pronounced in the male. Often the man will be sexually attracted to a woman with whom there is no intellectual bond. On the other hand, the superior kind of woman he regards only with the profoundest awe—but she leaves him sexually unresponsive—a situation which has led to untold misery. A man may be led to marry a woman far his inferior as far as the cultural level is concerned, or, marrying a woman his equal in that respect, one to whom he is entirely devoted, he is nevertheless left sexually unattracted to her. That mysterious and terrible phrase, "sexual incompatibility" can have no other meaning. And when you consider how often it leads to divorce and disruption of the family you can easily understand that "the sins of the fathers are visited on the children even unto the fourth generation."

A horrifying example of dissociation is the undeniable sexual attraction which some negroes have for some white women. Of course, usually the attraction which such a negro may exert

(unless he is an unusually endowed individual) is naturally not of the higher reaches of the sex life, but of its basic, primitive and archaic origins. In the same category as sex objects may be placed the "cavemen" and "sheiks" with the masochistic influence which they exert on a number of women.

Infantile Fixations

THERE are no doubt sound psychological reasons for the greater proneness of the male to psychosexual dissociation. The followers of Freudian theory have made it a commonplace observation that the first sexual object of the child other than its own self is the mother or a nurse, the person who stands in the same relation to the child as the mother. Later the transfer of the love from the original to the final heterosexual adult object is effected largely through a process of displacement. A sister or brother interposes himself or herself and gradually displaces the original fixation on the mother. Later still a sweetheart displaces the brother or sister or whatever infantile object the love has been fixed upon.

It so happens that due to the fact that in the case of girls an additional step has to be taken, the transfer of affection and love from the mother as a sex object to the father and also because of certain prevailing cultural and social conditions, such as the position of inferiority generally assigned to women, there is some evidence to show that a large number of women do not make the transfer as completely as in the case of boys. As a consequence they are not so much sexual rivals of their mothers as boys are of their fathers. Almost in every woman one may discern that there remains a far greater attachment to the mother, an attachment which is often the residue of an infantile fixation, than in the case of boys as far as the father is concerned.

Only too often a sweetheart or other male is merely superimposed on the original infantile direction of the love life in the case of girls, the former never quite displacing or too little displacing in a psychosexual sense the girl's mother. That is a fact which may go a long way to account for the ever-present mother-in-law problem. The result is that girls are probably not as strongly affected by sexual jealousy of the mother as boys of the father.

But as far as boys are concerned, we have noted the incestuous nature of the first love object, the mother. The process of displacement by which the love is transferred from the first love object to another outside the family is often made, however, on the basis of the incestuous fixation, so that often the displacing love object, *e.g.*, a sweetheart, is chosen because of some point of resemblance to the mother. It is no great rarity to meet a man who is seeking for "a girl like mother."

But unconscious mental trends, the unconscious equipment, does not permit an individual to extract the good of any article and leave the useless and perhaps deleterious. By the very fact that these trends are unconscious he who would deal with the nether reaches of the mind must buy "blind." He purchases in *toto* or not at all.

For although the mother is the love object, unconsciously held, she is not encumbered by certain drawbacks. While the love life is fixed on the mother, because of the little boy's sexual jealousy of the father, which he, of course, represses, he comes to feel a measure of contempt for the mother for yielding to the sexual advances of such a person as his father. Now if the mother would and could yield to his father it is possible that she would yield to any man (and perchance to the boy also—an incestuous idea, forcibly repressed). Thus we notice an unconscious tendency on the part of the young male to identify his mother with the existence of prostitution.

Another aspect of the same phase of psychosexual development takes the form of the little boy's efforts to protect his mother, whom he unconsciously imagines as being mistreated and forcibly made to yield to his father's sexual advances. Many a little boy will champion his mother's cause and appoint himself her protector. Most children give evidence of harboring sexual jealousy of one or the other of the parents, a fact which should indicate that children should not be witnesses of marked expressions of affection between parents.

Obstacles in Love Making

SO much do the original fixations play a role in the future choice of a sex partner that there may be found many people who must have as a necessary ingredient in their love making some obstacle, some difficulty to overcome. The new love object, wife or sweetheart, is conceived by the unconscious as suffering from the same disabilities as the original love object. It is for this reason that there may be found numbers of individuals, who because of some unconscious fixations, can fall in love only with married persons and do so with fatal regularity.

The unconscious need for some obstacle in the love-making is so universal that it is incorporated in the feminine technique for attracting the opposite sex. Almost instinctively a girl knows that she must not make the courtship too easy for her suitor or he will lose interest. In so doing little

does she realize that she is merely catering to the residual infantile fixation in the man. But the modern woman is tending to eliminate such morbid subterfuges, and her disposition to deal candidly with her suitor is a hopeful sign.

As has been seen, since the boy's first love object, the mother, has given herself to his rival (oedipus complex) and hence may give herself to any man, the mother is seen to stand as a symbol of prostitution, a suggestion which the child represses. This is not to say that there is no genuine love and esteem for the mother on the part of the boy, but it merely illustrates an ambivalence of the emotions—elements of love and hate being directed against the same object.

However that may be, at a later period of life the male makes the acquaintance of the institution of prostitution. While patronizing the world's oldest profession he is ready to condemn it, and of course, considers such women inferior to "good women." "Good women" are different and hence are just not thought of in connection with physical love. Thus the rift is begun.

Of course, prostitution plays no role in the average woman's life, a fact which helps to explain the lesser susceptibility to psychosexual dissociation.

Contributing Causes

ANOTHER very definite contributory factor to the dissociation is the act of masturbation, a factor which applies with lesser force in the case of women. Moral and religious tabus combine to place a false emphasis on the practice of onanism. While it would be far from the truth to call masturbation a natural practice it is by no means attendant with all the physical *sequelae* formerly attributed to it, except where it is markedly excessive. Elsewhere in a state of nature the practice may be frequently discovered, *e.g.*, in the dog, bull, sheep, etc. The mental effects of masturbation are another thing and may be very important.

Contrary to what is often asserted the practice of masturbation does not have to be taught. It is practically forced on the male, if he is continent; for distended seminal vesicles are bound to overflow. This most often happens as a nocturnal emission when the body is relaxed in sleep. The emission is accompanied by pleasurable sensory stimuli, which may cause the sleeper to have a dream of an erotic nature. Such an occurrence is sufficient to initiate the practice of masturbation.

However, as all the subject's teachings have led him to believe that there is something degrading and injurious about the practice, it is resorted to often with an intense feeling of shame and guilt. Masturbation is usually assisted by fantasies of an erotic nature involving some female of the masturbator's acquaintance, but as he is haunted by a feeling of the sordid and disgusting nature of his practice, there is naturally a marked disinclination to bring into the fantasy any girl or woman who is sincerely loved and respected. As a consequence the physical basis of love is still further dissociated from its higher and more sublimated aspects. Good women are just not thought of as objects of physical love.

The female has the passive role as far as the physical basis of sex is concerned and there may therefore be some innate difference in the psychosexual constitutions of the sexes. But dissociation, as we have seen, is not at all rare even in women; nevertheless it is not so marked in the female, and more often than men, women are only responsive sexually to men whom they genuinely esteem and love.

As we learn more about psychosexual mechanisms and we come to regard the whole subject with open minds and less prudery it may be confidently expected that the condition will tend to improve. Mental hygiene, as well as physical hygiene may do much in preserving the integrity of the psychosexual aspects of the personality. It is not alone because of the effects already outlined that psychosexual dissociation is to be feared; there are other reasons, for, with the entering wedge begun, room has been created for the neuroses and even psychoses to breed like maggots in the festering crevices.

"Marry Or Burn"

BUT it is not difficult to see in these differences of the sexes the consequent social and cultural repercussions. It has meant that the equality of the sexes, which no thinking person will not readily grant to be just and necessary, has been long impeded. How can one load with disabilities and handicaps, as women have been handicapped, those for whom we entertain a feeling of common humanity and esteem? No, the disabilities from which women have suffered in the past and continue to endure are an index of the low esteem in which the bases of love have been regarded, and as such, an evidence of psychosexual dissociation. "It is better to marry than to burn," quoth Saint Paul. It has made for perpetual antagonism and warfare between the sexes. It has meant that the idea of feminine chastity, which by inference implies that in all other phases of the business of living women were not worth a second thought, has attained an exaggerated position in the scale of moral and social values. It has created the well-known double standard. What the results have

been for society can be seen in only a cursory social study—domestic unhappiness, dreary, empty lives, marital infelicity—bondage. In only one way could women in the past attain to any degree of social honor and that through the fact of chastity; and chastity as the sole yardstick of merit, has also meant the degradation of women, the appearance on the one hand of asceticism and the belief in the evil of the flesh—in essence a pathologic trend, masochistic in nature—and on the other hand that institution than which none better shows the signs of social maladjustment—prostitution.

The Hysteric Is an Actor and a Poseur

HYSTERIA is the most common of all the neurosis and is one of the most frequent that fetters mankind. Hysteria, like tuberculosis, is a great imitator; it can and does simulate many organic conditions. It may express itself in paralyses, anaesthesias, crises, fits, convulsive seizures, "shakes," somnambulisim, an dother forms, too numerous to detail. It may occur in entire groups as well as in individuals. Communities confronted with crises—national, as in war; or local, as in a "Jack-the-Ripper" type of murder—show symptoms of a mass hysteria.

Hysterics are very susceptible to suggestion, and all sorts of symptoms are induced by unwise handling of these people, either by their family or by their physicians. Even the great Charcot had a distorted picture of the disease because he misunderstood the nature of the individuals with whom he was dealing. He would talk freely to students in front of his patients, and the latter were always willing to accommodate him by going into a *grande crise*, or a fit, or by developing a loss of sensation in an arm or leg. Your hysteric, like Barkis, is always willing and aims to please.

Hysteria, like the other neuroses, is caused by the repression of a painful or tabooed idea. Very often this disturber of the unconscious is transformed into physical manifestations, such as loss of voice, paralysis of a limb, or disturbance in power of sensation. This type is called *conversion* hysteria, and its symptoms represent conscious substitutes for unconscious frustrated desires and are the infantile attempt of the hysteric to adjust himself to reality.

Hysteria is seen most at puberty and in early adult life, but it is not infrequent in children; the roots of the trouble lie, as usual, in some conflict in childhood. Essentially, it must be considered a *fugue*, a flight from reality into disease. Sometimes this takes the form of a real fugue, as when an individual suddenly leaves his usual haunts, disappears for weeks or months, during which times he behaves like a normal person although he behaves so that no one suspects him for anyone else but the person he claims to be. Sooner or later, the fugue ends, and the victim awakes and returns to his original identity. Indeed, many cases of so-called multiple or dual personality must be considered as fugues. Everyone has traits that are manifest and others that are latent. In this splitting-off, or personality dissociation, which we call a fugue, a latent personality is realized and becomes manifest. The fugue may end as suddenly as it began, and the victim awakes as if from a dream to assume his usual personality. People who are described by the press as sufferers from aphasia, or more properly, amnesia, are undergoing this kind of hysteric reaction.

The hysteric is oversensitive, quick to take offense, "blows hot and cold," and lacks emotional control. He may have spells of crying or laughter, and he always wants the spotlight. In fact, lack of attention often precipitates conversion symptoms, whose function is not only to protect the hysteric but also to draw the interest of others to him. Hysterics are always acting, and their poses represent an infantile reaction to their environment. They combine love and hate without great capacity for either; they judge everything in terms of themselves. Sexually, they are immature, the male being inadequate or impotent, and the female frigid, anaesthetic, or avowing a disgust by "Oh, that sex business! Why can't you see that it is a habit, and a filthy one? Ugh!" Life to them is a day-dream, and they secure from the fantasy what they cannot possess in reality.—*Louis Berg.*

MAYBE YOU HAVE ATTAINED YOUR FULL PHYSICAL STATURE BUT THERE IS SUCH A THING AS EMOTIONAL STABILITY. YOU MAY BE EITHER AN INTROVERT OR AN EXTROVERT. NEITHER ONE IS DISGRACEFUL, BUT EITHER IS VASTLY INTERESTING. ANSWER "YES" OR "NO" TO THE QUESTIONS LISTED IN THIS ARTICLE.

Will *You* *Ever* Grow Up?

By JOHN W. TODD
Professor of Psychology, University of Southern California.

ARE you grown up?

Yes, but are you grown up really; I mean mentally, not physically?

Are you an extrovert or an introvert? If you are either it is not disgraceful, but it may be interesting to you to find out. That is what we are trying to do here.

It may be valuable to those not yet decided on a life's work to find out whether they are extroverts or introverts. Maybe what I have prepared here will help them.

Whether of practical help or not it should be interesting, at times amusing, to answer the questions I have prepared and to find out, among other things, how much emotional maturity one has, if one is really grown up in most ways; for few of us are in all ways.

About the Questions

IN an accompanying box are listed questions I have prepared which the reader, if he or she be interested, is asked to check. There are forty-four questions, most of them innocent enough looking, but many of them perhaps really important as showing what is inside of one. The whole thing can be used as a test, self-applied, to show intelligence, balance and disposition.

They say they put Socrates to death for asking questions. Perhaps in asking so many I am in danger, but I'm willing to chance that for the answers the reader makes need be known only to himself or herself. You don't have to confess to a soul!

Few people are mature in the full sense of the term. Some are mature physically, but are childlike intellectually and socially. Some are mature intellectually, but are emotionally immature. There are those who have achieved the full physical stature of a man or woman, but have never outgrown the emotional status of a child. Some men, six feet in height and weighing 210 pounds, do not know where Singapore is, believe telepathy is a possibility, and that the existence of a "psychic power" has actually been demonstrated as scientific fact. They are but small immature boys, intellectually and emotionally.

Things People Believe

MANY believe that a paradise may come as the literal reward of merit and that a certificate of baptism may insure against temporal woe. They believe that a far-off providence—on occasion only and with a peculiar partiality—reaches down a protecting hand to save certain ones from impending danger.

They consistently fail to temper their moral and religious impulses with prudence. They take defeat like children, develop emotional biases toward those who criticise them, and "alibi" explanations of their own personal shortcomings. They vigorously resent any kind of contradiction and show a distinct feeling of frustration when thwarted.

They vote for the political party and not for the man and see no good in the opposition party, no matter how much good it may possess. They lack the objective impartiality of an all-round maturity which, according to Aristotle, is magnanimity or big-mindedness. And thus it may come about that a man who is intellectually astute sometimes may be emotionally unwary. The late Sir Oliver Lodge, an internationally known physicist, who has made some brilliant contributions to science, was a striking example.

About Growing Up

IT is difficult to grow up completely. Physical maturity comes certainly with the addition of years. Barring cases of rare glandular deficiency, it is arithmetically eventual; it is the striking correlate of age. But in the same person there may exist wide disparities between his calendar age and his intellectual and emotional maturities. The lack of native equipment, opportunity, and effort may account for intellectual immaturity, while temperament, false training, unreasonable social prohibitions and false personal inhibitions may result in emotional immaturity. Severe emotional distress or disaster often produces the same result.

The anthropologists and anatomists have produced very definite data of physical development since, in this field, objective measurement is easy. Likewise, general intelligence and intellectual achievement have been convincingly gauged for thirty years in our public schools and colleges. But there remained certain intangibles, none the less essential, as for example, emotionality; personal attitudes and social adaptability that seemed to defy measurement.

Means of Measurement

HOWEVER, within recent years, suggestions for measuring these intangibles have been offered. These suggestions have fathered devices of certain sorts which attempt to make more or less indirect but objective approach to the constituent elements of these avowedly complex human traits. With this end in view, personal questionnaires have been offered by means of which the individual, somewhat off his guard, reveals the presence of firmly rooted tendencies and the existence or lack of a balance.

Test Yourself With These!

Each of the following questions embodies a trait that either is true or not true of you. If the fact or reaction covered by the question is true of you, underline YES; if it is untrue of you, underline NO. The test will be valueless unless you actually take a pencil and underline either YES or NO. There is no suggestion of desirability in any question or its opposite. You are simply to answer each question as its proposition intimately may be true or not true of you.

1. **Do you believe that the Darwinian doctrine of evolution is a dangerous one? YES NO**
2. **Do you argue with solicitors at your door, attempting to explain why you refuse a proffered article? YES NO**
3. **At a banquet do you make forced, perfunctory and largely unsuccessful sallies to carry on an unmotivated conversation with those nearest you? YES NO**
4. **In a department store, out of courtesy to the salesperson, do you sometimes purchase an article you actually do not want? YES NO**
5. **In conversation with others, do you attempt to manifest an interest in and a knowledge of their specialties you do not possess? YES NO**
6. **Your car at the repair shop is not ready when promised. Do you wait silently and patiently? YES NO**
7. **Are you carefully conventional in behavior, following all regulations religiously, brooking no exceptions? YES NO**
8. **Do you believe that humane experimentation on animals is wrong? YES NO**
9. **Have you been inclined to reconcile yourself to the loss of a dear friend with the thought that his going was for the best, after all? YES NO**
10. **In a minor automobile collision in which at first you are certain of blamelessness, have you, owing to the dominating attitude of the other driver, subsequently felt blameworthy? YES NO**
11. **Do you usually feel yourself an obscure member of your group and remote from its leadership? YES NO**
12. **Are you reluctant to admit the inferiorities and imperfections of your new car? YES NO**
13. **In conversation with others, do you pretend agreement whereas in secret you disagree? YES NO**
14. **Do you keep your shoes carefully shined and your car nicely polished? YES NO**
15. **As a youth and since, have you noticed no definite tendency among your fellows to select you as their leader? YES NO**
16. **In the theater, do you prefer comedy to such drama as "Richelieu?" YES NO**
17. **Do you believe that personal disasters are blessings in disguise? YES NO**
18. **Do you sense an expansion of personality in a new car of your own or when paid particular notice or regard by an important person? YES NO**
19. **Does it frequently happen that an invited guest painfully (to you) usurps your place as host? YES NO**
20. **Are you hesitant about returning an inferior or otherwise unsatisfactory article to the seller? YES NO**
21. **Do you make casual references to works of art or rare books concerning which you are unable to carry on further conversation? YES NO**
22. **Do you devote considerable attention to your clothing, its laundering and creasing, sometimes to the neglect of important duties? YES NO**

How to Test Yourself

IF you carefully follow the directions at the head of the test, you will be closeted with yourself for a few minutes, holding yourself in judgment, you will put down in black and white your decisions. If you then turn to the key and interpretations you may discover something about yourself the existence of which it is valuable for you to know.

This knowledge may assist you to make better adjustments in life and to understand certain practical differences between yourself and others you have long observed to exist.

Effect of Environment

INDEED, wherever they may seem to have been the result of early circumstances — as from the fact of having been the result of early circumstances—as from the

fact of having had a dominating brother or father or teachers—it is to be conjectured that the explanation actually is to be found in an implicitly submissive predisposition. Not all boys and girls who have dominating elders grow up to be introverted temperamentally, and not all of those who are hounded and thwarted and shut off from a world of real action reach adulthood in a condition of emotional immaturity.

There is an admonition to all in the discovery of the fact of emotional immaturity. People may worry less and more industriously seek to remove the causes for worrying after discovering that worry is an immature attitude. Parents who seek to dominate their children by physical force and threats of bodily harm, almost felonious in nature, may well reconsider such practices.

Those who publicly snub others may not relish the reflexive connotation of such demeanor, and teachers who repetitively clash with their pupils may do well to reflect just wherein lies the trouble. And those who consistently seem unable to meet intellectual opposition with intellectual answer, but devote their talents to the manufacture of catchy and derogatory personal remarks about their opponents, might well find out just how far they have progressed.

23. Do you procrastinate painful personal inevitables and then face them at the last moment with much agitation. YES NO

24. Do you prefer detective stories to the "Tale of Two Cities?" YES NO

25. Do you consciously court personal compliments? YES NO

26. Do you follow the seasonal styles, discarding wearable clothing in favor of the prevailing wider lapels or narrower hatbands? YES NO

27. In a conversation with friends at your own fireside, are you non-loquacious or under a strain to maintain a conversation? YES NO

28. Do you allow a salesperson to squander his time extolling the merits of an article you have already decided not to purchase or cannot afford? YES NO

29. Do you assume an air of ease and familiarity in an exclusive banquet hall which you but infrequently visit? YES NO

30. Do you have an antipathy for formal receptions and although reasonably comfortable in a receiving line, find yourself "at sea" when the line breaks up? YES NO

31. Do your new friends at the lodge, or at a party, address you by your first name or call upon you for speech or entertainment? YES NO

32. At the news stand are you tempted to select "Frank Picture Stories" instead of "Current Developments?" YES NO

33. Do you openly request more attention in restaurants than others about you? YES NO

34. Do you feel distinctly relieved, after a "public appearance" on retiring to your room? YES NO

35. Do you impulsively "blow up" in a situation admittedly trying, but afterward seek to rationalize your action? YES NO

36. Do you walk empty-handed from a sales counter, warmly assuring the salesperson her gowns are "lovely?" YES NO

37. Do you precipitate altercations with ticket agents, draymen and neighbors over trivial matters? YES NO

38. Do you find yourself more or less pestiferated by persons who talk too much? YES NO

39. Do you sit still when discussions are asked for in a meeting, although you have suggestions that later are enthusiastically received when voiced by another? YES NO

40. Do you have difficulty in refusing beggars without some sort of explanation? YES NO

41. Do you play up superficialities in a weighty manner and simulate erudition by fragmentary quotations from the classics? YES NO

42. Are you unable to recognize merit in another who you know does not regard you highly? YES NO

43. Do you consider your own moral and religious judgments so unassailable as to be worthy of exaction from others? YES NO

44. Are you inclined to write letters to others on personal matters in preference to talking things over face to face? YES NO

KEY FOR YOUR TEST

First take your pencil and cross out the following test numerals in the questionnaire: 1, 2, 3, 4, 5, 8, 9, 12, 13, 16, 17, 20, 21, 24, 25, 28, 29, 32, 33, 35, 36, 37, 40, 41, 42, 43. YES underscored as answer to the majority of the questions whose numerals you have stricken out indicates emotional immaturity, and NO as answer to the majority indicates the opposite.

YES underscored as an answer to the majority of the questions whose numerals you have not crossed out signifies introversion, a temperamental trait explained in the article accompanying the questionnaire. NO underlined as answer to the same questions signifies extroversion or some status at least more dynamic than introversion.

Prejudice Is Childish

EMOTIONAL immaturity may possess such synonyms as oversensitiveness, "touchiness," and a more or less childlike prejudice or bias. It may reveal itself in a tendency to meet stressful situations on a feeling level instead of a logical one. Teachers of young children or lawyers, politicians, policemen, undertakers and social workers would be handicapped by this trait if possessed in too great an amount. Book-keepers, accountants, bank tellers, farmers and poets probably would experience no vocational drawbacks from it.

Introversion is a perfectly respectable trait and has no alliance with the term perversion. It is a very common and healthy characteristic and the only interest it should arouse is that coming from a knowledge of its presence. It does not forecast failure, but it may conduce to the highest success.

Both Types Needed

CERTAINLY an introvert bond salesman, in these times, would fare poorly. The compilers of encyclopedias, those who do not like to argue with others, those who enjoy jobs that entail routine tasks, and those who prefer to do research to evangelizing research are probably of the introvert temperament.

Current Events

First Psychoanalyst Was Hippocrates, Not Freud

Freud, distinguished Viennese professor who started the modern use of psychoanalysis as a specific treatment for disease, was not the first to delve into a patient's past and analyze his dreams in order to cure his illness, says *Science News Letter.*

Four centuries before Christ, the Greek physician Hippocrates, Father of Medicine, apparently practiced psychoanalysis, Dr. A. A. Brill, of New York City, told members of the American Psychiatric Association.

By psychoanalytic methods Hippocrates cured a royal patient who was suffering from nervous and mental disease after another physician had failed to cure the patient through diet and medications, Dr. Brill related.

Prof. Freud himself, Dr. Brill said, called attention to the fact that a number of his ideas were either anticipated by others or discovered independently of him. This is particularly true of his conceptions of the dream. But the most remarkable thing, Dr. Brill pointed out, is the early use of dream analysis by Hippocrates.

Negro Preacher's Audience Develops Mental Disease

Carried away by the wild excitement of the religious meetings of "Father Divine," sixteen of the "angels" of his strange cult have been taken to Bellevue Psychiatric Hospital, New York City, suffering from all sorts of mental diseases. The cases were described to members of the American Psychiatric Association by Drs. Lauretta Bender and Zuleika Yarrell of Bellevue, reports *Science News Letter.*

"Father Divine" is a Negro preacher who has obtained an enormous following during the past three or four years in New York City. His followers are chiefly Negroes, but a few white people are also numbered among his flock.

The followers believe that Father Divine is God. At the meetings, the fervor of the audience is worked up to the point of ecstasy.

Most of those taken to Bellevue Hospital were persons subject to moods of extreme excitement followed by periods of deep depression, but in the whole group practically every type of mental disease was found, the physicians stated. In each case the individual was affected by the teachings of Father Divine.

Apparently any form of mental disease may be precipitated by taking part in these religious meetings.

Brain Wash

Infantile paralysis, meningitis, sleeping sickness, — almost any brain-inflaming disease—generally turns doctors to fatalism. They know how to help patients with opiates and purgatives, and reduce fever with ice and baths. Sometimes immune serums help—preparations taken from the blood of persons who survived the diseases. But science heretofore has lacked a definite, efficacious treatment for cerebral fevers.

Recently an assistant pediatrics professor from Syracuse University's medical school, Dr. George M. Retan, says a report in *News-Week,* explained how five years of research led him to an almost incredibly simple cure for brain inflammations.

For three and a half hours, Dr. Retan explained, he injected through the vein in the ankle a solution of ordinary table salt in distilled water and inserted a drain needle at the base of the spine. This mild wash thinned the blood.

The thinned blood, rising to the brain region, reduced its osmotic pressure—the vital force that makes food substances pass through cell walls to form body tissue. The "brain wash" passed through the capillaries, produced complex chemical and electrical changes in the surrounding tissue and so broke down the poisons. These dripped away through the spinal drain.

Dr. Retan pointed out this wash acted not only directly but also selectively. The brain bath, with "an intelligence of its own," sought out and relieved any and all inflammation centers in the patient's body.

Two such baths cured a child of St. Vitus dance. One brain wash limbered a paralyzed tongue in half an hour. Of three sleeping sickness victims thus treated, two recovered immediately. The third died from other causes. Baths completely cured four infantile paralysis cases caught within five days. Of two patients with full blown cases, one died and the other markedly improved.

Hypnotist Can Make Empty Stomach Act as Though Fed

A hypnotist can make an empty stomach believe it has been given a full meal, and the digestive organ acts accordingly, says a report in *Science News Letter.*

While it has been known that hypnotists could make their subjects think they were either hungry or well-fed, it has remained for a group of scientists at Wayne University to demonstrate that the feeling is not merely mental but is based on an actual physical change in the state of the stomach following the hypnotic suggestion.

Their subject was a 34-year-old man who was hypnotized after he had been fasting for 18 or 20 hours. With special apparatus, including small balloons, for observing the activity of the stomach, the Wayne University investigators timed the normal hunger contraction periods of this man's stomach. Then the hypnotist suggested that the subject had eaten. The hunger contractions were immediately checked, just as they would have been if the subject actually had eaten.

Soviet Parachute Jumper Tells How It Feels to Leap

How it fells to jump at night from an airplane, drop in somersaults 11,800 feet keeping an eye on a stop watch, and then finish the ride with a parachute is told vividly by a Soviet "parachute sportmaster," M. Zabelin, in a news report from Tass, the telegraphic agency of the U. S. S. R., reprinted in *Science News Letter.*

Night jumps are far more pleasant than day jumps, says M. Zabelin:

"I sewed a stop-watch on to my left fur gauntlet, in order to be able to calculate the time of falling and the approximate distance from the earth. I adjusted an electric lamp on my chest.

"The airplane rose upwards. At a height of about 3,000 meters (9,842 feet) we discovered clouds advancing towards us, from the north. This cloudiness lowered our ceiling. All attempts made by the pilot Grek, to rise in such a manner so that the Cheliabinsk lights could still be seen, were futile. We decided to retain orientation and stop at a height of 4,500 meters (14,764 feet).

in Psychology

"The airplane made one more round, the pilot gave the signal to jump. I sat down upon the edge of the narrow cabin, lit my lamp and threw myself over backwards. Immediately upon leaving the airplane I set my stopwatch going. I fell involuntarily making somersaults in the air; after getting my body straight these somersaults became less frequent, but continued nearly the whole time while falling. I was obliged to find my bearings exclusively by means of my stopwatch, as the sky all about me was completely covered with clouds.

"When my stopwatch showed 60 seconds I pulled the string. A strong dynamic blow ensued, as the result of the opening of the parachute. The crosspiece of my spectacles broke while the tightly fastened girth on my legs gave a violent movement upwards.

"After finding the position of the bonfires of the aerodrome, I was able to determine my drift. Then, these lights disappeared and I unexpectedly felt a knock against the earth. Coming to myself after this knock, I found myself in the middle of a forest while my parachute hung on a tree. Far away, beyond the outskirts of the woods, I could see the Cheliabinsk lights and the airplane I had left descending at the airport.

"I fell 3,600 meters (11,811 feet) without opening my parachute and then 900 meters (2,952 feet) with an open parachute."

Criminals Are Aggressive Because They're "Sissies"

Criminals, "in an astonishingly large number of cases, act aggressively because they are, in the slang phrase, "sissies." Their aggressiveness is a reaction against themselves, an effort to overcome their own feeling of insecurity and their secret tendency to effeminacy.

This conclusion was reached by Drs. Sylvan Keiser and Paul Schilder of Bellevue Hospital, New York City, after a psychological study of criminals in the prison ward of the psychiatric division of Bellevue Hospital. The psychiatrists reported their study to the American Psychiatric Association recently, says a report in *Science News Letter*.

Their information was obtained from a questionnaire concerning the problem of aggressiveness given to fifty male prisoners. Some of the 36 questions from which the conclusions were derived were as follows:

What is courage? Should one fight with a stronger man? How would you defend yourself against a stronger man? Are you a success?

From the answers to the questions and other evidence presented the psychiatrists believe that "aggressive behavior in many criminals is an attempt to overcome those features considered feminine; and that in order to overcome latent homosexuality they assume what is commonly accepted as the attribute of virile masculinity."

Inheritance, Not Glands, Determines Personality

Personality is not so much a matter of glands as of inheritance, Dr. Walter Freeman, of George Washington University, said at the meeting of the American College of Physicians, reports *Science News Letter*.

The endocrine glands can bring out personality and enhance it by increasing the energy of the individual, but they cannot change the direction in which the energy will be expended, nor the type of personality an individual has. That is determined by genetic factors operating before he is born. In other words, you cannot make an extrovert out of an introvert by feeding him gland extracts. The effect of glands on personality is purely a matter of quantity, not quality.

Dr. Freeman's statements were based on studies of 1400 cases of disease of the endocrine glands. Harmonious functioning of the glands is necessary for stability of temperament Dr. Freeman pointed out. Irritability, or sensitivity of the nervous system, which would be reflected in the personality, may be caused by lack of balance between the endocrine glands, by an excess of thyroid hormone or a deficiency of parathyroid hormone, for example.

The Sanity of Insanity

"To understand insanity we must realize that all men are seekers after one goal—happiness. The average citizen has followed a dream of happiness to his present status, and his future course will be guided by this motive. We call it the 'pleasure principle' in psychology," says Professor G. H. Estabrook of Colgate University, in the *Scientific American*.

"Strange as it may seem, the insane, of all people, are sane if we judge by the success of this great quest. As a group they are supremely happy. Consider the typical 'Napoleon' in an insane hospital. He will write a check of $1,000,000 or give you a duchy in France for the asking. In his own mind he is very wealthy and very powerful. 'Poor devil,' you say, 'he's crazy.'

"The minds of the insane work the same as our own, only more so — or less so. We have a strong tendency to think of the pleasant and avoid the painful. If you examine even your most unpleasant thoughts, you will find that the great majority of them really yield satisfaction. Your impoverished family may give concern but along with it comes the picture of yourself as a struggling hero — which may give you great satisfaction. This pleasure principle is the key which unlocks the mystery of insanity. The insane have simply learned best how to avoid pain and find pleasure. In a typical example of dementia praecox, the most common form of insanity, the man will sit all day, talking to himself, smiling at times, quite satisfied with the world. He may have a marvelous explanation of how his insides are of solid gold, or that he is in constant radio contact with Mars or some other planet.

"But note that he is very happy. He is living in a world of dreams but these dreams are very real. For that reason he is incurable. He enjoys being insane, and with all due respect to yourself, intends to remain that way. The insane have solved life's problem. You wish wealth — they have it. You seek power but this chap *is* Napoleon. You laugh and say he's insane. But what are *you* seeking? Happiness! Have you found it? Only partially, at best, and you may be very unhappy. He is so pleased with himself that in many cases he won't even waste time talking to you.

"He is incurable because he doesn't want to be cured. After all, is he not very wise? You toil, you strive, you worry, and as like as not you end your life in comparative poverty. He never works, he's well fed, and worry never crosses his path. He dies a multi-millionaire. Well may he look at you and say, 'Poor devil, he's sane.' "

ARE THE ARGUMENTS OF THE NUDISTS ENTIRELY CORRECT? WHAT ARE THE ORIGIN AND PSYCHOLOGICAL EFFECT OF SHOES AND CLOTHING?

Clothes, *Perfumes and* Shame

By EDWIN F. BOWERS
Author: *Strange Loves*

THE gradual development of embarrassment and a sense of shame, caused by the odors of secretions and excretions from the genital—anal region—together with a certain sense of mutual consideration—are an outstanding cause for the wearing of clothes.

Therefore, when body covering was first worn, nudity became conspicuous. The nude man or woman became automatically embarrassed. And this embarrassment, in turn, helped bring about a sense of shame.

There were, to be sure, several other causes that prompted primitive man to cover his naked hide and protect his unshod feet from undue exposure. The ethnologist, Straitz, for instance, believes that "the first original purpose of clothing was, not the covering, but the adornment of the body." The naked man, he contended, is not conscious of a feeling of embarrassment—provided everybody else is dressed in the same way.

It is only when he first began to put on clothes, and then someone stole his pants, or else he forgot to put them on, that he began to feel ashamed of his nudity. For his customary ornament was then lacking.

What is true of the primitive man is equally true of the man or woman living in civilization. If, at any one time, it is customary for a lady to wear a waist up to her ears, and a ruff four feet wide around her neck—as it was during the Elizabethan era—she would be horribly embarrassed if, by any chance, her ruff should happen to be caught in a revolving door and be torn off. For this would expose three or four inches of her bare neck.

If, on the contrary, it is customary, as it is now, for women at formal functions to wear a dress which exposes the shoulders and the breast, as far down as the nipples in front, and dispenses entirely with any covering for the back, the woman who would inadvertently appear at a party, dressed in something that covered her, would probably drop dead. If she didn't she would at least be mortified and terribly shocked at her immodesty in thus appearing garbed in clothes.

If, on the other hand—or on the other extreme of the body—it was the fashion for women to wear skirts that came perilously near rivaling a Scotchman's kilt in their abbreviated dimensions, it would be unthinkable for the average woman to appear anywhere in public, dressed in an ankle-length skirt. And much less in that filthy abomination—a trailing skirt—the good old sidewalk sweeper of our father's time.

Even the grandame of seventy who, not so many decades ago, would be found over by the chimney corner, knitting sweaters, would prance—up and down and in and out dressed in a one-legged garment that emphasized every detail of her complete lack of sexual charm.

Sisters Under Their Skin

SAVAGES differ but little in their sartorial psychology from their civilized brothers and sisters. For they ape the "custom that doth make cowards of us all."

As Forel tells us: "Many races cover all parts of their body except the genital organs. In some, the men, and in others the women go absolutely naked. Originally, clothes were only worn for adornment or for protection against the cold. The Massais would be ashamed to hide their penis, and it is their custom to exhibit it. Other savages cover the glans penis only with a small cap; they retire to pass water, but regard themselves as fully dressed so long as the glans penis is covered.

"The girdles and other garments of savage women are intended for ornament, and as a means of attraction; they have nothing to do with modesty. In a society where every one goes naked, nudity seems quite natural, and provokes neither shame nor eroticism. The custom of adorning the sexual organs then serves as a means of attraction, both in men and women."

Kipling had the right idea about "the Colonel's lady and Judy O'Grady." Only he might also have included the Colonel and Pat O'Grady, Mrs. O'Grady's husband.

The naturalist, Wallace, found in one tribe a young girl who possessed a dress, but who was quite as much ashamed of clothing herself with it as one of our ladies would be of undressing before strangers. All sentiments of morality and modesty rest on conventionalities. The savage women burst into laughter when the naked companions of Livingstone turned their backs from modesty.

Utilitarian Uses for Clothes

It must not be understood that the use of clothes for utilitarian purposes is ignored. For it would be unthinkable that men, living in the Arctic or sub-Arctic regions, for instance, would not be infinitely more interested in keeping themselves from freezing to death than they would in any amount of ornamentation. And so the staining, painting and tatooing of the skin, almost universal among primitive men were practices found much more generally in tropical and temperate zones than they were where a man had to walk fast to keep his feet from freezing to the ice, and where a flagon of seal oil and a chunk of walrus blubber was of infinitely more value than all the bare skin ornamentation in the world.

However, inasmuch as the race must have first disassociated itself from an ancestry it held in common with its anthropoid cousins in the Gobi Desert, Java, the South of France, and other subtropical or temperate regions in which primitive men have left their skulls, it is almost certain that tatooing and smearing the body with vari-colored earths preceded the wearing of clothes.

It should also be remembered that the mud and clay, with which the primitive man bedaubed his body, must have afforded him a considerable amount of protection against the bites of insects and the hot rays of the sun.

The Influence of Women's Clothes

It is a long jump from the tatooed savage to the sybirite Babylonian, Egyptian, Greek or Roman. Yet we must be frank to admit that the feminine *raison d'etre* was definitely in the direction of sexual allurement. Sexual stimulation was accomplished by the wearing of diaphanous garments —a sort of "seven veils" effect, with six of the veils put away for a rainy day.

When this no longer sufficed to provide the necessary thrill, it was found necessary to change the appeal. This appeal manifested itself in a fertile field of activity which, in the Italian States during the fifteenth century, first became a reality.

This particular mumbo-jumbo and hokus-pokus disclosed itself in a right about face, in which the distinctly sexual aspect of clothes was sublimated into an attempt completely to obliterate this titillation. And thus the corset was born —a by-product of Christian sex abnegation.

Stratz, in discussing this subject, tells us that: "Strange as it may seem, it is very remarkably true that the corset derives its origin from the Christian worship of God. Owing to the strict ecclesiastical control in the middle ages—strict, at least as regards public life—the dominant ascetic point of view demanded the fullest possible covering of the feminine body, and the mortification of the flesh; it insisted, at any rate, that those portions of the body should be withdrawn from the view of sinful man which are regarded as especially characteristic of the female sex. Through woman sin had entered the world, and therefore woman must, above all, take care to conceal as much as possible the sinful characteristics of her baser sex. Whilst man, by the greatest possible increase in breadth of shoulders and chest, endeavored to suggest a more powerful and warlike aspect, we find that among women from the twelfth to the sixteenth century, the endeavor was dominant to make the breasts as flat and childlike and as narrow as possible, and for this purpose, for the compression and obliteration of the breasts, an early form of corset was employed."

From the Ridiculous to the Sublime

As was to be expected, a reaction from this foolish attempt to subordinate and conceal the handiwork of God was soon forthcoming. And the pendulum swung valiantly to the other extreme.

This extreme was exemplified in what might be called the "Mae West Motif"—an effort to make the breasts stand out even more prominently than Nature had ever intended them to protrude. And the hips once more to look like the hips of a woman who could bring a child into the world, without the necessity of a Caeserian operation. And so the breasts stood out more prominently above the upper margin of the corset—which progressively became shorter and shorter.

This accentuation of the breasts is a characteristic desideratum of today, cultivated even to the extent of affixing artificial nipples over the natural nipple, so as to emphasize one aspect of feminine pulchritude.

Coincidental with this there was developed the art of emphasizing the width of the hips and

the roundness of the buttocks—visible parts of the body, with unmistakable relation to the sexual functions in woman. Unquestionably, this is for the purpose of stimulating the male, by emphasizing the difference between himself and his potential sexual mate.

Heinrich Pudor, in his work *Nacktkulture*, tells us that: "The thoroughly modern women coquette at the present day less with their breasts than with their hind-quarters. That which is most repulsive to a refined sentiment is this—that women have their clothes out as tightly as possible around the hips in order that the broad pelvis, which is especially characteristic of woman as a sexual being, shall be as far as possible visibly isolated."

And then, in our mind's eye, we see the bustle, designed solely to emphasize the very feature we have just described. Also, the panniers and crinoline, which make a woman look like a mule carrying a sack of oats on each side of its back, or a three-masted schooner, under full sail.

The Empire gown, with its concealing, yet revealing lines, was, of course, reminiscent of the ancient Greek and Roman diaphanous garments. Unquestionably, the sight of a woman of even relatively decent dimensions, must have had a distinct aphrodisiac effect upon a very large percentage of susceptible males.

And yet, to a certain extent, this motif prevails at this very time. For the average girl, who wears from four to eight ounces of clothes—exclusive of shoes—during the summer months, cannot, by any stretch of the imagination, be accused of carrying around an excessive amount of superfluous luggage.

In fact, from the *feel* of her, in the close embraces of the prevailing dances, and from the sight of her, as she crosses her legs nonchalantly and lights a cigarette, she is already, to all intents and purposes, about eight tenths of the way toward nudism. And yet she still retains something —a mysterious elusiveness, a subtlety, a "come-hitherness," which the naked girl has left back in the locker with her clothes.

Silk Stockings, Furs and Shoes

In addition to the erotic influence of certain methods of dressing, there also occur certain reactions as, for instance, the influence of silk stockings, which suggest the trim ankle and the swelling calf and leg.

Then there are furs, which have a profoundly stimulating effect upon certain impressionable males, who subconsciously sense, in the softness and smoothness of these furs, a corresponding softness and smoothness of the woman—*as* a woman.

Gloves and shoes—especially those that have been worn, and that retain an odor feminine in character—have a profoundly stimulating effect on a large percentage of the masculine population.

Also, the softness of the hair, the "permanent wave" or other means of curling, and the color of the hair also excite the mating imagination.

So we know now, from a sexological standpoint, why gentlemen prefer blondes, and why the *Lorelei* found it expedient to comb her locks.

Perfumes as Stimulants

It must be admitted, also, that there is, in the various perfumes used so liberally by women, a decided sex stimulating quality, which could be entirely eliminated by dispensing with clothes. This close connection of the sense of smell with the activity of the sex function may be traced back to the sexual excitation, produced by the so-called *capryl odors*. These odors, which play a strong sexual part in plants, are localized in animals and in humans in or about the genital organs.

This explains why the odoriferous glands of the beaver, the musk ox and various other animals have a definite sex stimulating quality, and why most male animals are attracted by the odor of the rutting female.

This same influence has been "translated," in a more aesthetic manner—by physiological attraction and by suggestion—into a stimulus for contact with the women thus perfumed.

Obviously, again, this erotic stimulation could be avoided, if not entirely inhibited, by refraining from the use of these "heady" perfumes. Just as nudity could put a quietus on any sexual reaction to an artistically designed costume.

But why should any man with a sense of the aesthetic, or any woman capable of expressing her personality in clothes and in making still more beautiful the body that God gave her—want to go back to that era in which a string of beads was "full dress?"

There is little enough of beauty in this world, as it is. Therefore, for the sake of saving ourselves from psychical shocks and a feeling of disgust that God has permitted the human race to develop such a degree of ugliness, it might be well to keep the average man and woman covered up.

So, as between the horrors of clothes and the terrors of nudity—as seen in seventy per cent of those upwards of forty years of age, the average man or woman will choose clothes, every time. And, in so doing, will be exhibiting only ordinary common sense.

YOUR DREAMS REALLY ARE AN ATTEMPT BY YOUR SUBCONSCIOUS TO MEET AND SATISFY THE DEMANDS OF LIFE AND LIVING BY A SIMPLER METHOD THAN IS POSSIBLE DURING YOUR WAKING LIFE.

The Truth *About* Your Dreams

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You dream so that you will continue to sleep. Your dreams are expressions from your subconscious mind. The statement, "tell me what you dream and I will tell you what you want" is quite true. In our daily life we repress into our subconscious certain wishes, longings and desires. While you are asleep your subconscious expresses, and attempts to fulfill all of these repressed longings. Most of these longings would be so distasteful to your conscious mind that if carried out unsymbolized in your dreams they would shock you into wakefulness. So your subconscious plays a little trick on you and instead of using the real person, thing or act, it uses something else as a symbol.

The real purpose of your dreams is to liberate an overburdened mind, to release your mind from what your conscious would consider bad thoughts and wishes. They are a *safety valve for your repressions.* They provide compensation for your feeling of inadequacy and inferiority. They provide escape from the responsibilities and burdens of daily life.

Your dreams properly interpreted will show your true personality taken unawares. You are never cautious and discreet or careful in a dream. When you dream you are always frank, naive, and true to form. When anxiety is the dominating emotion in a dream, it is due to an abnormal fear which is rooted in your sexual life.

We now know that your dreams are truly the royal road to your subconscious. The ancient Egyptians believed that dreams were supernatural and took you from this world to another world. The Greeks thought that they were an inspiration from the Gods and that they contained warnings and prophecy. The Hebrews thought that they were revelations from their God warning them of dreadful events and dreadful punishments. The modern idea is that dreams are the free play of repressed psychic energy.

Never worry about what you dream. It makes no difference whether your dream is of death or of fire or of war. Maybe you have dreamed that a loved one, who has passed on, has come back to you in your dream. Maybe you have dreamed that someone you love is lying in his coffin Please remember that it does not actually mean that at all. That person is merely a symbol for some other thing or person and it may possibly mean just the oposite to what you think. Don't get one of the so-called Egyptian Dream books and try to interpret your dreams from the list of symbols given in such books. Such methods are entirely unsound and if you take them seriously, they may make you very unhappy and do a great deal of harm. *Don't fear your dreams.* All of your dreams should be a pleasure to you. They should rest you. They enable you to continue to sleep. Enjoy them. If you have disagreeable, unhappy dreams, remember that it indicates that you are in a state of conflict, or are repressing.

So the best thing to do is to forget your particular dream and study your everyday life, your relationships with your work, with other people, those you love, or possibly hate. Find out what it is that you are worrying about. What reality are you escaping from? What do you fear very much? Then of course, the next thing to do is to solve the conflict, solve the problem, face reality, adjust yourself to the new situation and go on living fully, freely and we hope, happily.

Symbolized Thinking or Worrying

What you dream by night, you have the wish and also the power to accomplish by day. This of course can be done only if the dream is interpreted and if you have been cured of any feeling of inferiority that you may have. Your dreams are useful to show the real style of your life. That is, the way that you would like to live if environment, conditions and civilization would allow you to. The dream also shows the goal of superiority that you have set for yourself and also the method of attaining that goal.

Your dreams are the symbolized thinking or

worrying about certain unadjusted, unsatisfied, thoughts and desires incompleted or repressed during the preceding day. The sweet dreamless sleep that the poets idealize exists only in their imagination. The *most restful sleep that you get is full of dreams* that are pleasurable and that you do not remember on awakening. If you are truly adjusted to realities and the problem of living, that is if you are living freely, fully and have the courage to live daringly, you will not remember your dreams and incidentally, you will need less sleep.

Dreams are not caused or influenced by anything that is happening inside of your body or outside of your body. It is purely a matter of your subconscious. You can eat all the fried oysters and doughnuts you want to. They will not affect your dreams. They may however, keep you from sleeping deeply and keep you in that half awake state that will cause you to remember your dreams.

Your dreams do not just happen. They may seem to be very illogical, crazy and irrational to you but there is a cause, a reason for every dream and every part of the dream. The real problem is are we clever enough to make a good interpretation.

When your dreams are interpreted, you should keep in mind that the apparent content of your dream is not real. It is just like a scene in the theatre. You may see on the stage, an emperor, a soldier, a priest. You are startled by the action of the play. You may laugh, you may cry, may become fearful, may even be horror-stricken but still you know that they are only acting. None of the characters are real. It is not a real emperor. You know when they take off their regalia they are only ordinary people. And so it is when interpreting your dreams. You have to get through the apparent content to the real content.

Your dreams really are an attempt by your subconscious to meet and satisfy the demands of life. Plato, a great philosopher said, "*the good man contents himself with dreaming what the bad man actually does.*" Your dreaming then, is an indulgence of your fancy without the inconvenience of your intellect, consciousness, or your conscience. *The primitive person in you lives again in your dreams.* During your waking hours you pretend not to know this primitive person.

Remembering Dreams

THE best method of *recording your dreams* is to place a note book or pad of paper with a pencil beside your bed before you retire, then on awakening, lie for a moment or two with your eyes closed and recall and go over the dream that you will find you have just had. Then without getting out of bed, draw a line down the middle of the sheet of paper and on the left hand side write down your dream as rapidly as you can. Do not deceive yourself by thinking that you will remember your dream later. The chances are that you would be quite unable to recall it fifteen minutes after you have gotten out of bed.

Later on going over your dream and studying *it, write down whatever associations may occur to you on the right hand side of the sheet of paper.* By associations we mean such things as if you dream that a slender lady wore a blue velvet dress and you think about blue velvet, you may recall that as a little boy you wore a blue velvet pair of tight fitting trousers. If you dream of a tall straight pine tree quite bushy at the top, you may recall that as a girl of sixteen you walked through some woods with a young man who was devoted to you.

Next at the bottom of the page, *write down your own interpretation* of the dream. At first it will surely be wrong, but if you are submitting it for interpretation, it will help the interpreter.

Many *people say that they do not dream.* The truth of the matter is that every person dreams and he dreams every minute he is asleep. If it were possible to write down all of your dreams of last night, they would fill a set of books as large as the Encyclopedia Britannica. If you think you do not dream it means that your dreams are of such a character that your subconscious does not want you to remember them. In other words, you are repressing a great deal and are quite in control of your conscious and subconscious. If you dream easily and readily, it means that you are in some rather difficult position but are motivated by a desire to get help and solve the difficulty.

Your dreams are *always extremely egotistical.* This does not mean that you are egotistical, but that your subconscious is concerned with just one thing to the exclusion of everything else, and that is that it shall have its way, get what it wants, and satisfy its desires. It has not another concern in the world and so your dreams are always about you, your feelings, your emotions, your desires and almost always it has to do with thwarted, repressed and frustrated longings.

Where Dreams Come From

THE first thing that you should do in studying your dreams is to realize that distasteful as it may be, a large proportion of the interpretations of your dreams are *sexual in character.* This does not mean that you are over-sexed or lewd. It simply means that sex has been so thoroughly repressed by our civilization, legal system, religious system and moral code that it is quite understandable that

many of your dreams would necessarily be impossible except in the confidence of a private interview to interpret dreams that have a sexual interpretation.

The material of your dreams is generally taken by your subconscious from five places. The *first* one is from a repressed wish that you may have. This is not, as many people often think, a sex wish or desire. Many times it is an ambition wish; a wish to get a better job or a superiority wish, a wish to escape from a feeling of inferiority. It might be a wish to be released from the present environment. Also many times we find a death wish; that is the wish for the death of some person in your environment, that has been repressed completely out of the conscious mind into the subconscious.

The *second* place is from present emotional situations. You may be jealous or be the victim of unrequited love. You may be very fearful of punishment. You may have done something wrong and are afraid of being found out. You may be considering the committing of some act that you know would be wrong and can't make up your mind to do it.

The *third* is from inheritance or rather inherited instincts and drives. We cannot evade the fact that we are continually functioning in the way that animals do. Our drives and instincts are animal-like in their character. It is interesting to note that a so-called insane person goes backward to a more animal-like level and that there is a great similarity between the dreams of a sane person and the babblings of an insane person.

The *fourth* situation from which we get out dream material is from some tremendous emotional upset and shock that you may have had in your past life. You may have been in a bad accident, terrorized by the danger of fire, suddenly found a loved one unfaithful to you, some danger in a childhood situation, or any other upsetting emotional situation.

The *fifth* place is the happenings of the preceding day, that is the subconscious takes for its symbols of the real dream content, the happenings of the preceding day. If your dreams are made up very largely of the *happenings of yesterday* it means that you are in no very bad situation. You are not losing in the battle of life. You are planning in the face of difficulties to go ahead and accomplish things. You may occasionally be unhappy and hurt but never the less you are going along with the stream of life.

If your dream material is taken from *inherited, primitive lines* of thought that is, you dream you are in a jungle or a forest or that you are being chased and cannot run, then it tells us that you are repressing your biological or animal desires, and are probably expressing your intellectual ambitions.

If your dreams are of the type that tend to reproduce in disguised or symbolized form an *emotional shock,* if it awakens you with your head pounding and breathing difficult and with a feeling of terror, it means that you have repressed but have not adjusted yourself to some emotional shock of finding a lover unfaithful, even if it occurred ten or twenty years ago. You have not gotten over it, although you may think you have.

Adult men have dreams of being *overwhelmed by some terrifying force.* That means that they were overwhelmed by terror when they were growing boys. Many times such dreams recur, that is, the dream is repeated several times a year. It indicates that they are not free from the fear of their father, and interestingly enough this still persists even though their father may have been dead several years. You may have had an emotional shock of finding a lover unfaithful to you even though it was many years ago, you have not gotten over it and your subconscious will go back to that time and take other places and people and will relive that situation over again.

The *worst place to get dream material* from is for an adult to dream of his happy childhood days. That means that you are regressing, going backward, are tired of the battle of life, escaping from reality and your subconscious reproduces the happy situation of your childhood and that means that subconsciously you wish you could go back and be a little child, carefree, with the love of your mother protecting you, with no responsibilities of any kind.

What Dreams Mean

YOUR *dreams show your life plan.* This plan of your life is of course subject to change. The *position you take in sleeping* indicates in many cases your attitude toward life. If you lie on your back with your legs straight out, with your arms and face uncovered, that generally means that you are facing reality bravely. If on the other hand, you sleep on one side with your legs drawn up as close as possible to your chin, your arms and part of your face under the bed clothes, it means that you feel inferior, inadequate and tend to escape from the realities of life, instead of bravely attacking them.

If you like best to have your bed against the wall and want to sleep on the inside of the bed, it means that you have a subconscious fear that something might happen to you while you are asleep. If you sleep with your arm partly around the pillow, it means that you have a subconscious need for affection. If you sleep on one side and close

to the edge of the bed it means that you are independent and self controlled, self contained. This is true particularly if there is another person in the bed.

If you dream frequently of water and the water is still and deep, pond shaped or shaped like a bay, the usual interpretation is that you have a subconscious wish to escape responsibility and in some cases to commit suicide. If, however, the water is fresh, clear and cold, shaded by trees and cold enough to give you a shock on entering, it means that you have a desire for analysis, to have all of your difficulties washed away. If you dream of taking a bath or of washing soiled linen it means that you have a desire to be cleansed, to be freed from a lot of bad ideas.

When you are in your dream, you are always good and right. You always put the bad from yourself, the bad that is within yourself on to some other person or thing in your dream. Women who have a subconscious wish to be men always appear as men in their dreams. Men who are escaping from reality, are neurotic or might wish that they were women, always appear as women in their dreams.

In dreams in which the *chief emotion* is anxiety and apprehension the dreamer is always himself. The chief figure of authority if such appears in your dreams is a symbol for the person that you trust or fear most in your daily life. If you have very long dreams, changing from one situation to another it is very likely that they are several dreams which seem to be connected and should be interpreted as several dreams rather than as one.

You should *never attempt to interpret* or have interpreted just one dream alone. It is very interesting that important dreams come in sets of three. The first dream will set forth the problem, conflict or complex when properly interpreted. The second will be a tentative solution of the conflict. The third dream will be the best solution of the conflict, or complex or problem. Do not try to interpret your own dreams unless you have been trained and do not put faith in amateur dream interpreters.

Types of Dreams

YOUR dreams may be one of *ten distinct types.* Quite often there is a little of two or three types contained in one dream. The *first* class of dreams is one we seldom attempt to interpret. This class is what we call the *convenience dream.* The commonest is where you dream that you go to the toilet to satisfy the demands of nature. The second one is the type of convenience dream where you may have what is known as nocturnal emission. Generally these dreams are not susceptible to interpretation.

The *second type* of dreams is called the *regression dream.* This is the dream in which you go back to your childhood, and to your beloved mother. Men dream of childhood and mother, women, not so often, dream of childhood and father or older brother. This type of dream indicates you are in a state of conflict and have a feeling of insecurity and wish to escape from the problem; that you are tired and that you do not wish to go on and fight the battle of life and living.

Anxiety dreams are the *third classification.* In this type of dream you dream of being chased and that your feet are made of lead and you cannot run away. You dream of falling, of being partly undressed in public places; that you are paralyzed and cannot open your eyes; that you want to scream and can't; that you are suffocating. These dreams indicate the beginnings of an anxiety neurosis, and always have a sexual foundation.

The *fourth* type is what we call *ambition fulfillment dreams.* Please remember that all dreams are wish fulfillment dreams, but here we find the wish fulfillment for superiority, that is acquiring a position of superiority which of course indicates a desire to get away from a position of inferiority in daily life. The anxiety and wish to pass certain examinations or tests; to get certain promotions; to get an increase in salary are all examples of this type of dream.

The *fifth* type of dream is called the *neurosis, problem or conflict dream.* This is the one where you dream and tell the dream interpreter the entire story of your problem conflict. It tells what you are disturbed about. In other words your own problem is set forth, symbolized, of course, and this type of dream is generally followed by at least two other dreams.

The *sixth,* the *solution dream,* is a tentative solution to the problem as set forth in the neurosis dream. Generally there are two or three solution dreams and one dream shows the solution that the subconscious wants and the question is whether or not the conscious is willing to accept that solution, or whether you have the courage to accept it yourself and carry it into action.

Every dream is the solution of a problem that has been repressed into the subconscious. In other words, the subconscious tries to get what it wants by showing you how you can solve the conflict or problem.

Please remember that your subconscious will not tell you how to get a job or an increase in salary; a new dress or a thousand dollars. It is

concerned only with your emotional problems or those happenings of daily life that have an emotional feeling attached to them.

The *seventh* type is the *recurring dream;* the one that you dream over and over again. The commonest recurring dream is that one in which you are overwhelmed by some terrifying power. We call these father image dreams. It is where the growing boy has been overwhelmed, dominated by the domineering father. This type of dream also comes as a result of some insecurity you might have had as a child.

If you were very happy as a child, finding security in the home and in the love of your parents and suddenly one day your father did not come home from his work and you found out that he had run away from your mother, such conditions bring about this type of dream.

This overlaps with the next type of dream.

The *eighth* is what we call *traumatic (meaning wound) dreams.* A trauma is a wound to the ego of the individual. While it is only psychological, the wound is generally very more severe, important and lasting than a wound to the body.

A large proportion of so-called shell shocked cases during the war now have traumatic dreams in which they dream situations that are similar to those that caused the shell shock.

We find another illustration in the terrible shock that comes to a boy of six or eight years of age when he goes to awaken his mother and finds that she does not wake up, that she is dead. That traumatic experience will follow him into adulthood and middle age and will be reproduced as recurrent dreams. The cure is, of course to have the dream interpreted to him to reproduce the emotional shock by reliving the situation and bringing it all up to the conscious and absorbing it.

The *ninth* type of dream is the *phantasy dream.* This type probably occurs less frequently than other types. They occur only if you have a definite feeling of inadequacy and inferiority, and during your waking hours find yourself day dreaming in which you create a world of your own and fill it full of situations, people and things, you being the center of interest, and of course being all superior, all powerful, satisfying all your repressions and doing exactly what you want to do.

If you do this very much during the day the contents of these day dreams are carried over into night dreams and we call them phantasies. Many times people can hardly tell whether they dreamed a certain thing at night or during the day or whether it actually occurred., Many people have the habit of day dreaming just before they go to sleep and they slip from their day dreams into their night dreams. In such cases it is common for the day dream and night dream to merge and have a similar interpretation.

In general, *short dreams mean a decision* to either smash through a problem or escape from it. Short dreams or fragments of your dreams are often more important than long dreams. If your subconscious is stopping you from remembering your dreams, it is the fragments that do smash through that are of course very important.

Long drawn out dreams, full of detail, generally indicate that you are hesitating, that you have made no decision, that you do not know what to do. All of your dreams, generally have some points that fit into your style of living, that is, whether you are regressing, retreating or whether you are going forward bravely in the battle of life, and always you will find in your dreams some expression of the desire and wish to be superior, to get along, and to achieve.

It is always best to get a *series of dreams* covering a period of time, a half dozen dreams each week for two or three weeks, then your interpretation will be quite certain, as it will usually contain similarities, not necessarily of symbols but of interpretation. This will, of course, make the interpretation more sure.

Symbols in Dreams

IT IS generally very helpful to the interpreter if you will *draw all the things you see* in your dream. If a dreamer does this, he will generally be quite astonished at the things he has drawn.

The process and *action of your dreams are always much cruder* than those of your conscious mind. In other words, you do things in your dreams that you would not consider doing while you are awake.

The interpreter of your dreams has to take the position of a detective because the *whole purpose of your dream is to deceive your conscious and get by your conscious.*

It is practically impossible for anyone to interpret his dreams clearly without getting the *associations with them.* The person who interprets your dream will necessarily have to ask you a series of questions. Some of these questions might be, what was your main feeling during the dream? Were you anxious, terrorized, quite calm and happy? How did you feel toward the central figures in the dream? What was your emotion during certain acts that occurred in the dream? Then the interpreter will ask you how you feel toward certain people in your emotional environment, that is, mother, husband, older brother, etc.

An *illustration of symbolization in dreams* is: if you dream of a policeman, soldier, it generally

means your husband. If you dream of a priest, emperor, king or judge it generally means your father. It makes no difference in your dream whether the person symbolized is dead or alive.

There is only one thing in dreams that is not symbolized and that is the emotions that you feel toward the people, situations, things and acts in your dreams.

When you try to *bring up associations* concerning parts of your dreams, do not think actively. Just relax. Let that particular part of your dream remain in your mind and be quite uncritical about it. Also be prepared to admit any thought into your consciousness that may try to get in. Allow the thought to come in freely and write it down or tell about it. Do not check any part of the dream or any thought which may arise and do not try to direct the path of your thinking.

When you work up associations for your dreams, blocks in your thinking may occur, these are quite significant. It is the resistance of your conscious mind to admitting certain thoughts that come up from your subconscious.

When studying your dreams remember that you are always there in some form or other and *you will not necessarily be a person.* You may be a building, house, a boat, but generally you will be represented by something that can be entered, if you are not represented by a person.

When studying the *dreams of your children* always remember that children dream about those things that adults experience in their daily life.

Your dreams then, technically speaking are symbolized solutions of mental and emotional conflicts. Your dreams may offer several solutions for the same conflict.

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People Who Can't "Take It"

THE introvert-extrovert grouping is not rigid, applicable to everyone. It is impossible to card-catalogue the entire genus *homo sapiens* into such a simple classification. No two persons—including identical twins—are modelled precisely the same; each person is an entity. In other words, Nature never follows the same pattern in its entirety, not even in a snowflake or a blade of grass. Nor is the play of environmental forces exactly the same upon any two persons. Infinite variations in personality make-ups therefore obtain.

Relatively few persons are wholly introvertive or extrovertive. The majority show a varying mixture of the traits which are more or less arbitrarily listed as denoting introversion or extroversion. There is among some persons, however, a tendency for certain of the traits to dominate, *i. e.,* the persons are more introvertive than extrovertive or vice versa. In such instances, according to what traits are more characteristic, a working classification is made. It might be remarked, also, that since the persons do not have an equal distribution of introvertive or extrovertive traits, nor have them to the same degree when they do have like traits, their reactions under certain conditions cannot be accurately predicted simply from a knowledge of their psychological grouping. For the same reason a standardized method of dealing with them cannot be evolved.

Considering the notice introversion has received both in lay and academic circles, it may be stated that it is not pathological. There are numerous persons of the introvert type who are successful, social, mentally healthy. A shift toward one-sidedness in the personality is not desirable, however, from a mental hygiene viewpoint. The most desirable personality obtains when there is an equilibrium, a more or less equal development and an integration so that the person can make adjustments readily, be objective or subjective according to the situations that arise in his everyday life.

When carried to an extreme, introversion has a decided tendency to be conducive to, or to be associated with, mental discord. One finds many marked introverts who are wretched, who, though intellectually and otherwise well qualified for success, accomplish little. They are easily daunted. Sensitive, shy, they do not meet people well, are uneasy in others' presence. Though often resentful, they say nothing, nurse their grievances. Nor do they express their emotions or talk of their troubles. They doubt their equality with others, their ability to meet the competitions of life, to solve the difficulties which, because of their anxiety and distrust of themselves—as well as because they take a close and subjective rather than a far and an objective view of the difficulties—gain a magnitude out of all proportion. Consequently the persons do not manifest the push, competitiveness, initiative, the ability to "take it," necessary if they are to get on socially and in business. Consequently, also, many of their desires do not find fulfillment, at least actually.—*William S. Walsh.*

Why Boys Leave *Home*

By H. H. RUBIN
Practising Physician, New York City

THERE is a very interesting and peculiar psychology in connection with "running away," with which the average person has little familiarity and much less sympathy. And yet there is a readily recognizable psychological basis for the apparently vicious or irresponsible trait which, if properly understood and sympathetically treated, might save many parents a lot of gray hair and direct a boy's migratory energies into some constructive channel.

In order to understand this problem and its psychological basis we must remember that there is in every healthy child something of the Arab and a good deal of the Gypsy. The trait is peculiarly developed in boys, and also in some girls.

This nomadic impulse is not caused by maltreatment or by unbearable conditions at home, as we might be inclined to think on first hearing. Nor is it poverty, nor the imperative urge to better their conditions which sends children out to brave the perils and hardships—for that's what they frequently come to—of the unknown.

This is proved by the fact that more than 70% of runaways have left good, comfortable homes behind them, while 11% are sons of wealthy parents, living in circumstances in which their every whim and fancy had theretofore been indulged.

Poor home conditions furnish only 10% of the runaways, and of these 14% are due to the loss of parents, which always means more or less disruption and maladjustment in the household.

The Children of the Abyss, those who drain the draught of Poverty to the bitter dregs, and those Tiny Tims, anemic and undernourished, that have been abused and beaten by tyrannical, drunken parents, are deficient in physical and moral stamina. They actually lack courage and energy to run away. They haven't the nerve to "start out on their own." The few who are able to screw their courage to the sticking point are only the fortunate exceptions to the normal rule.

Now why does a child who has everything at home fare forth into a condition where he may have nothing? Why does he leave comparative luxury on a quest that may entail actual privation?

The explanation is that he does it for the same reason which impels young animals to leave their litters or burrows, or which drives young birds to abandon their nests.

The Migratory Instinct of Birds, Bees and Boys

IT is the instinct for migration, universal in the animal kingdom, the preparation for independence from parental care and for the parenthood that is to come with the years. It is the biological urge, implanted in the child's brain-stuff or soul-stuff by thousands of ancestors who have had the same impulses in all the past ages, and who have bequeathed these impulses to all their progeny, to the very end of time.

At that period, corresponding to the time of life when bees swarm or when animals leave the protection of their parents and learn to provide for themselves, it would seem that Nature takes the well-nourished, healthy, imaginative boy and whispers in his ear.

She tells his soul to prepare for the great responsibilities which presently she intends to lay upon his shoulders. The boy, of course, does not get the message in these terms. He appreciates only an indefinite, indefinable Something that causes him to become restless, irritable and nervous.

Minding the baby or running interminable errands constitute his ideal of less than nothing to do. He chafes at the monotony of routine life. His mind is filled with brave "grown up" longings and imaginings. He is by turns a Viking, a knight in shining armor, a Saladin, a Crusader, a General, a captain of industry, or a highly successful pirate.

He is no longer content with his old estate as parasite to papa. He wants to "earn his living." He is filled with bounding energy, enthusiasm and a robust joy of life. He is eager and hopeful. He reacts impulsively, and yet often with sheepish embarrassment, to his wild newfound instincts.

Life has taken him by the heart, and Opportunity pleads, trumpet-tongued, for recognition.

The world must be made better, bigger and cleaner because of his activities.

In the grimy sails of the schooner slipping over the rim of the silver ocean, or in the pluming smoke-wings of the steamship, bound for those Arcadian realms that exist only in lovers' fantasies or in the heart of a boy, the youth sees the greatest thing in the world—Adventure.

He sees the elusive, mysterious, marvelous, fascinating Thing that Jack London and Joseph Conrad and Morgan Robertson tried to catch and put on paper. Only, these masters never saw the Thing half so coral-hued, so wonderful, so awe-inspiring as the boy sees it with his inside eyes.

Icebergs, mandarins, war canoes, Eskimos, rubber plantations, cocoanut groves, pearl fishers, birds of paradise—everything that is strange and fantastic and rainbow-tinted—call mysteriously to the youth of high emprise obsessed by the migratory instinct.

And all this he contrasts with the dull, drab monotony of daily existence. Instead of killing seals on a gleaming ice floe he has to work out a mess of decimal fractions. Instead of trading brass rings and colored cloth with a flock of naked natives for a shipload of cocoanuts he has to bring up a hod of coal or go to the butcher's for lard. Instead of exploring the headwaters of the Amazon, or winning his spurs as champion butterfly collector of the world, he has to shovel a mountain of snow out of the back yard, so that Mary may hang out the clothes. The contrast between what he is and what he wants to be is too great to be borne.

And so in the most direct way that occurs to him he cuts the Gordian Knot that binds him to the distasteful humdrum of life. He runs away, leaving behind him the brain-stifling lessons, the butcher shop, the coal pile and the snow shovel. For, the world is his oyster—to be opened by the instrument nearest at hand.

All very natural and very easily understood. It is a logical thing for a boy to do.

When Spring Gets into the Blood of Youth

WHEN the sap begins to run up the trees, and spring gets into the blood of youth, these impulses are even more acute and difficult to resist. For statistics show that when the fishes move in from the sea to the rivers and quiet bays, when birds and insects begin their nuptial flight, when all the natural mating impulses are stimulated by the biologic urge, then the runaway instinct is strongest.

If only we could bring ourselves to consider the problem from this broad viewpoint, we would really see that the punishment of runaways is a stupid and tactless blunder, a method absolutely devoid of constructive value.

If, instead of threatening the little primitives with reform schools, or administering senseless whippings, or shaming them by brutal repression, we extended to the youngsters a kindly sympathy and an intellectual understanding, we should readily win their confidence.

So, give the children the change their nerve cells crave. A little vacation in the country for the city lad, or an occasional visit to the city for the country boy may accomplish more good than all the punishments and systems of repression ever elaborated.

Encourage the boys to go fishing, to climb trees, to keep their muscles actively employed.

Adults Similarly Affected

WE should recognize that adults have this same roving instinct that inheres in healthy children. Out-trips, tramps and scientific voyages and shopping tours are a part of the same protest against monotony that overwhelms the youngsters. Only, we do not have to fight the promptings of puberty in addition to the stimulus of the wanderlust.

There are even fathers of families who periodically desert these families and run away, not because they wish to shirk responsibilities, but merely because they have too much youth in their blood to perform, day after day, and month after month, the prosaic duty that falls upon them as parents and providers.

They are men in stature and appearance. But they have the souls of boys. And usually after they have had their fling of "change" and are discovered and brought back they resume their obligations patiently and cheerfully, until Spring or the wanderlust once more temporarily overcomes the inhibitions of duty.

The "Globe-trotting" Man Merely a A Grown Up Runaway

THIS suggests consideration of the "globe-trotter," the traveller who is always coming back from somewhere, or else just getting ready to go there.

Even the exploring tendencies of Livingston, Stanley, Abruzzi, or Stefansson; or the scientific expeditions of Darwin, Tyndall, Huxley or Humboldt are only the roving promptings of the youth, grown up and idealized.

And really, the only difference between being a scientific traveller, or "tourist," and being a runaway is that the first two are reputable, and

the last is reprehensible—the distinction between these two being purely an adult distinction.

So, some day, when the leaven of intelligence has been worked in us long enough, we will learn to look upon the child as a little animal, actuated by the same impulses that govern all other animals.

For the runaway instinct is not to be attributed to a perverse, morbid, or self-willed disposition. Rather it should be regarded as something typical, natural, and thoroughly characteristic, not only of the child, but of the race he epitomizes. For the child, in running away, is doing only what the race has always done. And he cannot rightly be blamed for instincts he shares in common with all young animals, instincts inherited from his remote, free-roving ancestors.

Indeed, if we really wanted to demonstrate real acumen in the matter, not only should we absolve the boy from running away, but we should avail ourselves of the very earliest opportunity that presented itself to run away with him.

Why the Censor Is a Hypocrite

REPRESSION is the crowding out of consciousness some thought or tendency which is unpleasant to the official personality. When a set of ideas with an emotional tone has been repressed, it is referred to as a complex. Repression or dissociation is a very common method of dealing with mental conflict, and it is one which works in the majority of cases. It is important, however, to remember that although these ideas or tendencies or feelings are crowded out of consciousness they still continue to exist and still continue to influence behavior. Since the official personality will not allow a certain tendency to express itself in consciousness, that tendency may be repressed. Then, in order to express itself, it must appear in some disguised manner so that the official personality does not recognize it. Every individual has repressed a great many tendencies which, however, still continue to influence his behavior. Since these tendencies come out in a disguised form and are not recognized by the individual, it follows that the individual often is unaware of the real causes of his behavior. For example, an individual may have a very cruel streak in his nature and delight in inflicting pain and suffering on others. Society objects to that sort of behavior, and his official personality may take this same attitude. Therefore, this tendency is repressed, but although repressed it seeks some sort of expression and is likely to come back into consciousness in a disguised manner which the individual does not recognize, and hence does not object to. Such an individual might, for example, develop a great deal of interest in the subject of cruelty to animals, and might become an active supporter of the Anti-vivisection Society, spending a great deal of his time looking for examples of cruel treatment of animals. In such a case he might derive a vicarious satisfaction from finding such examples of cruelty. This does not mean that every person who objects to cruelty to animals does so for this same reason, but merely that in some cases that is the explanation of this type of behavior. It is interesting also that the individual who wishes to censor material and decide what is proper for others to see and hear and do, is frequently just that type of individual. Such a person often goes to all the questionable shows and reads all the doubtful books in order to see if there is anything improper in them, so that he may see to it that other people do not see or read these things. Such an individual never admits that he, himself, will be harmed by doing this. Anthony Comstock insisted that his personality was not unfavorably affected by the large amount of indecent and improper material he was compelled to examine. It is even said that he kept a collection of that material which he sometimes showed to his friends in order to illustrate what wonderful work he was doing.

In other words, when an individual feels that he is viewing certain things from perfectly praiseworthy motives, he may frequently delude himself into thinking that the forces back of that tendency are not really there. All this illustrates how repressed tendencies may come forth in all sorts of more or less disguised behavior on the part of the individual, himself, so that he escapes any feeling of mental conflict.. It is now evident that it is no longer possible simply to ask an individual why he behaves the way he does, because, as has been shown, the reason he will give is often an incorrect one.

—Karl Bowman.

FROM THE TIME WHEN THE CHILD, A HELPLESS LITTLE SAVAGE, FIRST MAKES CONTACT WITH THE WORLD HE LIVES IN, TO THE TIME HE PASSES THE AGE OF PUBERTY, THE COMPONENTS OF PERSONALITY ARE DEVELOPING.

How Personality Develops

By LEE D. CADY
Physician, St. Louis, Mo.

SINCE it is impossible for any of us to look back subjectively to the time of our births and describe ourselves concerning what and how we felt, we are forced to do this objectively by guessing at what some other infant is able to experience. This is no misfortune, for Psychology has, and will for some time to come be hampered by too much subjectivity. Objectivity, the necessity of Science, is not so easily attained by the psychologist dealing with emotions and other psychic functions as it is by the chemist who works with materials in test-tubes, and who does not himself experience the chemical reactions which he watches.

Trying to preserve such an objective viewpoint, let us *test* a human infant—several of them. We shall choose the time at five to ten days after the mauling sustained by the baby while being born. We note that it sleeps much of the time. At times it cries vociferously and the experienced nurse may not yet recognize what the signal means this early in life. She assumes that it is one of three things: a soiled diaper, pain, or hunger—conditions ordinarily considered as unpleasant. When the difficulty is adjusted and the baby has a clean diaper, no pins pricking its skin, and a stomach laden with food, it sleeps peacefully again. It reacts in one manner to pain and other unpleasant conditions, and differently to pleasant ones. We know, subjectively, that eating while hungry is pleasant, so we assume that the baby experiences pleasure also. By further experiment and observation we learn that either of these three unpleasant sensations will provoke the same reaction, crying.

We have also had ample opportunity to observe that the baby is born with the capability of reacting in a coordinated manner to situations. It makes sucking movements when the nipple is put between the lips. It nuzzles about as if searching for the nipple should it happen to be withdrawn and the baby remains still hungry. It swallows if water or milk is placed in the mouth. It can cough, breathe through the nose or mouth, and periodically expell the contents of the bowel or bladder. No instruction by parent or nurse is necessary for the baby to be able to perform these functions. indeed, no instructions as to the use of the vocal cords, the epiglottis, and the respiratory muscles in the act of crying were necessary. The baby was born with the properly coordinated reflexes ready to function *instinctively.*

Three Primitive Emotions

WITH the same baby, or several others for the sake of better accuracy in our conclusions, we test for evidence of emotional capability. Calling it a a liar and a good-for-nothing scamp in any language elicits no signs of anger. We must be even more personal in our insults, something physical. We choose a time when the baby is nursing hungrily and forcibly withdraw the nipple from its lips. We replace it after a few seconds and again withdraw it. Several repetitions of this procedure usually results in sulking or squalls of anger. We call it anger because there are some indications of anger similar to that seen in older children.

Then the hands are clapped smartly near the baby's head. The eyes open wider, and the little arms jerk, and the body stiffens as if the baby were startled. We repeat our hand-clapping several times and more loudly, or we pick the little thing up and pretent to drop it suddenly. It cries, and the cry has a tonal difference from the cry we have previously interpreted as anger . . . We pause to note that when we were pretending to drop the infant, its little arms made a clasping movement as if trying to hold onto something. This is another protective instinct similar to the grasping reflex exhibited when we put our finger against the infant's palm.

After allowing the baby time enough to recover from the disturbance we have caused, we place it in water at just the right temperature, or feed it while it is hungry. The reactions obtained

are different from the two other experiments and, if we are lucky with such a young experimental subject, we may note that it makes tiny little cooing sounds which are ordinarily interpreted as contentment or pleasure sounds.

We have now demonstrated, presumptively, that the infant is born with three emotions: fear, anger, and pleasure. If careful observations have been made with a number of infants, we have also noted that some of them are somewhat easier to arouse into anger than others, and some more susceptible to fear. All of them are about as easily susceptible to pleasure. These three reactions may be called the primitive emotions, but for the sake of our own convenience we may rename the pleasure emotion self-love or self-appreciation.

It has also been demonstrated that disagreeable sensations cause different emotional reactions than pleasurable. We know that the baby can feel stimuli which we feel as pain, and there are reasons to believe that it is able to perceive wide temperature variations, wet and dry, and—perhaps—sound. At that, the baby may have *felt* our hand-clapping. Much more could be determined about primitive sensation, but we are certain about pain and pleasure for our purposes here, and their effects in eliciting the primitive emotions.

"Synthetic" Emotions

As the weeks pass in the growth and development of the infant we are able to ascertain that it gradually shows a better ability to express its emotional appreciation of internal and external conditions. Its angry cry is more distinctive, and so is its fear cry. Likewise, there is more gurgling and cooing of pleasure and amusement. After a few months it actually smiles, or laughs aloud. It is showing emotions for which we have other names than fear, anger, or self-appreciation.

Amusement, for example, appears to be an intensification of the baby's pleasure. It appears to be delighted—another pleasure emotion. If teased, it may show signs of bewilderment or annoyance. The bewilderment contains an element of injured self-appreciation and a trace—a very mild one—of fear. The annoyance contains the injured self-appreciation and an element of anger. Using these as examples to call them, and other emotions, into question as to purity, or as to being emotional entities, we dismiss them for the time as synthetic or blended emotions . . . Emotions other than the primitive one can be only degrees or blends of primitive emotions. However, it may be necessary to think of negative or positive phases in the case of self-appreciation; injured or heightened self-appreciation, respectively.

At any rate, as the baby grows older and develops, it exhibits more and more of these synthetic emotions, and appears to have the greatest trouble with acquiring equanimity in the give-and-take of society. In different words, the child is unsocial unless it is taught that having an altruistic and conscientious attitude is ultimately beneficial to its own well-being. It was born a savage and would remain so did not society provide an environment which forces development along social lines. Should the individual fail in this, it must suffer at the hand of society for the short-comings. Society insists that the individual have a modicum of a l t r u i s m and conscientiousness—a social conscience.

Synthetic emotions are protective insofar as the individual does not find it necessary to experience the highest degree of primitive emotions unless there is good sufficient cause.

The Twig and Its Bending

There has been much discussion as to which may be the more important, heredity or environment, in the emotional development and the personality of the individual. Suffice it to say, both are of great importance. With faulty material, society has been able to do little but incarcerate it in some manner for its own protection. Individuals appear to be inherently endowed at birth with one of the primitive emotions accentuated, and this may be of social advantage to a man should he be fortunate enough to be reared in the environment best suited to his capabilities.

Little is expected of the idiot or the imbecile in the development of emotional appreciation. They are unstable and may deviate from the normal by either under or over-reaction for given situations. The moron does better but lives under the handicap that society expects normal emotional responses and intellectual parity from him. Should fear rule the moron's life in some manner, he may manage to keep out of conflict with society's rules; but should anger or self-appreciation be exaggerated, and his environment not adapted to him deliberately, society will likely find a problem for management. The moronic mind finds it quite difficult to acquire the moral or social conscience and altruism necessary for reasonably happy living. Intellectually, such a mind is incapable of dealing with abstractions to the extent of acquiring, or even believing that such social characteristics are necessary or desirable. Being a "keeper of a brother" may be appreciated, but that appreciation does not extend much beyond the circle of blood brotherhood, if, indeed, it thoroughly encompasses that.

The personality twig is much bent by the environment, particularly if it puts much strain on the self-appreciation, or if it is pampered so much that the individual does not know the meaning of compromise, substitution, or making the best of a bad deal. The moronic person is not intellectually clever enough to make a correct estimate of his situation, and, therefore, cannot avoid many of the disagreeable emotions except by indifference. If by any chance, he should not choose to be indifferent, he probably comes into serious conflict with society, becomes an outcast or a criminal. He lacks normal moral sense.

There is still another group which is intellectually normal, or even superior, but whose emotional balance has been disturbed by environment. Either the early environment has been too easy or too hard in the emotional sense. The moral sense has not been taught to the otherwise capable individual, or it has been pushed at him so vigorously that it is consciously resented. This group makes deliberate infractions of society's rules, either to protect or to augment personal vanity, and they are proud of the *excellence* of their badness.

Even with "normals" there is often much conflict on the social conscience side of their emotions. Altruism is not always easy.

From the Acorn to the Forest

THE helpless little savage with its meagre primitive emotions, born of civilized parents, must accomplish a stupendous amount of factual learning and social assimilation before society has finished with it. Few such little savages ever do more than approach the ideal, for there are so many distractions; such as, gaining a living among fortuitous contacts with all kinds and manners of men.

Living is, in a sense, a private war against society but it must be conducted with chivalry and brotherly love toward the enemy. If society wins out against the individual, it rewards him in some fashion, usually by seeing that his creature comforts are partially or completely provided. This is a curious thing, and most unlike Nature in her dealings with the unfit, or the fallen.

The infant is in the kindergarten of society's school of emotions under the tutelage of its mother or nurse. It starts out life absolutely selfish in its aspirations and demands, loving only itself. In its own manner it brooks no interference until by trial and error, and by the gradual development of its instinctive desire for sociability, it learns that there are, indeed, others in the world who also have a claim upon it. After many a cry and storm it learns that it must share the things of the world with brothers and sisters, or playmates; that it must cooperate in childish play; that it must compromise. But there is always the inner struggle over the question of "mine and thine."

The time comes when the child is sent to schools in order to learn better the art of human communication, and to have mind and body trained and disciplined for its independent existence in society later. It is here that the existence of the impersonal authority of the social community is best impressed. It is here that society attempts to repair the damages unwittingly done by home environment, or to continue and augment the best that has been done there. The experienced teacher can make fairly accurate estimations of the composite indulgence, selfishness, or over-sternness of the parents, all from the conduct of the child in school society. Next to the parents, the teachers are society's most important force in keeping the personality twig growing straight, strong, and socially dependable.

What Is Socially Normal?

UP TO the time of puberty, society finds fewer serious problems of misfits among its children than later. But after the second strongest instinct of the race appears at puberty, life for the individual becomes more complex. There are more desires arising within that person which must be made to conform to the rules of social conduct. It is during this critical period that inheritance shows the limitations of intelligence and emotional stability the germ cells the parents carried. Not invariably, it is during this period of life that the faults of early environment appear from their latency.

Even after this period is well passed and the individual has demonstrated that he has been reasonably well fitted to take his place in society, environment may throw that person's emotions out of balance so that he is confronted with the choice of unsocial conduct, or he may have functional disturbances within his own body as a result of not following his inclinations toward unsocial conduct. It is not improbable that along with unsocial conduct he may experience functional disturbances as a result of emotional conflict.

This would be appallingly true were it not for the fact that the great majority of people are making up for their disappointments and conflicts by means of some form of social compensation — something by which they elevate their self-appreciation to the place wherein they *believe* they are of importance. As a rule, this compensatory conduct, or state of mind, is not so obvious that it is readily recognized as being the result of something lacking. We consider these people as socially normal.

I Have Discovered a Secret That Startles Me

It Has Proved to Be an Aladdin's Lamp It Gives Me Anything I Want

I AM not a psychologist, amateur or professional. I am an average American business worker, with an average education as a background, and have given no more thought to metaphysics, mental sciences and religions than one runs across in the ordinary course of casual reading and human experience.

"Perhaps," said I to a friend who is a practitioner of a well-known mental science, "I have stumbled across a new idea in metaphysics."

The Key to Happiness

My friend smiled. Said he, "You have revealed to yourself the last, ultimate *secret* of every religion, every system of metaphysics and mental science on the face of the earth. You have the *secret*, the KEY to happiness, health, wealth and the things you desire. If everybody knew what you know, there would be no need for religions, or systems, or codes—no need for books, or lectures, or courses. All new thought sciences are based on a central idea so simple that it can be expressed in one sentence. The difficulty that confronts teachers is in making their religion, or system, or science difficult!

"Experience proves that there must be a lot of preliminary talk, or study, or reading. If this is not given, the student would feel he had not gotten his money's worth . . . or, having come upon your *secret* so easily, would have too little respect for it."

Nothing You Desire That You Cannot Have

This startled me, you may be sure. I spent some time working my precious *secret* into plain language, and went to some trouble to look up leaders of a dozen other metaphysical systems and religions. Each one, in turn, one reading my paper, reacted in much the same manner — "Certainly," each said, in effect, "this is



the *secret* of happiness on earth. Put that to work in your daily life (and it is easy) and here is nothing on this earth that you desire that you cannot have.

Well, this amazing *secret* has done wonders for me—and all the friends I have told about it. It is actually like an Aladdin's lamp! I merely have to desire a new car, or a trip to Europe, or relief from pain, or a solution of business, domestic or household problems—and behold, I have it! My *secret* is not a new religion, a new system of mental science—it is the spark, the enlivening spirit of every religion. *Every* follower of *every* system of thought will immediately realize the *full* benefit, the complete promise of his religion, if he uses this *secret*, amazing revelation that I discovered quite by accident. My *secret* clarifies, beautifies, strengthens and endears the chosen religion of science to the student.

Worth $1,000 in a Year's Time

I have no desire to make money out of my discovery—I don't need money. My *secret* gives me all I can use. I have no more right to make a profit on revealing my discovery to others than the Mayor has to charge for a city's air. Yet it does cost something to tell my story to the readers of THE MODERN PSYCHOLOGIST—and something more to have the *secret* printed and mailed to those who would like to examine it.

It is worth *everything* to you, as it has been to me and my friends. In actual money, it could be worth at least a thousand dollars to you, in a year's time or less. Yet, as I say, it is yours as much as the air is yours. But, distribution costs require me to ask a dollar for my newly discovered *secret*, which ought to just about pay for these costs. I call it the *"Realization Secret."* The *secret* is in the first sentence—then I use about 3,500 words to make it entirely clear to you, with many practical examples of the *secret's* application.

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By CHARLES EDWARD RUSSELL

"THE LOOTING OF THE MAYFLOWER HOTEL"
By HUGH RUSSELL FRASER

"PASSION ON THE GOLD COAST"
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Your Problem and Mine

By **Dr. Thomas L. Garrett**
CONSULTING PSYCHOLOGIST
NEW YORK CITY

Dr. Garrett will be glad to answer inquiries of general interest in his monthly department in "The Modern Psychologist." Inquiries that are of other than general interest will be answered personally.

Should He Marry Her?

I am in love with a young lady who has had only a grammar school education and never reads, spurning even the daily newspaper. She likes to dance and go to parties, this being her idea of life and living.

I, on the other hand, read a great deal and am not interested in going places and dancing. She wants me to give up reading and see life from her point of view.

Do you think I should marry this girl?

ANSWER

You are asking me a question that only you can answer. No one that I know of ever acted upon advice pertaining to marriage. If you want to marry this girl nothing that I can say will make any difference.

All I can do is to tell you about the experiences of others who once found themselves in the predicament that is now yours. Samuel Johnson, brilliant lexicographer and essayist, married an illiterate woman and adored her until the end of her days. Franz Molnar, on the other hand, married a woman almost as learned as himself and that which God had joined together was sundered in the divorce courts. According to the reports issued at the time the case came up for a hearing, the distinguished author of *Lilliom* had insisted that his wife abandon her playwriting efforts and devote her energies to the affairs of the household.

Johnson, with "Tiddy" as a wife, was the centre of attraction in his own drawing room and in the homes of those he visited. While he discoursed on semantics or modern trends in literature, she looked on and basked in the radiance of reflected glory. On the other hand, however, many brilliant men have stupid wives who interrupt them at every opportunity and traduce them in order to cover up their own lack of knowledge.

You must make your own choice. Maybe this girl who never reads will

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Has Fear Complex

I am a steady reader of *The Modern Psychologist* and I always read your department.

I wonder if you can help one with a terrible fear complex. I am of an intelligent mind and I listen to every psychology talk presented on the radio, but fear makes my life a torture chamber.

Here are some of my fears. If I go near a person with a skin disease I am panic-stricken. If I go to the movies and can't get just the seat I want I have to get up and leave the theatre. Moreover, I am plagued by the fear that if anything went wrong in the theatre I would get the blame for it.

ANSWER

I would suggest that you consult a reputable psychoanalyst. There is no doubt in my mind that your fears are due to infantile impressions.

Meanwhile, let me assure you that your reactions to skin diseases, seats in theatres and the other things you mention have no relation to actuality. Offhand, I should say that your choice of a certain seat in a theatre seems to denote fear of closed spaces. You do not say so, but I take it that you insist upon sitting in a place that is near an aisle and close to an exit. The fear of being shut off from avenues of escape is called *claustrophobia* and is usually traceable to a situation in which the victim, as a child, was locked in a closet or cellar by an irate parent or mischievous playmates. The other fears may be due to any number of things.

Is Suicide Justifiable?

I have struggled for so many years that I have become weary of the fight. Suicide, I think, is the only way out for me.

However, I have never committed an unjustifiable act in my life and I am worried about the prospect of hav-

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ing my friends say that I violated my own code. You see, I have always told every one that all of my acts in life could be justified and that this was the one thing on which I prided myself.

Schopenhauer says that suicide is justifiable. Joseph McCabe, noted rationalist, says the same thing. In fact, McCabe has written that when he is tired of living he will take the "short way out." Churches, however, and even some ethical societies condemn suicide. Where do you stand?

ANSWER

I agree with those who say that suicide is unjustifiable. Certainly, it would be so for one who refers to his own "code." Of what use is any code to one who is unwilling to await the touch of death.

You say you are weary of the fight. This seems to indicate that you lack the courage to go on. In other words, you reveal in your letter that you are a coward.

Is suicide justifiable? Read this true story and I will then let you answer your own question.

A homeless creature in tatters rose from his park bench and headed for the river. Life had become meaningless; suicide by drowning was the only way out.

In his pocket was a lone nickel, the "feel" of which, against his grimy hand, gave him a sudden inspiration. A swan, on its way to death, sings. Why should a human, on the way to self-destruction, forego the little joy that could be afforded by a bag of peanuts?

A street vendor willingly gave him a bag of peanuts in exchange for the nickel, and the candidate for suicide ambled on—on towards the river. He crunched the shells with his stained teeth and let them fall to the sidewalk. One could not eat shells, of course; not even a man who had an appointment with an ignominious exit from this thing called life.

Then, quite suddenly, this man realized that even peanut shells have a certain value. That bedraggled creature who was following him was actually picking up the shells and thrusting them into his mouth.

"I say," said the candidate for suicide," you're not eating peanut shells are you?"

"I have nothing else to eat," the other replied. "That is, not just now. I'm hoping, though, that something better will turn up soon."

The man who had decided to end



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it all turned back. "Here," he said to the other man, "have some of my peanuts."

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FEMALE SEX PERVERSIONS, *by Dr. Maurice Chideckel.* Eugenics Publishing Company. New York City. foreword by Dr. S. Wolman, Associate in medicine, Johns Hopkins University. 324 pages and index.

Hercules, the hero of Greek Legend, when set to the labor of cleaning out the stables of the Aegean king, performed his task by cleverly diverting the course of a river from its bed, cleaning out the accumulated filth of centuries. Without presuming upon the analogy it can be said that Dr. Chideckel, by turning a flood of scientific light into the dark caverns of the perverted female mind has flushed clean a kingdom where insanity and ignorance rule with horrible and turbulent law.

A practicing physician in the city of Baltimore, Dr. Chideckel has had splendid opportunity to check the precious theories of psychological investigation with their flesh and blood embodiments. As physician to hundreds of women in that quarter of a city where brothels are segregated, he was "fortunate" enough to be eyewitness to female perversions in their most revolting and disgusting form. He spares neither his records nor himself and throws case after case into his chapters—each to be minutely described and commented upon. The woman who has a strong sexual passion for her own sex, the woman who is entirely lacking in sexual passion—who finds herself frigid—and the woman who is too strongly sexed—the Catherines, Cleopatras and Messalinas in whom the frenzy of sexual passion finds itself magnified to abnormal heights—are dissected with skill and patience.

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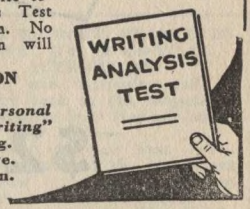


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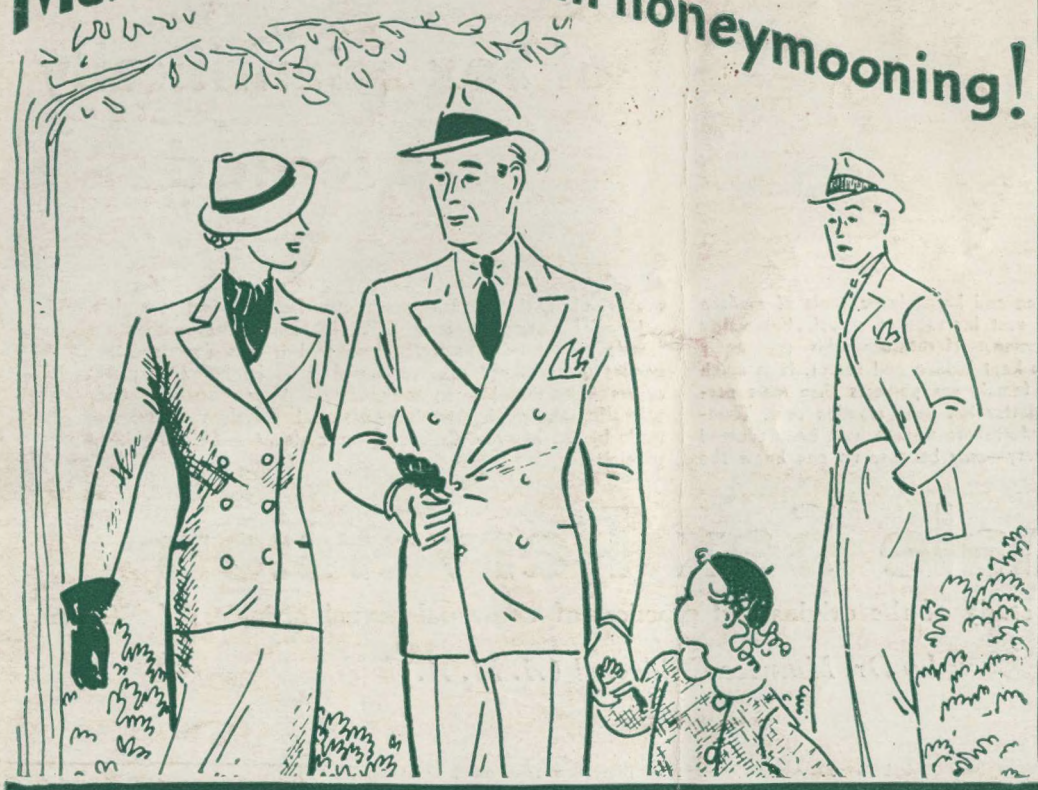
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