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November 1935 25¢

"EUREKA"

(I Have Found It)

A NEW PSYCHO-SCIENTIFIC APPROACH TO SUPER-PHYSICAL POWER

A startling triumph of scientific achievement versus the traditional views held for many years from which the modern mind is rapidly revolting. Indeed revolt is in the air in all parts of the world.

Why is this startling fact so apparent in politics, economics, social life, and religion? Believe it or not; deny it if you will, the material concepts of modern civilization so completely dominate the average mind that nearly everything is measured by the material yardstick, even a lot of our cheap ideas of God. The material advantages of scientific and philosophical achievement have been capitalized to the nth power, while the silent, UNSEEN FORCES have, to say the least, been relegated to a secondary place.

You are doubtless curious to know what led an ex-vice consul, of the United States, college president, and world traveler, to the discovery of the marvelous secrets found in "Eureka." An inquiry, as indicated below, will bring you information which, if followed up, may be worth thousands of dollars to you in health, success, and social standing, as well as in money. "Eureka" is not simply in revolt, but it offers a way out. Let us prove it to you.

To get an idea of what is involved in this new approach, please read the following:

"EUREKA" HAS DISCOVERED

1. That from the otherwise ordinary people, the world's Master leaders have come.
2. That the world owes its progress to a few, who have, consciously or unconsciously, practiced the PSYCHO-SCIENTIFIC method of approach.
3. That in the upward struggle of humanity the CROWD never arrives.
4. That the average person is a victim of MENTAL NEUTRALIZATION.
5. That the secret of appropriating this power is not to be found in merely believing that it exists, but in knowing HOW TO CONTACT ITS SOURCE.
6. That like the radio, telepathy, and gravitation, there is nothing mysterious about it, when its laws are discovered and consciously applied.
7. That humanity has broken down in its APPROACH rather than in its BELIEFS.
8. That in his APPROACH, the world's GREATEST TEACHER practiced the PSYCHO-SCIENTIFIC METHOD.



Dr. E. R. FULKERSON

world character and late vice consul to Japan.

9. That any NORMAL MIND can do "greater things than these" when the secret is discovered and an EXPECTANT ATTITUDE assumed.
10. That FEAR and PREJUDICE have blighted more lives than all other things put together, and are responsible for more deaths than all wars combined.
11. That the MORAL SIGNIFICANCE, attached by religious leaders, to so many petty things, is responsible for more dwarfed lives than all other things put together.
12. That our problems, whether social, economic, or religious, will never be solved until the atmosphere is cleared by a PSYCHO-SCIENTIFIC APPROACH.

Our failure has come from our seeming inability to comprehend and apply the UNSEEN FORCES which, after all, are the real forces with which we have to deal. "Eureka" is, therefore, convinced that the whole fabric of civilization is clearly at the cross-roads because of this failure. "Eureka" further believes that the PSYCHO-SCIENTIFIC approach will solve these problems. No special revelation, thank you—far from it. But it does involve a series of astounding DISCOVERIES as to man's failure to appropriate these forces.

As a mental diagnostician Dr. Fulkerson is said to rank with the famous Dr. Emile Coue. A prominent Oriental Doctor of Philosophy said of him, "Dr. Fulkerson has the greatest mental pick-up of any man I have known . . . his mental processes work like lightning . . . he goes to the heart of any subject with amazing accuracy . . . his subconscious action is little less than miraculous . . . he is a living example of what he teaches."

So eagerly have people sought for information concerning this course of study that inquiries have come from almost every country in the world, showing an interest far beyond our expectation. An honest attempt will be made to reply personally to all inquiries concerning this PSYCHO-SCIENTIFIC approach to a sensible understanding of man's relation to the UNSEEN FORCES whereby he can attain complete mastery over mental habits, which are responsible for most of the sickness and failure incident to life's struggle. We deliver the goods. Write for free information.

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Is Life What We Make It?

• *by* C. FRANKLIN LEAVITT, M.D. •

LIFE is never interesting unless WE MAKE IT SO. And to make life worth living we must have either an understanding which we have acquired through study or reasoning; or a training in childhood which has created in us a HABIT of viewing life in the right light.

It depends entirely on YOUR VIEWPOINT as to just what YOU see in life. If you have formed the habit of analyzing life from a destructive standpoint, you see only the shadows and clouds, which soon breed very real fears. In consequence, you would be most unhappy, limited and depressed, and life would not seem worth living.

Clarence Darrow makes the statement that "Life is not worth living." To him, from his analysis and viewpoint, it probably is not. But if you were to stop one hundred people and ask them, one by one, if THEY believed that life was worth living or if they were ready and willing to die; I feel sure that 98 per cent of them would prefer to live, in spite of some of the hard things they met from time to time.

It is normal to wish to live and be happy.

Wherein lies the difference between these two opinions of life? It is to be found in VIEWPOINT alone.

From just what standpoint have you been analyzing yourself and life? In viewing some who are happier and more successful than yourself have you layed it to a difference in nature, inheritance, better earlier training, environment, luck, opportunity, etc., etc., or have you willingly admitted that it is merely due to YOUR lack of understanding, training and development? Some of these advantages you have pictured in others, may have had a bearing in the beginning, but after one reaches the age of reason, LIFE IS UP TO THEM, and it is really and truly their own fault if they have failed to make use of the God-given powers which they possess.

YOU perhaps are sensitive, emotional, impressionable, with a tendency toward nervousness; possibly failed to receive in childhood JUST the instruction and training that would have best fitted that nature of yours; and in consequence, it is quite natural that you formed habits of limitation and weakness. In this manner your mind has been placed behind "prison bars" and you have seen no way out. Such a condition breeds an Inferiority Complex which adds materially to your slavery. But all this does not mean that you are "fate-driven." THERE IS A WAY OUT, and that way is through a process of reeducation and added understanding. The TRUTH will set you free. You are a prisoner because you are viewing yourself and life from a false viewpoint.

Little by little, the little fears, such as worry, apprehension, jealousy, lack of hope and faith, breed bigger fears, and you can very easily drift into a state of so-called Neurasthenia; or suffer the tortures accompanying a Nervous-Breakdown.

But all this does not mean that your nature is normally a destructive one; that your mind is weak; that YOU are different from others. A sensitive, emotional type of mind, with a tendency toward nervousness, represents very REAL POWER. Power however has both a constructive and a destructive side to it. You have permitted this nature of yours to rule you, and in consequence, it has formed the habit of ruling destructively; but that very same power CAN be made to serve you and be the best friend you ever had. Your nature represents a going, active, fine type of mind which is running wild through lack of control and direction. Such a mind as yours can practically destroy you and leave you a wreck on the shores of life; or, on the other hand, it can carry you to great heights.

Wouldn't you like to really understand that mind of yours; learn how to direct it wisely; to make it serve you constructively; and in consequence, become a happy, well-balanced, progressive, interesting person? That very thing is possible, if you are really in earnest and will agree, with help to convert that "wishbone" of yours into a "backbone." That does not represent years of tiresome fighting, but it DOES require a better understanding of yourself, your own powers and how to use them; of the principles underlying life as lived to its fullest; and then an expression of this added knowledge until you have formed NEW HABITS. That isn't such a terrible task, is it?

THE INFLUENCE OF FEAR ON MIND AND BODY

FEAR is one of the most destructive forces man has to deal with. It can change your viewpoint to such a degree that everything seems warped all out of shape and even you, take on an unreal appearance in your own eyes. It can cause great unhappiness and mental distress, and there is probably nothing harder to bear than mental suffering. It acts as a shock to your Sympathetic Nervous System, and through tension, functional and gland life is materially disturbed; and thus you can suffer very materially physically from lack of vitality, tone and proper mental stimulation. FEAR acts as a real poison on your system. Worry alone can in time completely wreck the strongest nervous system. Perhaps you can begin to see how YOUR downfall has taken place and why YOU suffer from strange feelings, sensations and weaknesses. If you are expressing FEAR, you are constantly carrying to your mind, seeds of depression, and to your body, through the nervous system, little shocks.

NEURASTHENIA, NERVOUS BREAKDOWNS, various forms of PSYCHOSIS and NEUROSIS, SELF CONSCIOUSNESS, STAMMERING — always have deep seated FEARS back of them. There may be exciting causes, such as operations, shocks, glandular disturbances, infections, etc., but you would NOT develop the mental or nerve states represented above unless there was present in you fertile soil for the growth of FEAR. Eliminate FEAR and you will get rid of your worst enemy. AND THIS CAN BE ACCOMPLISHED.

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I have written a little 100 page book, titled SELF MASTERY THROUGH UNDERSTANDING. This book goes into considerable detail in relating just how these many forms of mental and nerve disorders originate, their cause and effects. It will perhaps tell you more about YOU and your troubles than you have ever read before. It will open your eyes to certain TRUTHS which should make it possible for you to begin to analyze from a more creative viewpoint, and it will give you an understanding of the mental self which cannot help but be beneficial. This little book has been pronounced by many as priceless. If, after reading the book, you feel that a Preliminary Analysis, would be of assistance to you, you may fill out the Analysis Chart, which will be enclosed and return it to me for an opinion. The Blank will come direct to MY desk and be opened by ME, so do not hesitate to fill it out carefully. View this as a very real opportunity and take advantage of the offer AT ONCE.

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VOLUME VI NUMBER 4 NOVEMBER, 1935

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IN FORTHCOMING ISSUES:

REJUVENATION, FACT OR FABLE?

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PERSONALITY CONFLICTS

Repressed emotions invariably break their dam and leave ruin and chaos in their wake. One of the commonest of all mental and physical symptoms and diseases is conversion hysteria. Dr. Samuel Kahn discusses the many forms under which this mental illness masquerades and the manner in which it is to be treated. His article is replete with fascinating case studies.

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.

SEXUAL IMPOTENCE IN MARRIED LIFE

The dominating influence of sex is evident in every normal individual. Sexual impotence has devastating effects, both psychologic and physiologic, on the welfare of the afflicted individual. The many causes of this malady, both psychic and organic, and what may be done in the way of cure are discussed.

And Many Others

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The MODERN
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NOVEMBER VOLUME VI. NUMBER 4. 1935

AN INFERIORITY COMPLEX CAN OFTEN BE USED AS A FOUNDATION FOR SUCCESS.

Have You *an* Inferiority Complex?

By HAVELOCK ELLIS
Internationally Famous Psychologist

I WONDER what is the exact proportion among my friends and correspondents who suffer from what they declare to be an "inferiority complex." It must be large, judging from the frequency with which I hear of it. Many are women, but men are almost more emphatic.

Here, for instance, is what one, a man of ability and an author, writes: "It seems to me that inherent inferiority is the cause of most trouble in the world, or it has not been adequately investigated. Judging from my own self and from many people I know, this inferiority complex is the direct cause of unhappiness, envy, despair, and all the rest of those moods which detract from happiness, and also achievement."

The term has even been appropriated, as well as more widely extended, by those influential persons who command the ear of the world. Thus General Smuts, in a brilliant address which echoed afar, has described what he believes to be the "inferiority complex" of the Germans, resulting from defeat in the Great War.

But thereupon a distinguished psychologist, Professor William Brown, has come forth from Oxford to administer reproof. He declares that this vulgar use of the term "inferiority complex" is totally incorrect. He lays it down that "an inferiority complex is a personal inferiority (in some special direction) which an individual hides from himself as well as (less successfully) from those around."

Mental and Emotional Disposition

IN neurotic persons the repressed feeling of inadequacy may be transferred into a feeling of illness. Or it may be actively compensated by a boastful and bullying swagger. Germany, he adds, is by no means suffering from a technical inferiority complex, but, on the contrary, experiences the opposite feeling of fundamental worth and power, and is re-acting aggressively against what she feels to be the unjust oppression of the peace treaties. All nations, indeed, he concludes, are to-day exhibiting a similar dangerous nationalism, and the great need of the day is super-national culture and all-embracing humanity

Professor Brown's criticism of the term has, however, itself been criticised by medical psychologists as unnecessary and pedantic. They hold that it is usual, and still convenient to mean by a "complex" a mental and emotional disposition which may be quite conscious though it is not the product of conscious judgment.

We may, therefore, adopt the narrow or the wide definition. But whichever we choose, I am ac-

customed to point out that there is no need to be overwhelmed by an "inferiority complex." Still less is there any need for those two reactions which Dr William Brown truly notes as liable to occur: illness or else compensatory swagger.

Accept Your Defects and Deficiencies

MOST of us who are honest with ourselves, and possess any skill in self-observation, cannot but find that, while in certain respects fairly up to the average level and even perhaps superior, in other respects we are inferior. If the points of inferiority do not seem excessive, then we are, at worst, respectable normal people and need not assume any inferiority complex. But it is quite possible that we may have to admit to ourselves that the points of inferiority are so numerous and important that they outweigh the others. What is then to be our attitude?

My own opinion has always been that we should neither abjectly accept this inferiority as final, nor violently attack the defects and deficiencies we detect The first course fails to allow for the natural course of growth and development. The second, which is far too common among zealous moral and psychological advisers, is not only often vain, but in any case would substitute for the real self a dead artificial self with no vital possibilities. Let us accept these defects and deficiencies as part of our nature and perhaps intimately associated with our finest qualities. They constitute a possible foundation for better things.

Instead of making an inferiority complex out of our defects and deficiencies we may find in them the germs of new growths out of which may develop the finest qualities. It has often happened. I am never tired of asserting that on the foundation of our failures we may establish our finest successes.

Let us hope to hear less and less about inferiority complexes. They are open to attack from all sides. They are mostly illusions.

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Factors in Personality

By
R. G. HOSKINS

EVERY one knows in general what personality is, but no one has satisfactorily defined it. It includes everything that gives individuality to the individual. The problem then is, what do the glands contribute to the make-up of the particular self of each of us?

Every one has many glands. These are actually living chemical laboratories. Well-known examples are the salivary glands that keep the mouth moist, the tear glands which upon occasion cause salt water to trickle down our cheeks or the glands in the skin that help keep us cool in summer. These all take from the blood that courses through them different substances which are combined to form secretions. These secretions then pour through ducts to their various spheres of action. The ductless glands which we are to consider, however, are different from those mentioned. Their secretions instead of being discharged through ducts are returned directly to the blood stream. Thus they are distributed throughout the body to produce a large number of important effects. These regulatory substances are known as the internal secretions or the hormones.

From certain writings of recent years one might get the impression that personality depends upon little else than gland hormones. Such is emphatically not the case. Many factors go into the determination of individuality. In the make-up of the personality the two most important features are the mentality and the emotions. The quality of the mind determines whether the individual is intelligent or stupid. Intelligence depends primarily upon the kind of brains one gets from his ancestors, but development of the brain as well as the way it works is to a considerable degree determined by the hormones. Even more important than the intelligence, however, are the emotions. We like one person because he has a jolly, sunny disposition and dislike another because he is glum or conceited. The emotions are closely related to the instincts. Indeed the emotions might be said actually to represent the way the instincts feel to the person who has them. The instincts are substantially determined by hormones both in their quality and in their intensity.

The *Sexual* Wonderland

By JOSEPH TENENBAUM
Author: *The Riddle of Sex*

MARRIAGE opens the gate to the sexual wonderland. One is now free to delve into the mysteries of sex without fear of outside interference or public criticism. One has procured the official approval of society and what was before scandalous and wicked, becomes at once respectable, nay, a duty. But some people take their duties too conscientiously. They overdo things. They know no bounds. What was once forbidden fruit becomes now a daily menu, and there are some who never tire of eating. No wonder they suffer from indigestion. It will be, therefore, not amiss for those who exceed the limit, as well as for those who remain below the mark, to state what may be considered the happy medium.

How should mutual relations be regulated to suit both partners and their requirements of health and happiness? What is the physiological limit?

The answer—well, let us confess, we are not so sure about that. Statisticians who dream in numbers had calculated that the number of marital exposures may vary between fifty to one hundred a year. But this, of course, while it may cheer the statistician, has no practical value as far as our problem is concerned. Nobody counts his sins in yearly quotas. But how can the unruly desire be brought under control? One is inclined to ask for more appropriate means of orientation. Moreover, since times immemorial, this question has been deemed serious enough to engage the attention of founders of religions and social reformers. They, too, dabbled in sex dietetics.

The Bible devotes much space to the problems of marital relations. Zoroaster, Solon and Mohammed preached three to four embraces weekly. Luther was more conservative. His so often cited formula, "Der Woche zwier" (twice a week) was accepted by many and assailed by others, who are in favor of more liberal formulas. The truth of the matter is that there is no universal rule applicable to everyone and everywhere. There are sensuous and temperamentally overwrought people who require more than those of the calmer type. Youth is generally more enterprising than old age. But even this cannot always be proven. Old precedents may become upset by new records.

Besides, a union comprises two. Temperamental harmony between both sexes is indispensable in those matters. Unfortunately, all popular earmarks teaching how to judge beforehand how one's partner will behave, have failed in their workings. There are outwardly temperamental individuals with burning eyes and full-fleshed "sensual" lips, who subsequently reveal themselves as sexual failures. On the other hand, a thin, frail looking man or woman may quiver with passion.

Lack of congruity is a handicap. Moreover, many difficulties of adjustment are due to the incapability of the wife to participate in the orgasm, the latter being either slow to appear or entirely unavailable. Such a woman is left in a state of congestion without relief, nursing disgust and sorrow in her heart. The tender husband may exert himself to the utmost in order to make up for the deficiency. He may not succeed despite his heroic efforts. Many a woman has never experienced the sweet satisfaction of properly performed marital duties. Others do so after months or years of mutual relations. Most relations adjust themselves in due time, provided there is exercised good will, tact and discretion.

Many a couple indulges in numerical records. This they may do for various reasons. Most commonly it is indulged in, in order to increase the amount of pleasure which is being derived from a second or third exposure. The latter exceeds not only in duration, but also in the intensity of the orgasm. This is rather preposterous. For the sexual act is intended as a spontaneous relief of tension. Forced acts and overexertion going beyond the satisfaction of physiological needs are harmful. The delicate sex mechanism, if coaxed and bent to the breaking point, will sooner or later give way under the strain. It is less strenuous to have relations even as much as once in twenty-four hours than to set new records in the number of exposures. Overstimulation and overexertion defeat their own purposes. Exhaustion, fatigue and impotentia are among the possible penalties of forced sexual relations.

Interrupted Relations

ONE of the most common offenses against sex hygiene and proper marital dietetics is the practice of interrupted relations (*coitus interruptus*). It is a widespread evil and while a great many men and women may escape without visible injury, there is no doubt that its abuse is liable to entail dire consequences. Its significance as a source of sexual neurosis

and nerve-wrecking afflictions cannot be over-emphasized. In the long run, the procedure is harmful and when practiced to excess, imperils the mutual well-being of men and women. There is no doubt that frustrated sex gratification, no matter from what source it arises, is a dangerous state of affairs and one should be guarded against the possible after-effects of unrelieved tension.

Men and women pay the penalty for cheating nature out of her reward. But it is the woman who is most affected by the brisk interruption of natural relations before her physiological climax has been reached . Especially if the woman is sensitive and has an unstable nervous system, the strain will tell on her sooner or later. Left in a state of unabated excitement and deprived of her share of gratification, such a woman may become subject to states of anxiety, irrational fears (phobias), flightiness, anxious expectation, onsets of dizziness, hypochondria, obsessions, hesitation, a feeling of tiredness and many more similar conditions, which are usually summed up in the term "neurasthenia." There may also be symptoms of actual congestion in the sexual centers, resulting in backache and neuralgic pains, affections of the womb and other organs of reproduction. Headaches, nausea and gastrointestinal disorders are frequently complained of. There is venous stasis, symptoms of irritation and similar signs of unrelieved tension. The reflex mechanism of the heart is put under severe strain. There may be heart palpitations, irregularity of function and like disturbances simulating heart disease. *In fine,* there is a rich crop of physical, and still more, of mental disturbances following improper relations which, though vague and masked by a complicated mental defense mechanism, are none the less painful and disagreeable complications marring health and happiness of those concerned.

And the offending male? He, too, often gets entangled in a net of symptoms similar to those which beset his ungratified female consort. Here again, while many a healthy individual may go on for years with that kind of substitute without showing direct ill effects, this cannot be taken to mean complete impunity. The man, too, pays his price, as a rule.

Precaution imposes a degree of self-mastery incompatible with erotic self-abandonment. The man's nervous system is subjected to an undue strain for fear of unwanted insemination. He, too, becomes the victim of anxiety neurosis. Moreover, unrelieved or incompletely relieved congestion has a damaging influence on the delicate sex mechanism. Engorgement of the sexual centers may in turn engender physical disturbances asuming various aspects, resulting in a net of variegated symptoms. Many a case of impotentia may be traced to improper relations.

All this makes habitual interrupted relations not only a harmful, but also a crude method of sexual gratification.

Contact during Menstruation and Pregnancy

IT is a time-honored custom to refrain from intercourse during menstruation. In the Old Testament, the menstruating woman was considered unclean and sexual relations were forbidden under penalty of death. Popular opinion is still very strict on this matter and demands complete abstention. However, while the period precludes intercourse from a purely esthetic point of view, the thickly painted ill effects following such relations are grossly exaggerated.

It is true that during the period there is congestion and ablation of the mucous membrane of the genitals, making trauma and infection a double hazard. There is likewise a state of excitability and greater susceptibility of body and mind, which calls for more than usual caution. However, while we do not want to go on record as recommending marital relations during menstruation, we, nevertheless, must admit that sexual relations, when performed under special precautions, are devoid of dangerous complications. It is practiced by many couples, without visible ill effects.

Some authorities even go so far as to advise sexual relations during the menstrual flow in order to satisfy the exuberant desire in women. It is probably a better way out than the pseudo-onanistic manipulations which are quite frequently employed during the period. The slight onset of occasional urethritis in the male, following menstrual intercourse, is a rather mild, non-specific infection which usually clears up without treatment. It is not so in cases of long standing venereal infections in the female, which show a greater virulence during menstruation.

Another condition which tends to limit unbridled sexual activity in married life is pregnancy and childbirth. Opinions differ as to the advisability of sex consummation during pregnancy. In old Persia, this was forbidden under penalty of death. The Chinese preach abstinence during pregnancy. Modern society takes a more liberal viewpoint. There is no danger in having sexual relations during pregnancy, provided proper precautions are not neglected. Gentleness is of the essence. The lateral position is to be preferred during the last few months. These and similar measures suffice to ward off any possible ill effects, unless the wife's physical condition and general considerations are such as to preclude sexual contact.

The same cannot be said after confinement. The uterus, after parturition, represents an open wound, and the genitals are not in a state to bear further trauma. In a general way, at least six weeks should elapse before normal relations are resumed. The longer one hesitates, the better for the health of the mother. However, while we are inclined to be conservative in our recommendations, we must not become too exacting. We must realize that the husband, too, has his difficulties. To neglect them would be folly. Statistics are mute in this direction. But

we wonder how many husbands, annoyed by long imposed abstinence, seek relief in extramarital relations, thereby jeopardizing their health and happiness. One must endeavor to find a happy medium between the exigencies of motherhood and the needs of the husband.

That intercourse should interfere with lactation or alter the composition of the milk is a myth. No such thing has been proven. Lactation is no contraindication to resumption of marital relations.

The First Love Night

THE painful embarrassing situation of the first love night deserves special attention from a hygienic point of view. The first love experience is more than a case of beginning sexual intimacy. It implies a deep change in the entire personality of the female. The maiden who was, now becomes transformed into a full-fledged woman. This not only marks a milestone in her development. It represents the culmination of her dreams, a moment desired and prayed for, and which she now approaches in an almost religious frame of mind. She knows the sacrifices she has to bring on the vestalic fire of love—her maidenhood, her virginity, her own blood. She expects much in return. And justly so!

Unfortunately, the first love night fails to live up to expectations. Indeed, it is full of disappointments. The imagination has pictured such a magnificent wonderland, and here one meets nothing but stark reality, to which the eyes have to grow accustomed before detecting the "fields of blossoms." But for the moment, the fair bride is none too confident. Is that all she had dreamed of, hoped and yearned for? She is heartbroken. She sheds tears; no, not of joy, but of sorrow. She feels the grip of her wasted hopes.

Is that old-fashioned talk? We do not think so. The modern bride, despite her smoking and dancing habits, despite her jazz and paint, has her dreams too. If anything, she is the more sensitive, as she is less resigned and less meek than the former convent graduate. She may tremble with fear, curiosity and presentiment at the approach of the fateful hour just as much as did the bride of yesterday.

Moreover, this applies not only to anatomical virgins but no less to some of the demi-virgin type, who, despite variegated previous experiences, may remain inwardly innocent, sensitive and pure. Such is woman's curious psychology! Some women remain virgins, mentally of course, years after marriage. Some preserve their emotional virginity, like their school girl complexion, late into the years. They are charming in their embarrassment, even when gray haired. And what does all this prove?

The first love night is more than a passing episode and must be recognized as such by the male partner. He must exercise discretion, self-control and tact during that fateful hour. The fact that he is less vulnerable and less affected by its actual experience, is the more ground for caution. He must not press his advantage too far. He must be master of his own self, and use persuasion rather than force. Only in this way will he succeed in calming down the sea of emotions suddenly welling up into a surging storm. If, on the other hand, he abandons himself to his primitive instincts and takes by sheer force what is now legally his, his brutality may have dire consequences. Brutal force destroys confidence and calls forth undesirable reactions. Fear, discouragement, frigidity and a host of neurotic manifestations, may be implanted in the sensitive heart of a wife yearning for love, but so suddenly and hopelessly disillusioned by acts of a madman. This may be more than a temporary reaction. It may mar family happiness for the rest of one's life.

A rather striking illustration of male brutality is offered by Sinclair Lewis in his widely read book, *Elmer Gantry*. "The reverend approached his newlywed wife rather irreverently. The bell-boy had scarcely closed the door of their room with its double bed, when he had seized her, torn off her overcoat with its snow-white collar and hurled it on the floor. When he had loosened his clasp, she retreated, the back of her hand fearful at her lips, her voice terrified and she begged, 'Oh, don't, not now. I am afraid. . . .'"

The unscrupulous minister had broken his wife's spirit. She was never a cherishing lover any more. One has to give the bride a chance for mental as well as physical adjustment and she will soon find herself in the new situation. One can conquer shyness by gentleness, kindness and sympathetic understanding, but never by force. Kindness is a power. Conquer with kindness!

Defloration

ANATOMICAL virginity has a trophy to offer. The badge of virginity and its anatomical equivalent is the hymen, a thin skin tab or membrane at the entrance of the vaginal vault. Its biologic function is not well defined. Judging from the almost religious worship with which primitive and, indeed, enlightened peoples surround what seems at first sight an almost useless structure, one must surmise some hidden racial motives which may have contributed to past and present hymenolatry. What it is, is difficult to say, though there is no lack of hypotheses and suppositions. The fact that the hymen is found in the animal world would indicate more than one function—an additional means, perhaps, of increasing sexual ardor and some sort of protection for the vaginal opening.

Whatever its origin and purpose, the human hymen is a rather variable and in some instances, an almost rudimentary organ. It differs in size, shape, and structure and is not always a means by which virginity can be proved or disproved. The less reason there is for hymen worship.

The hymen, provided, of course, it was fully developed and had not been tampered with by the introduction of instruments for masturbation pur-

poses, is broken through in the first love night or at subsequent sexual contacts. Defloration takes place; a rather painful act accompanied by bleeding, which at times may be quite profuse. The narrow introitus must be stretched and dilated which adds to the discomfort.

Now, all this requires consideration from the male partner. He must bear in mind the physical as well as the mental state of his bride. He must try to be deft and delicate as far as possible under the circumstances. Brutal force can do incalculable harm. It may cause injuries, hemorrhages, infection and similar untoward effects. Lacerations of the urethra, bladder and other organs, including the intestines, having been described as a result of brutal defloration. Among other untoward effects of improper defloration practices, one deserves special mention. It is the so-called "vaginismus" or vaginal spasm. Due to pain, fright, and mental anguish, a spasm may take place of the powerful perineal and vaginal muscles, preventing proper relations . Traumatic injuries, fissures and subconscious mental states of aversion, inhibitions and repudiation may favor such spasmodic onsets to appear repeatedly. Gentleness, patience and persuasion are the remedies for this and other complications.

Ten Years After

WE have passed over, quite cursorily we admit, some of the phases of sexual hygiene as they apply before and after marriage. We have not intended to exhaust in a few pages a subject that would fill volumes. But we cannot close this article without at least mentioning a few factors, which among other things, work for harmony and happiness in marriage.

The majority of men and women entering wedded life discard their hitherto sacred privacy for common, all too common, "intimacy." They become so closely affiliated as to lose sight of and respect for each other's individuality. They tread on each other's toes. They are one body, are they not?

The woman who, before marriage, played all the tricks of her inexhaustible *ars amandi* in order to please and to charm, soon abandons herself to her newly adopted role as a "respectable" housewife with the implied psychology of taking everything for granted and nagging her way out of domestic difficulties. The once so passionately wooed bridegroom becomes a much abused *pater familias* with a head seat at the table and a narrow backstair for occasional escapades from home *ennui*. Their personal relations become stereotyped like the Main Street code of honor. Their emotional life is rock-barren except for a disgusting lip-lisped sentimentality, overflowing with the sweetish, sickening "Oh, honey" home-brew. They soon discard the language of the heart and adopt the well-known marital Esperanto, interrupted from time to time by violent outbreaks of a disappointed life venting its wrath in ever recurring home scenes and outbursts of genuine rage.

Under those circumstances, wedded life becomes a treadmill and a drudgery. Where are the dreams of yore? Where the starry heavens? There may be a great deal of bodily comfort in "home, sweet home," but there is little of the soul in the modern home. And the fault lies not solely with the economic system. The rich are no happier than the poor in this respect. Both chafe under the arid, commonplace home atmosphere.

The rust of married life is its stalemate monotony. For, human nature abhors monotony. *Varietas delectat!* Change and novelty are the spice of life. Let those wives who complain of neglect remember that oftentimes the fault lies with themselves. A proper sexual dietary, regulated by common sense, will greatly enhance mutual affection. Distance and reserve are helpful means of attraction. A periodical vacation from wife or husband is the secret of so many happy reunions. And above all, be an affectionate sweetheart by not ceasing to be a good wife and mother. Dress at your best and appear at your loveliest, not only before casual people, but display your charms before your husband firstly and not lastly. Do not bare your body or soul in utter abandonment. The mysterious lures, the known, all too known, is dull and seems unimportant. Extremes are futile. Choose the medium between being a sweetheart and a wife, and your happiness will endure.

Respect for each other's peculiarities, foibles and even vices, mutual tolerance and above all, reserve and privacy in common dealings, will greatly enhance the chances of a successful marriage.

For, whatever else is wrong with our marriage institution, it is the mental attitude of both life partners that counts most and much can be done to sweeten the "bitter marriage pill" if both man and wife adopt a proper attitude of true companionship, respectful friendship and good sportsmanship. This may be more difficult than to choose the easier way of "take it as it goes." However, the easiest way is not always the safest.

What we need is a new psychology of wedded life and in this respect, our self-styled reformers are sorely wanting in understanding and sympathy.

This is as important as, and even more so, than many a highbrow dissertation on the whims of sex. It is mental hygiene at its best.

THE TRAGEDY OF HUEY LONG WAS LARGELY PSYCHOLOGICAL.

Huey Long — *Victim of an* Authority Complex

By SAMUEL KAHN
Psychoanalyst, M.D., Ph.D.
Atlanta, Georgia.

HUEY LONG suffered from an authority complex all his life. As a child he resented the authority of grammar school and his teachers and had difficulties there. He had trouble with high-school and resented the authority of his teachers. He had his troubles in college, and he did not even graduate from the law school because teachers, professors, schools, and colleges represent authority. He finally took the state board examination and passed the Louisiana Bar, without graduating from the law school. Not only did he resent authority, but he was unstable emotionally. He was involved in a shooting scrape, from which his future wife saved him. He moved various times, and could not stick to one place. He had the wanderlust, and travelled much more than the normal person. He even resented the authority of President Roosevelt, and called him a liar. He fought the authority of the Senate, and if necessary to prove his own importance, he filibustered.

When an authority complex is present, an inferiority complex is also present. Fearing his inferiorities, the victim over-does and over-compensates by wishing to have unusual powers. Long rewarded those who bowed and catered to him and he fought to the last those who would not yield to him. His inferiority and authority complexes date back to his childhood. He feared his father's authority, and subconsciously competed with his father. He was too close emotionally to his mother, and he was also afflicted with an oedipus complex. Hence, his fear and the desire to compete with his father when young, and the over-compensations when he grew older.

He had a fine intelligence, and he had a practical and thorough knowledge of mob psychology. He blamed others for his own weaknesses, and hence used what is called in subconscious psychology, the projection mechanism. He found fault with his competitors, and called them all kinds of names, and accused them of all sorts of ideas and behavior, which he himself either carried out, or wanted to fulfill subconsciously. He blamed others for his own subconscious guilt feelings and weaknesses. He accused groups of trying to assassinate him long before the tragedy. This at first, was a paranoid idea with him. Many who had no such ideas in mind, finally yielded to his suggestion, and thought of assassinating him after he suggested the idea that they were looking for such an opportunity.

Weiss, Victim of a Martyr Complex

DOCTOR WEISS was also a brilliant man of fine intelligence. He was highly specialized, which further shows his keen intelligence; but he was a marked introvert. Hs used his studying and books as an escape from life. He identified himself strongly with his father-in-law, and felt that he was personally abused and mistreated, when Senator Long was antagonistic to his father-in-law's judgeship. He magnified and exaggerated Senator Long's ideas and tendencies to such degrees that he took it upon himself to be a martyr. He undoubtedly planned the assassination, because he did not just happen to be in the State House, and he did not just happen to find a loaded gun in his pocket.

Martyrs are usually people who reason themselves into punishment. In psychological language, they rationalize themselves into masochism. No normal person wishes punishment. He must be either neurotic or psychotic. The cause of masochism can usually be found in the subconscious. There may have been guilt feelings which Doctor Weiss had early in childhood, but which he may have repressed into his subconscious. He may either have felt guilty, himself, or he may have felt guilty because his parents were guilty. His parents may have been guilty because they fussed, argued and abused each other in his presence. He felt guilty whether he remembered it or he repressed it into the subconscious and forgot it; which gives rise to inferiorities or guilt feelings. When one has guilt feelings, he is either masochistic or he must do something which will cause punishment to be brought upon himself. He, therefore, worked out a system of reasoning where he used and abused his judgment, and shot Huey Long, while he himself was riddled with bullets by the Senator's bodyguard. It is quite possible that he may have rationalized that he would shoot Long and possibly not get shot himself, that he would be a martyr and would go to court and make himself famous. He may have had many fantasies of how people would proclaim him a martyr, and how he would be the salvation of his immediate family, his state, and the nation. On the

other hand, he may have blinded himself, and not thought of consequences. He may have known that he would probably get shot too, but possibly not to the point of death, or even if he would be shot to death, he would not mind it, as long as he could be the martyr by ending the life and career of the Senator, against whom Doctor Weiss had many paranoid ideas, some of which were partially reasonable and most of which were exaggerated and unreasonable.

The Value of Mental Hygiene

HERE, we have two men, a lawyer and a doctor, both highly intelligent and highly specialized, and no doubt both were respected by many people, and yet both were mentally and emotionally abnormal.

If these two so-called martyrs would have been reared by parents who knew and practiced good mental hygiene, or should they have seen competent psychoanalysts when they were young or even during their adult lives, both could have been more useful and helpful to themselves, their families and the nation. Many of our important statesmen and politicians would be far more useful and helpful to our country if they would know more about mental hygiene, and if they themselves would undergo a six to twelve months' psychoanalysis under a competent psychoanalyst. Such a procedure would prevent a Hitler, prejudices, wars, demagogues, and tragedies.

It is reported that Huey Long was a very good Baptist and attended the church. It is also reported that Doctor Weiss was a very good Catholic and also attended the church quite regularly. In fact, on the morning of his shooting he attended mass in his regular church. Religion is not necessarily a deterrent to crime, killing, or mental sickness; but a good knowledge of mental hygiene and its principles, and a thorough knowledge of conscious and subconscious psychology is very conducive to good behavior, honesty, ethics, loyalty and good citizenship.

The Psychology of Emotions

By
CYRIL BURT

WHEN next you lose your temper or fall violently in love, scrutinize your feelings. You will quickly discover that no emotion is ever a simple, clearly classifiable state. It includes, amongst other things, a number of confused sensations coming up from the viscera within. Part of what you feel (though, unless you are a poet, you do not note it at the time) consists of a widespread bodily disturbance—a hot, flushed feeling on your face, a knocking on your ribs, a labored breathing in your throat, a twitching or a tingling all over your organs and your limbs. This involuntary commotion is part of the instinctive response that accompanies or underlies every deep emotional excitement. Indeed, more psychologists than one have wholly denied the existence of an emotion as a separate mental content: they maintain that it is a sheer inversion to say your pulse quickens and your mouth goes dry *because* you feel afraid: the truth is that you feel afraid because your heart has started thumping and your tongue is cleaving to the roof of your mouth. The feeling of these sensations is the feeling of emotion. Take a deep breath, square up your shoulders, smile, smile, smile; and your fears will instantly vanish because you have stopped those sinking feelings of which your fears consist.

Most of us, however, believe that we can detect, beneath this welter of obscure sensations, a purer feeling that is quite unique. During the course of any strong emotion, we are aware of some inner tendency or purpose; we have a sense, however vague, of striving, struggling, willing: and this, too, is sometimes considered a definite ingredient in consciousness. We seem to experience at first hand a mental force which is urging us this way or that. It is tempting to conclude that these mental forces play the part of a powerful engine, and drive our thoughts along until they issue in action.

WHEN YOU HAVE REACHED A DECISION, ACT UPON IT. EVEN IF IT PROVES FAULTY YOU WILL BE BETTER OFF THAN IF YOU SPENT TIME WORRYING USELESSLY.

Waging *War* *On* Worry

By JOHN BANCOCK
Researcher

TO a greater or lesser extent worry saps the *moral* and efficiency of every single member of modern society, and it is a tragic fact that the higher the intelligence of the individual, and the higher, therefore, his potential efficiency, so much the greater, as a rule, is his tendency to worry. Considering its effect collectively on the whole, worry is probably the biggest waster of valuable time and energy and the biggest cause of unhappiness in the world today, not even excepting ill-health, in which it so often results.

To say that nine-tenths of this wastage is unnecessary is almost a platitude. The unemployed father who watches his beloved children starve will suffer torment, no matter what his mental control; but for one such as he there are a hundred who impair their usefulness and spoil their lives needlessly. The extent to which an individual worries generally bears but little relation to the load which he carries. Presidents and Prime Ministers, with the welfare of millions on their shoulders, are able to carry on only because they appreciate where thought ends and worry begins. Worry is not thought; it is nagging fear.

Periods for Worry

FOR adequately coping with worry, three qualities are indispensable. Firstly, there must be clarity of intellect, implying a mind which has not previously been fretted into dullness, to enable one to decide on the best course of action to be taken. Secondly, there must be courage and promptitude in acting on the decision made. Thirdly, there must be fortitude in face of disaster which is unavoidable.

It is over the first point that most of us stumble. Our problems touch us so nearly that we cannot bring ourselves to take a respite from them, and the consequences of this ceaseless fretting are only too apparent. Even the question as to whether or not to buy a new radio will wear part of the brain threadbare if it is thought about long enough and continuously enough. What, then, must be the effect of the incessant pressing of a really vital or painful problem?

Select for your worries definite, limited periods when you are usually tranquil. Half an hour at a time is enough for personal problems with no data to be sifted out. Devote the period allotted entirely to finding the logical action called for. Study your difficulty impersonally, as if it belonged to someone else—use your brain and not your emotions. And afterwards, strive to keep your mind *off* your worry, postponing further thought on the subject until the next period. You will find it easier to postpone with a definite period in view than just to "stop worrying" by sheer will. The instant a worry enters the mind is the time to throw it out; it is always easy then, whereas if you allow it place in consciousness it becomes very much harder to dispel; worry is like a snowball, and grows with the attention it receives.

The Technique of Worrying

ONCE you have reached a decision, don't let doubts steal the energy needed for action. Even if the decision proves faulty you will be better off than if you continued to be gnawed by the canker of fear and doubt. Let the heat of your action evaporate your fears. Unavoidable disaster "will come when it will come," as Cæsar said of death. Isn't there something rather comforting in this—a little of the weight lifted from our shoulders? If once we know for certain that we are powerless to prevent a coming disaster, then, at least, are our minds free to cultivate moral aloofness, and to be vigilant against the fear of the event creeping in beforetimes and robbing us of the strength we require to face it. We need never lower our resistance with unpleasant imaginings that cannot lead to action.

Heavy is the toll of conscience and self-reproach; yet no mortal since the world began has made a success of every little minute of his life. To grieve at our inability to do so is to wear a millstone round our necks. We can only rectify as far as possible the evil done or the mistake made, and take precautions against its repetition. For the rest, we should be lenient with ourselves.

Something to aim at? Let us turn the pages of history. One dominant figure, we find, used to arrange things in his head "as in a wordrobe." "When I wish to put any matter out of my mind," he says, "I close its drawer and open the drawer

belonging to another. The contents of the drawers never get mixed, and they never worry me or weary me. Do I want to sleep? I close all the drawers, and then I am asleep."

Such was the technique of Napoleon Bonaparte. With crisis following crisis, campaign following campaign, beset by a grafting family, a not too faithful wife, disaffection and treachery amongst the men he had raised to power, Napoleon mastered a continent for close on twenty years. You may not admire Napoleon, but you won't deny that he was up against it. You may not achieve his efficiency, but if you try, at least, you won't be like the old lady who worried when she was coming out of church because she couldn't remember what was worrying her when she went in.

Night-Mare

By Amy Lee Spencer

You may tell in Accents Freudian
Of the banal dreams of Sex,
How a nightmare is neurosis
And each dream a new complex.
You may analyze night fancies
But no lust you can deny,
Will cause half the awful tremors
Of an overspiced Mince pie.

All the specialists may psyche you
Till your last desire's expressed
Still the awful dreams will strike you,
You will roam the streets undressed.
Though you spend your waking hours
In a sanitarium
Still the awful nightmare cowers
In the Lieder krantz's small crumb.

You will fall from perilous mountains
Though you really love your wife;
You will slaughter little children
Though you never took a life.
All the manias and the phobias
That you thought were far from nice
Aren't a patch on Lobster Newburg.
That's your only hidden vice!

THE VARIOUS CONFLICTING THEORIES OF HOMOSEXUALITY ARE BROUGHT TOGETHER AND DISCUSSED.

Is the *Homosexual* Normal?

By BARRETT D. LEAVITT
Sociologist, Chicago

A FLABBY, stout, unkept man, with heavy jowls, sensuous lips, beady eyes, a furtive look, sneaking down an alley in the dark of night, grabbing an innocent red cheeked boy and surreptitiously raping him or the equivalent, is the idea that most people have of a homosexual. They cannot comprehend a tall, well-built individual, good features, good home and family, educated, refined, appreciative of art, music, and literature, whose only vice is the fact that he prefers the company of other men of the same aesthetic calibre instead of being desirous of sleeping in bed with a prostitute, contracting syphilis, losing his self respect and endangering the life of his progeny.

An attempt will be made in this paper to show that the homosexual is just as normal as any other individual and is not a degenerate because he prefers the company of other men. And if he is unusually brilliant, which is often true, it is not because of his private life, sexual or platonic. The reason why he is more gifted than his fellow men is that he has taken the time to develop the aptitudes that the other men did not trouble to bother with. He has realized that he is socially ostracized, and that his only chance to secure social recognition, is to pretend to have done something for the betterment of mankind. Oscar Wilde, until he thought himself so strongly entrenched in the favor of the people as to be able to flaunt before their eyes his personal life, was accepted in the best of society. There is much that society overlooks, much that it has to overlook, but it will not permit anybody to brag about his disobediances.

The homosexuals are divided into groups or cliques. Members of their own immediate circle are known as "queens" while a member of another clique is a "bitch." In Chicago, probably the two best known, well publicized groups, are the cliques of the male prostitutes known as Ann Pennington, and Jimmy Parris. Their rendevous is the well known "Bughouse Square," and any Saturday night, around midnight, they can be discovered there. Besides the prostitutes, there are many other groups that cater to some of the better Clubs—so exclusive in many cases, that money cannot buy an entrance. Probably the most notorious, because of a good publicity agent, is the K-9. Here are held shows, where female impersonators sing and dance, to the thrill of slum visitors, small town boys, and big city bankers. The homosexuals themselves do not congregate there, being disgusted with that attitude and the morbidity of the customers.

Conflicting Theories as to the Cause of Their Phenomena:

THERE are, in my estimation, only three current theories as to the cause of their phenomena that are important enough to consider: congenital homosexuality, bi-sexualism, and the Freudian cycle. Ulrich, Binet, Schopenhauer, Gley, Lowenfield, Bloch, Mochius, Schrenk-Notzing and Hirschfield, have attempted to explain the phenomena. The explanations vary from that of Schopenhauer who said that nature, seeking to prevent old men from begetting children since experience teaches them that these never turn out well, has turned the sexual instinct in old men toward their own sex; to that of Gley, who maintains that those who are inverted have a female brain, but masculine sexual glands, and that an existing morbid condition of the brain determines the sexual life, whilst normally the sexual glands influence the sexual cerebral functions.

Congenital homosexuality, or inherited sexuality, has been postulated, and proved, at least to the satisfaction of the author of the theory: von Kraft-Ebings. As proof of his contention, he cites the fact that the sexual life of the individual manifests itself earlier than the sex life of the "normal" person. He assumes because of this fact that the boy must be a homosexual. He cannot quite comprehend the idea that because of the fact that the boy matures earlier than the girl, he will be unable to find a girl his age who will have intercourse with him, and usually a girl older will not, so the only recourse left to him is masturbation (whether with himself or someone else,) or intercourse with a member of his own sex. He might induce a friend a classmate or even his own brother, promising them a thrill, new excitement, or the old standby, "a lot of fun."

Kraft-Ebbing, also contends that the majority of homosexuals have some sort of pathological defect, or at least there are traces of some in the family. And yet how many heterosexuals are morons, idiots and imbeciles! In order to prove or disprove this point, one would be required to gather statistics both pro and con, over a great number of years. Furthermore, there would have to be much guess work, because one would be able only by guess to say who

were heterosexuals, homosexuals, or even necrophilists.

All in all, the theory does not actually hold much water. His case studies are so long and drawn out that the casual reader misses many subtle points by reading through them rapidly.

Stages of Development

BI-SEXUALISM, the intermediate sex, and other titles signifying the same idea, is a little harder to disprove. At the present time there seems to be a little doubt as to whether physiologically there can be such a phenomenon, but psychologically, there might be. The disagreement arises out of whether such a prenomenon occurs at birth, or whether it is due to some sort of conditioning. According to this theory, the man is not the real object but his body is the idealization of all that is perfection. It has been claimed that the idea is altogether fantastic, but I think that such an idea might be true. If the homosexual looks upon the man's body as the perfection of all of his ideals, this cannot be innate, because there are no inborn ideas or ideals. Thus he will have to have had at least some experience in the world of reality; and if he has, it would be the effect of conditioning by environment, and not the result of congenital or pre-disposed traits.

Freud's theory is part of his whole psychoanalytic system. According to him there are six definite stages of sexual development: autoeroticism, narcissism, parental love, latency, homosexuality and heterosexuality. He furthermore contends that at any time the person may stop at one of these stages and stay there permanently. He may skip one stage and stay there, or he may regress after having gone through all the stages. He does admit though, that the mother-fixation, Oedipus complex, is a cause of homosexuality; but by his own reasoning, this same mother love at one step was the normal course. He does not believe that the reason the boy loves the parent is that the parent has done something to the boy (such as pampered him; satisfied all his adolescent whims) but he insists that it is the normal stage of development. Of course it is easily understood that his whole theory can be adopted bodily and used as a proof of environment.

How Satisfaction is Produced

UNLESS one is willing to accept the hypothesis that man is attracted to woman through some instinct—and this cannot be proved—one will have to admit that man must have learned his intercourse from animals, or through the trial and error method. Thus there cannot be any innate attractiveness of man towards women. To say that like repels like is to quote a law of physics to explain a purely mental condition. Here again we must elucidate further. Although intercourse is a physiological matter, *how one will create orgasm is purely mental conditioning.*

Previous to the age of puberty, the child is driven by the urge, *nonuality*. There seems to be something demanding relief, and the child does not know how to appease the urge, because he does not know *what* the urge is. He discovers by sucking, whether it be at the breast, the finger, or the lower lip, that he has a certain feeling of satisfaction; at another time he gets a most pleasant sensation when somebody tickles him. In later years he discovers that he can excite his nonuality by playing with certain erogenous zones, as the penis, anus, etc.

Then at the age of puberty he discovers for the first time what a most delightful feeling he has when a certain fluid leaves his penis. He may have discovered this accidentally while sliding down a pole, or by the friction caused between his penis and pyjamas, or in the manner common to most boys, he may have been initiated into masturbation by an older boy, or groups of boys. This sensation caused by orgasm, we can call *sexuality* in contrast to the sensation created before orgasm, namely nonuality.

An effeminate man is not a homosexual because he is effeminate, but because he has that characteristic, he may become a homosexual. He realizes that there is something different in his physical makeup from that of other men. He also learns that there are men like him who live together. He has no recourse, especially if he is an introvert, or at all sensitive, but to go with others like himself. They initiate him into the secrets of the homosexual and he becomes a disciple.

Result of Conditioning

LOOKING at the subject from another angle: the manner in which orgasm itself is produced, is just a matter of habit. Orgasm is not caused by the mere fact that the penis has been injected into the vagina; the man may be thinking of some part of the woman's body (such as the breast, hair, eyes, skin, legs, *etc.*) and this will cause him to become so emotional that he will cause friction between his penis and the woman's vagina, orgasm resulting from this. It is the same principle upon which a boy has orgasm by the friction derived from rubbing his penis with his hands. I know one boy who has orgasm by rubbing his penis against another boy's corduroy pants. And many men interviewed in a Psychology class said that they used to have orgasm by the expedient of sliding down a pole.

Since much of the sexual pleasure of the homosexual is secured through some sort of masturbation, it is pertinent that something should be said of the harmfulness, if any, of masturbation. It is a well established fact that the only mental harm comes from worrying about it. There is far more harm in trying to break a man of the habit than the good that can be derived from the fact that he does not masturbate. The mere fact that he is continually thinking about it and is at the same time trying to avoid it, causes a conflict that will lead to a disorganized personality. This is one of the reasons that the young masturbator is not easily corrected.

Instead of giving the young chap something else

to do or think about, some reformer tells him the harmful consequences of the practice; this thought remains with the young chap, and everytime he masturbates, he thinks that he sees spots before his eyes, seems to experience a sense of weakness, and considers himself well on the way to having an unbalanced mind; and perhaps he is—but not because he masturbates.

Conclusion

THERE are two phases to sex life: nonuality, and sexuality. The former is the time where the urge is present, there is no satisfaction caused by the emission of any semen; the latter stage comes immediately after the first orgasm. There are no natural loves, but the purpose of everything done is to secure relief. Food appeases hunger, water thirst, and sexuality is appeased by orgasm. As there are certain foods that are more tempting, so there are different sorts of orgasm, or means to orgasm, that are tempting. Women keep their bodies covered, allowing just so much to show as will be enticing to the man. Man's curiosity is stirred up and he desires the woman. Married men continually say that they prefer their wives to wear a silk negligee, or silk stockings or something of the sort.

The reason for "parental love" is that the parents gratify certain desires of the youngster. We tend to draw towards those who befriend us. The reason for the Oedipus complex, is that the boy, having now come to the age where he needs relief (coitus,) if he does not know anybody else, having been carefully guarded and shielded by the mother, has nobody else to attract him but the mother.

Although intercourse is a physiological matter, how one will create orgasm, is purely the result of mental conditioning.

Humiliating the Child

By
ALFRED ADLER

THE worst mistake in the education of children is for the parent or educator to prophesy a bad ending for a child who has strayed on the wrong path. Such a stupid prophecy makes the situation infinitely worse since it increases the child's cowardice. One should do just the opposite: inspire the child with optimism. As Virgil said, "they can because they think they can."

It must never be believed that we can influence a child to really improve his conduct by humiliating him or shaming him, even though we sometimes see that children who are afraid of being laughed at seem to change their behavior. How unsound is this stimulation by ridicule may be judged from the following case. There was a boy who was constantly being teased by his friends because he was not able to swim. Finally he could stand the ridicule no longer, and so he jumped from the diving board into deep water. He was saved from drowning only with great difficulty. It may be that a coward who is in danger of losing his prestige does something to counteract his cowardice, but it is seldom the proper act. It is often a cowardly, useless way of meeting his original cowardice, as we see from the case just cited. The real cowardice lay in the fact that the boy was afraid to admit that he could not swim because he would thereby lose standing among his friends. He did not cure that cowardice by desperately jumping into the water, but rather reinforced his cowardly propensity not to face facts.

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.

Shall I Tell *My Child He Is* Adopted

By MARION J. FAEGRE
Expert on Child Guidance Problems

NEARLY all adoptive parents are slow in coming to the decision to adopt a child, but once they have taken a child to love and cherish and educate, they find themselves acquiring a feeling one mother put into these words: "Why, I couldn't love this child more if he were my own! I feel as though he were my own!"

Whatever the motive that underlies the desire to adopt a child, once that child is a member of the family his interests become of vital concern. He may have been taken because the couple believed that a child would "hold them together;" or because of the unconscious desire of a childless woman for someone on whom to lavish affection in the absence of deep affection between husband and wife; or because of the longing of a kindly man and woman to care fore for a pitiful bit of helplessness.

But no matter what the original state of affairs, the average adoptive home is one in which the parents are trying to make the child feel as "own" as possible.

In spite of the forethought and good sense that marks the behavior of most foster parents, there is one phase of their relations with their children that seems to puzzle them. Many times such parents admit being in a quandry about the desirability of telling the child he is adopted; or, if they have already decided that it would be wise to let him know the facts, are distraught as to how they shall make it clear without causing an emotional shock.

Tell the Child he is Adopted Early

NOW children need, above all other things, to feel secure in their homes. Adults whose world of childhood did not rest on a firm basis of family affection, of understanding and mutual confidence, can testify to the uneasiness and fear caused by this lack of something to tie to, comforting, substantial support to lean upon and trust.

Material security may, or may not, be a part of this sense of well-being which every child is entitled to. One child, in a poverty-stricken home, may feel the beauty of the love and sympathy of his parents' relations and their thoughtful consideration of his interests and hardly be aware that any additions could make his home brighter.

Such an instance is that of the man who loved to recall the happy winter evenings when his mother, enfolded him and his sister in her soft, worn shawl, would sit with them both in her lap, by the dying fire, and tell stories that transported them to every corner of the world. Only many years later did he realize that the stories were so anxiously awaited that short supper rations often went unnoticed, while the shawl, which was so delightfully cuddly, kept them from being aware that the fire needed another shovelful of coal.

The child who feels safe in his parents' love is making a beginning towards the development of a belief in himself and confidence in his own abilities. As time goes on he will need progressively the approbation and the recognition of others, those who constitute the outside world. To enter upon the right relations with that outside world, he must first feel at ease within his own world of the home.

Mary had achieved this happy state, and, amusingly enough, it was in spite of, rather than because of, her adoptive parents. So long aware of her adoption that she had forgotten how she came to know it, she carefully shielded her father and mother from finding out that she knew. She would talk appreciatively of them to her friends, and say, "I'm sure I love them more than I could have my own parents."

This child had learned the facts so early that she was entirely at ease. It goes without saying that the earlier the child knows he is adopted, the better. When once he is old enough to grasp the plain fact he is also still young enough to make the adjustment, if the telling is done wisely.

Of course, this is only possible when the child has been adopted as a baby or a very young child, but many prospective foster parents are far-sighted enough to see that there are distinct advantages in taking a child as young as possible, if enough can be determined about him so that they are safeguarded as to the likelihood of his being promising material for adoption.

Delaying Telling the Child

PARENTS who have been timid and fearful about telling their child the truth about his origin need some bolstering up, some reinforcing, to urge them

on to the point of laying aside their fears and recognizing the greater dangers that lie in wait for those who beg the question.

First and foremost is the ever-present danger of being found out. The parent himself, in his mistaken effort to help the child to feel secure, loses his own feeling of security. He must eternally go about with a guilty conscience, afraid of the rupture which he is only too well aware may be the outcome of sudden and startling knowledge.

The longer the telling is put off the greater, naturally, the likelihood that the shock may be so great as to spoil, even permanently, the relations that have been established at such pains between parents and child.

Even when the discovery is not made so late as this there is another danger. It may be made at some critical time, when feelings are easily warped and distorted out of proportion to the cause. The child who finds out about this adoption during adolescence, a time when many adjustments must be made in the ordinary process of growing up, has a heavy burden added to the load of responsibilities entailed by passing into adult life. It comes at a time when he already has many questions to answer, and this is one in which his emotions will be tremendously involved.

Even the much younger child, who cannot give such deep thought to the question of his parentage, may be so upset by a sudden or crude telling as to give hints in his behavior that something is wrong.

A little girl of eight, whose adoptive parents thought they were greatly preparing her, by means of stories, for the gradual unfolding of her own story, were dismayed by a quite sudden sea change in her behavior. From a pleasant, jolly little girl she was transformed into a naughty, cantankerous little creature whose moods of rebellion and disobedience sadly bewildered them.

It was some time before they discovered that another child had casually asked the little girl what she knew about her own parents! Her pride had been so hurt that instead of going to her mother about it she had been trying to bottle up her pain inside. The inner conflict was betrayed by her behavior.

How the Child Should Be Told

PERHAPS the most necessary thing of all to keep in mind is that the telling should be natural and matter-of-fact. Nothing is to be gained by creating an emotional strain, and this is likely to occur if the parents make much of it and dwell on the sentimental aspects in their hope that the child will not lose his sense of belonging to them and being a part of the family.

Unquestionably the less wrought up the parents are, the more calmy will the child accept the facts, the more ready will he be to think of them as normal and understandable.

We do not want children to feel ashamed of being adopted, but neither do we want them to flaunt the fact as a badge of superiority or "difference," as some children have been known to do before they were old enough to think through the problem. The pardonable pride of the little girl, on the other hand, who laughed as she tossed her red hair, and said that although she was adopted it was just like her new mother's, shows a healthy childish acceptance with no squeamishness or humiliation.

Does it sound ridiculous to say that many parents think they have told their children when they haven't. Odd as it seems, cases of this sort often come to light. Either the child has refused to accept the truth, which doesn't coincide with what he would like to believe, or he has not grasped what his parents tried to tell him.

Nine-year-old Edward, an instance of failure to accept, finally broke down and wept when his parents mentioned casually that his musical ability was undoubtedly inherited from his talented father, of whom he had often been told. Instead of being proud of it, this definite connection was too much for him. His distress when he confessed he wanted to be just like his foster parents was pitiable. It took a long time to alter Edward's feelings, which was the natural outgrowth of his foster parents' obvious desire that he should in every way be a credit to them.

If a child is told very clearly, he is less likely to ask questions the answers to which the parents may feel are really far beyond his power of understanding.

Making Adjustment to the New Home

THE child adopted when he is old enough to remember his own parents, or at least another home, offers no problem as to the telling, but a problem rather in the development of a feeling of being a part of the new home in which he may at first feel lost and strange. Too much should not be made of the situation; above all, immediate adjustment should not be expected.

Even when all is well between foster parents and child in the early years there are chances for rifts within the lute later on that may make relations discordant. Hard as it is for parents who have brought their own children into the world to see those children behaving in ways that it is impossible for them to understand, it is doubly hard for parents who do not know what inclinations to expect, and who find it hard, therefore, not to presume that the unsatisfactory conduct is a result of inheritance too strong to counter-balance.

Foster parents need all the wisdom and sanity they can muster, not to be afraid of the world's comments on the success of their venture. Many a "problem" foster child has become so largely because of his parents' oversolicitude lest he stray from the straight and narrow path of their desires for him.

Bringing up children would not be the fascinating performance it is if every step were easy. The three-ring circus that we call family life needs to be enacted in a good strong light. Frankness, openness of behavior on the part of parents, help the young performers a lot in the development of a feeling of straightforwardness, of confidence in their ability.

The youth who is doing a trapeze act with his father and mother knows that, at a certain beat of the music, he can absolutely count on the grasp, at exactly the right moment, of his parent's hand. The rhythm on which the act is based precludes all possibility of any one of the three failing either of the others.

Families in which children, adopted or otherwise, can count as much on the parents' being on hand, with sympathy and understanding, are likely to be happy and successful families.

Ashamed *of Nervous* Breakdowns

By WESLEY PEACOCK, SR.
Director: Radio School of Psychology
Director: Peacock Military Academy, San Antonio, Texas

MOST people suffering of physical diseases, or needing medical and surgical treatment, are not ashamed of visits to the doctor or of confinement in a general hospital, although they do not publicly proclaim their infirmities or their enforced confinement. On the contrary, all people seem to be ashamed of the necessity for mental treatment, ashamed of their doctors specializing in mental disorders, and ashamed to telephone psychiatrists for appointments for discussion of their mental maladies. As a matter of fact, there are more people at this time suffering the uncertainties of the insane, yet doggedly refusing to admit their fearful condition, than are suffering of cuts, bruises, boils, cancers, tumors, infections and other bodily abnormalities, yet willing and ready to receive advice from their family physicians. What makes the difference in attitudes?

Physical disorders have been recognized and treated for thousands of years, so that they have become popular. Mental disorders also have been recognized for thousands of years, but they have not been understood either by the general public or by the medical men until recent times; and hence they have not become popular. Who wants to have it known that he has dementia precox, manic-depressive psychosis, paranoia, or the delusions of persecution, though he may be a banker, a minister, a school teacher or a medical man himself? For thousands of years it has been popularly believed that mental maladies were possessions of demons or diseases transmitted to the children unto the third and fourth generation because of the sins of the fathers, but not the mothers. They quote the Bible as their authority. No one boasts of a mental disease; it reflects on his parentage, or his household gods. No one wants to accuse his ancestors. Consider the word "lunatic," for example. It comes from "luna," the moon. Many people still believe that lunacy may be caused by sleeping in the moon light. Hence, many people with abnormal minds are said to be "loony." The doctors assert that 75 percent of all hospital cases are nervous cases.

The Stigma of Mental Treatment

IF people get well after surgical operations to remove tumors, or after medical treatment to revive weakened organs, why should they not get well just as completely after mental treatment to remove unconscious conflicts causing functional neuroses?

If no stigma is attached to treatment and recovery after voluntary confinement in a general hospital for physical sickness, why should the feeling of moral obloquy attach to treatment and recovery after voluntary attendance in a psychopathic hospital for mental sickness?

The Psychology of *Psychologists*

By ROBERT SAUDEK
Internationally Famous Psychologist, Recently Deceased

SUPPOSE you awake one peaceful Sunday morning in a meditative philosophical mood, come down into your study, and turn over the leaf of your calendar block to see what particular grain of wisdom the stationers have reserved for this happy day out of their stock of three hundred and sixty-five wisdoms a year. This is precisely what I have done myself today, and this is what I found under today's date in my household oracle:

"You can't see beauty with miserable eyes."
H. G. WELLS

Quite, I thought, but just why can't you? Evidently because there is not such a thing as Beauty, unalterable and equally appealing to human beings regardless of their mental make-up, physical comfort, and actual moods.But then, if it be true that it takes happy eyes to see beauty, does it follow that you can't see ugliness unless your eyes are miserable? You ponder for a moment over this problem, try to remember how on this occasion, in happy and unhappy moods, you have actually responded to beauty and ugliness, and you come to the conclusion that you can quite well conceive ugliness while in a happy mood, although it may be difficult if not impossible to see beauty while feeling miserable. The happier you are, the more your mind is open to embrace beauty, and the more will you be shocked by ugliness. So far you feel yourself to be on safe ground. But, being a born philosopher, you go on asking yourself questions.

Study Yourself to Know Your Fellows

WOULD all people react in the same way to the same stimulus of beautiful or ugly sights? Probably the stationers who selected the daily oracles for your thoughts expected you to philosophize on similar lines. Or else is it just an accident that the quotation on the next day's leaf offers an answer to your question? There you read:

"To know your neighbor's feeling, look in your own heart."
GOETHE

How simple indeed! Thus the great poet believes that you have only to be honestly sure about your own emotions, to know your own heart, in order to know also that of your neighbor. And evidently again from this follows that if all human beings really react in the same way to the same stimuli, the only training needed for the understanding of all your "neighbors" (in other words, of mankind) would be a thorough and honest study of yourself.

Expressed in technical language this would amount to the claim that introspective psychology is the only fruitful psychology. Why, then, do psychologists all over the world bother so much with their thousandfold experiments? Why do they tell us that though anyone behaves differently from all others there are definite types who, in spite of small differences, do behave in a somewhat similar way; that in each case nature *and* nurture count, but again *in each case differently* and to a different extent; that according to our nature and nurture we cannot help seeing things in our own way only; that it is no use trying to make *A* see things as *B* naturally sees them; in short, that you are bound to misjudge your neighbors when applying only your own standards?

Did by any chance your stationers provide for this dilemma as well? This is what my calendar quotes on the following day:

"The just man cannot live in peace against the will of his unjust neighbors."
SCHILLER

What Makes an "Unjust Neighbor?"

THIS is, of course, the traditional quotation ever ready in the armory of statesmen after the declaration of war. Taking it for granted that the opponents were the aggressors, your own country simply had to wage war because she could not possibly live in peace against the neighbors' will. But lately—in the last ten years or so—the peoples have become rather uncertain about their incidental opponents' evil mind. Some individuals at least have learnt that, strange as it first seemed to them, no particular country was really right, but that each country in her own way could not help seeing the opponent as the unjust aggressor, and her own leaders as champions of the Truth. Some people know by now that both parties prayed for help from the same God for

two opposite, though apparently equally just, causes.

How did this change come about? Was it perhaps an assertion and a victory of *individual psychology* over *mass-psychology?* And if so, is Schiller's wisdom valid only for races, nations, political units, tribes and families in oppositon to each other—in short, for masses and not for individuals? And besides, what do the words "unjust neighbors" precisely mean? Does not your valuation also rather depend on whether you are in happy or unhappy mood when judging your neighbor? Does not the vicious circle of your Sunday morning philosophy end precisely where it started?

It is all very puzzling indeed, and possibly useless. You leave your stationers' oracle alone and turn to some more joyful stimulus. There is your favorite Sunday paper, and in its literary column, an essay on D. H. Lawrence: ". . . obsessed by sex, he could not help seeing men and women distorted . . ."

There is no running away from it. Again you are in the middle of fundamental psychological problems.

If it were true that a man possessed by some one-sided idea, conception, or philosophy, cannot help seeing the outside world shaped to that particular obsession of his, and consequently distorted, then it would logically follow that orthodox professors of any special psychological school cannot but offer a distorted picture of their fellow men and women, which means to say a caricature of themselves, yourselves, and of your neighbors. Once we accept such a theory we cannot escape the conclusion that anyone who insists on explaining all our human actions and reactions, say, by sex alone, does so because he happens to be himself obsessed by *sex.* Or that anyone who claims to have found the final solution of human motives in an inborn thirst for *power* is quite honest in his profession simply because he feels such ambitious urges alive in himself, and cannot help seeing all phenomena in life only from this angle of view. Or that anyone who explains civilization as the permanent mental struggle of individuals, groups, tribes and nations against their inborn *criminal instincts* is bound to profess this and no other theory because of his own mental make-up.

Intelligent Layman v. Professional Psychologist

DON'T these considerations suggest that any psychological theory is, by its very nature, a sort of autobiography rather than the result of an objective research; a confession rather than a discovery; in short, a one-sided doctrine, erroneously though in good faith presented as if it were a generally valid rule, while it is really due only to that lack of proportion which prevents a man from seeing himself as others see him? Is not, after all, the intelligent non-psychologist a better judge of the professional psychologist, simply because he is not handicapped by theoretical considerations, and therefore has kept his sense of proportion? Would not the professionals better consult the intelligent men rather than wait until the latter fill their consulting rooms?

If such theories as have been instanced here covered the whole, or even the main, ground of psychology, the answer might probably be in the affirmative. But the science of psychology is something quite different from what it probably appears to a good many of our hypothetical amateur philosophers. True, there was a time when such one-sided doctrines were really about all that psychology had to offer, a time when such "inspiration" of some such high priests of an imaginary science carried the day. But these times have definitely gone. And they were certainly not barren, but have borne their fruit. We have learned a good deal from those inspirations and insights into one-sided minds, from the confessions of those who tried to explain other minds by the honest analysis of their own urges and repressions, and more still from the observations and interpretations of thousands of clinical cases, erroneous as these interpretations may appear in the light of our present knowledge. But we have also learnt to distrust the inspirations of any psychologist who insists on explaining the thousandfold phenomena of our mental life in *one,* and only one, way. We have learnt to beware of premature generalizations.

We know now, or think that we know, that those inspired specialists see fewer phenomena than the layman, but that they see those things on which they insist much more clearly than we do, and that most probably we should not be able to notice those hundredfold typical and symptomatic phenomena had not the professional psychologists perceived them first, and taught us where to look for them and how to interpret their meaning.

Judging the Normal by Study of the Abnormal

WE know now that we are better fitted for understanding the slight differences as they occur in the psychology of normal people, when our power of observation has been sharpened by the observation of abnormal cases.

Sex is alive in all of us, but we are not obsessed by it; the desire to rise in our social position makes us all more or less ambitious, but the wish has not deteriorated to such an extent as to make us want to dominate others by our will-power. We may have suffered from the recollection of some painful event in our childhood, but we did not after all allow this reminiscence of the past to develop into a permanent "infantile fixation," self-doubts may often enough have curbed our energy, but they have not degenerated into morbid depressions; occasionally we might have been frightened by the idea that some adversary or competitor of ours was going to take his revenge on us; but our fear neither amount-

ed to morbid anxieties (phobias), nor did it grow into some persecution mania (paranoia); we went perhaps through periods of day-dreaming, but we did not so lose our sense of reality as to be carried away by actual delusions; we may have cried or shouted in our dreams when tormented by the nightmare of having to mount the scaffold, but there has never been the faintest possibility of our being handed over to the executioner to atone for murder.

In short, if we "normal people" understand more or less our abnormal neighbors, we do so only because the same urges and repressions which dominate, shape and distort their souls are not so utterly alien to our own nature as we thought they were before, from these morbid cases, we learned how to trace similar urges and repressions, similar pains and joys, in our own "normal" nature.

Or, as the poet Goethe confessed when interviewed by his diarist Eckermann: "There is no human passion and no human crime of which at some time or other I have not felt the seed alive in myself."

Still, between the sane and the insane there remains an impassable ravine. If we do indeed understand, we do so partly and vaguely only, by intuition rather than by definite scientific standards. There may be some reliable bridge between the sane and the neurotic, but there is hardly any between the sane and the psychotic.

Our own emotional responses cannot possibly form an objective basis for the psychological research of both the normal and the abnormal mind. Introspective psychology alone will not do. What more then is needed? Collection of big groups of data? Statistics? Genealogical trees (to trace hereditary influences)? Or adequate measurements of intelligence, attention, memory, speed of motor reactions, emotions, will-power, power of resistance against temptations? Or tests of such personality traits as ascendance-submission, temperament, self-sufficiency, introversion-extroversion, individual valuations of dozens of different "virtues and vices?"

Or would it further our knowledge if we went on with those hundredfold measurements of the responses of our senses to such outer stimuli as color, sound, temperature, smell, touch, and what not, with which the psychological laboratories all over the world have kept students busy for the last fifty years or so? Or should we rather rely on the help of the sciences of physiology and biology and biochemistry, and insist on first learning the facts about the relation of mental power to size, shape and weight of the brain, or of the correlation of climate, or the color of the skin and hair, to intelligence and energy (provided there is any such correlation)? Or on the mental changes caused by too much or too little secretion of the ductless glands?

How Can We Really Know Ourselves?

WHICH way will lead us to real knowledge? None in particular, but all taken together. We must not allow ourselves to be blinded by any one particular theory, though it sounds ever so plausible. We must be sceptical enough to reject any theory as the final solution of any problem, but never so sceptical as not to remain open-minded to any novel suggestion.

It is the good and the bad fortune of the expert psychologist to insist in an orthodox way on his own individual point of view; it is his strength and his weakness at the same time; it is his contribution to science that he discovers new things, and shows us how to notice them; but it is also his unavoidable fate to be one-sided, partial and prejudiced. And it is the good fortune of the intelligent man in the street to be the contemporary of so many prejudiced geniuses. Ignorant as he needs must be if compared with any one of them, he may become wiser if he gratefully acknowledges the best each of them has to offer, and then, discriminatingly weighs their gifts, one against the other.

The Delinquent Youth

By
AUGUST AICHHORN

THERE is nothing remarkable in the behavior of the dis-social; it differs only quantitatively from normal behavior. We all hide our real selves and use a great deal of psychic energy to mislead our neighbors. We masquerade more or less, according to necessity. Most of us learn in the nursery the necessity of presenting ourselves in accordance with the environmental demands, and thus we consciously or unconsciously build up a shell around ourselves. Anyone who has had experience with young children must have noticed how they immediately begin to dissimulate when a grown-up comes into the room. Most children succeed in behaving in the manner which they think is expected of them. Thus they lessen the danger to themselves and at the same time they are casting the permanent moulds of their mannerisms and their behavior. How many parents really bother themselves about the inner life of their children? Is this mask a necessity for life? I do not know, but it often seems that the person on whom childhood experiences have forced the cleverest mask is best able to cope with reality.

Current Events

Money, Not Sex Worries the High School Student

Parents worry about necking; to pet or not to pet is the vital question with them. But it is not so with the youngsters. They are more concerned with money problems and their health. A survey of Junior and Senior high school students shows that they consider their most serious problems to be in the fields of money, health, study habits, and personal attractiveness. The last thing they are concerned with is sex. Boys and girls worry alike over practically the same problems, but the female of the species is more concerned over whether she is personally attractive. Civic affairs offer the least interest for both sexes.

Alcohol and Auto Driving Do Not Mix

Alcohol and automobile driving do not mix, is the verdict of the committee of the British Medical Association formed at the recent request of the Minister of Transport, Leslie Hore-Belisha.

The fifteen members of the alcohol study group found the three principal objections to even moderate use of alcoholic beverages before or during driving were: (1) Too many risks taken. (2) Traffic decisions made more rapidly. (3) Such decisions made less judiciously than normally.

The committee's verdict was based on a study of previous researches, including American and British tests indicating that there was a slowing down of eye, leg and hand movements and lack of coordination between the three after small doses of alcohol.

Hand coordination and motion were checked by measuring the increase in the number of errors in typewriting after the test of alcoholic dose.

Spiritist Mediums May Be Split Personalities

Are spiritist mediums persons with dual personalities? Are their "controls," the shadowy personalities that purport to give them messages from the other world, merely their other, "opposite" selves?

A suggestion that this may be the case was offered before the meeting of the British Association for the Advancement of Science, by Whately Carington, well-known English psychologist.

Mr. Carington subjected a considerable number of mediums, both in their normal condition and in the trance state, to what psychologists call the word-association test. This consists in the examiner saying one word, and the subject answering with the first word that comes into his mind. The answer gives a picture of the mental state of the subject.

Thus, to the word "ball," a small boy might answer "bat," while a debutante might answer "dance," and a soldier "cartridge."

A person with dual personality, who is his "own opposite" in the second mental state, might give opposite reactions to the same test word. Take the most famous dual personality in fiction, Stevenson's Dr. Jekyll and Mr. Hyde, and say "cane." The benevolent Dr. Jekyll might respond, "take a walk," while the murderous Mr. Hyde would exclaim, "beat him up!"

This is the kind of reaction Mr. Carington got from his mediums. In their normal state, they gave one set of reactions to test words. In their trance, their "controls" gave an opposite set of reactions. This led Mr. Carington to suspect that a medium's "control" is no messenger from the spirit world, but simply an ordinarily suppressed "other self" who gets leave to speak up during the trance condition.

—Science News Letter

Ecstacy-Despair Insanity

The kind of insanity that swings a person from exalted ecstasy to despondency and despair is the "most hereditary" of all the common types of mental ailments.

Examination of 90 pairs of twins by scientists at the Los Angeles Diagnostic Clinic in Los Angeles, revealed this information about what is known to physicians as manic-depressive insanity.

The richer emotional life of women may be due to the same inheritance, which, combined with other hereditary factors and life experiences, leads to the manic-depressive state, the scientists theorized.

The hereditary make-up of the individual must share the blame for his mental breakdown, it was found. What happens to him during life is also important. Two heredity elements, called "cyclothymic" and "activating" by the scientists, are concerned. Both of these are widely distributed among human beings. Any person may have his share of either one of them. But neither one, acting alone, can produce the disease, nor can the results of experience when the hereditary factors are not present.

It is only when both heerditary factors are present that an experience such as a severe illness or a mental strain may bring it on.

One or both members of each of the 90 pairs of twins studied suffered from manic-depressive insanity. Study of the frequency with which the other members were also affected led to the new theory of the cause of this mental illness presented.

Twenty-three pairs of twins studied were identical twins, the type that are so much alike that they are commonly mistaken for each other and have their origin in a single egg cell with identical heredity. Of these, both twins were affected in 16 instances, and only one of each pair in but 7 cases.

If one of such identical twins developes manic-depressive insanity, the other is more likely than not to develop the same kind of mental disease, it was found. But it was never observed that one member of identical twins would develop manic-depressive insanity and the other feeble-mindedness, epilepsy, schizophrenia, or some other form of mental ailment. Always if both twins were mentally ill and one was manic-depressive, the other would be manic-depressive, too.

A different picture was shown by the other 67 pairs of twins. These were not identical. Some were not even of the same sex. All were different in appearance, temperament, and hereditary background. Of these, both twins were affected in only 11 instances, while in 56 instances only one twin of each pair was manic-depressive. In one case, one of the twins was manic-depressive while the other was in imbecile.

Women are more susceptible to manic-depressive insanity than are men. This fact may be one reason why so many of the unlike twins had only one of each pair affected; many unlike twins are brother-sister combinations.

in Psychology

Some unfortunate experience is needed to "set off" the hereditary factors and produce the disease. This "last straw" that breaks down the patient may be physical, such as an illness, a birth injury, or even a blow on the head. But in the majority of cases, it is a psychological experience such as loss of employment, financial loss, disappointment in love, or a death in the family.

—Science News Letter

How the Cave Man Cured Mental Disease

Early this year, fishermen dredged up a remarkable ancient skull a mile or so at sea off the Southeastern Coast of England. This relic, called the "Ovingdean Skull," has just been examined by Dr. T. Wilson Parry, British anthropologist, who noted that on both sides, just beyond the forehead, squarish holes had been scraped by the sharp stone tools of some prehistoric surgeon.

Judging by similar operations among modern savage tribes, the operation was intended to alleviate headache, epilepsy, or some other disease supposedly caused by "demons" inside the skull.

The interesting point is that this operation was almost a success. The bone began to heal nicely, but, after a few weeks, germs got in, and the patient died. Other prehistoric surgeons have had better luck: a few ancient skulls have been found in which holes by stone scrapers had healed completely.

Adults Learn Faster Than Children and Gain Skills

Learning can no longer be considered exclusively a child's occupation to be accomplished in the days of youth when time has small financial value.

The world is changing so rapidly that today's fact may become fallacy within the decade. The trade learned by the boy now may be obsolete before he is an old man. Adults now feel the need to go to school. And the evil condition of employment scarcity has fortunately brought with it new leisure for the new necessity of adult learning.

But can adults learn? Can the aged develop new skills?

An emphatic answer of yes is provided by the well-known psychologist of Teachers College, Columbia University, Dr. Edward L. Thorndike. Those past middle age do not learn as fast as those in early adulthood, he has found. But they can and do learn if they want to.

"A man of 65 may expect to learn at least half as much per hour as he could at 25 and more than he could at 8 to 10 years of age, says Dr. Thorndike.

Childhood is not the best age for learning, he and other psychologists have found.

The age for learning that is the best in the sense of greatest returns for time spent in study is in the twenties. Any age below 45 is better than ages 10 to 14.

Why is it then that adults do not, as a rule, do much learning? Lack of interest in learning and the pressure of competing interests are the principal reasons, according to Dr. Thorndike.

"Learning always requires time and usually requires some care and effort. It competes for an adults leisure time and attention with a host of other possible activities—sleep, rest, relaxation, excitement, display, combat, physical and mental exercises of uninstructive sorts, productive labor beyond what is prudent, family devotion, religious observances, and many others.

"To occur, it must be preferred above these, must be more desired, more interesting, either for its own sake or for some consequences expected from it."

—Science News Letter

Treatment of Mental Ills

Progress toward the cure of the mentally sick is often hampered because the attending specialist is himself mentally muddled, and does not distinguish between the real causes of the conditions he is treating, and the mere symptoms that appear on the surface.

This challenge to psychologists and psychiatrists was laid before the meeting of the American Psychological Association by Prof. Knight Dunlap of the Johns Hopkins University.

One of the fruitful sources of this confusion about the true causes of mental afflictions has been the proneness of scientists and medical men who deal with abnormal psychology to swallow whole the plausible theories of certain fashionable schools of psychiatric thought, and then make their facts fit the theories. It is high time, he declared, to dig out the facts, and let theories be developed that will bring such facts into useful relationships.

Examning the causes of neuroses, Prof. Dunlap divides them into two main categories, primary causes and accessory causes. Primary causes are not necessarily displayed in symptoms at all; they are often physical rather than mental, and may be hidden from both patient and physician. They may include such things as malnutrition or physical illness during childhood. A tragically large number of cases, Prof. Dunlap believes, are traceable to the operation of circumcision, performed on boy babies as a well-intentioned, routine measure of prophylaxis.

Accessory causes the speaker divided into several classes: predisposing, precipitating, determining and sustaining causes. Predisposing causes may precede the primary causes, but serve merely to make a set-up for them, just as in the field of strictly physical ailments a general run-down condition may serve as the predisposing cause which makes possible the activities of tuberculosis or typhoid germs, which are the primary causes of their respective diseases.

After the primary cause has had its opportunity to take hold, some seemingly minor thing, like a bad fright or a severe disappointment, will serve as a precipitating cause. And an equally accidental occurrence may select which of several possible sets of symptoms the patient will display; this would be a determining cause. Thus, a man might be all set to become a "mental case," but it would be a matter of a chance whether he would take to hallucinations, or "seeing things," or whether he would develop the distressing nervous twitches called tics.

Prof. Dunlap declared his conviction that the relatively poor showing made by mental medicine so far is due to a considerable extent to the preoccupation of psychologists and psychiatrists with immediate symptoms and their failure to dig deeper to find the real primary causes.

—Science News Letter

HERE IS AN ENLIGHTENED DISCUSSION OF ONE OF THE MOST IMPORTANT PROBLEMS OF OUR TIMES.

How Sterilization Works

By WINFIELD SCOTT PUGH
Surgeon, New York City
Author of Numerous Books and Articles

IN flaming headlines appeared the phrase, "Germany will sterilize the unfit." Upon the appearance of this far-flung notice, ears were pricked up and tongues began to wag excitedly throughout this old ball of mud. Every small town gossip as well as the oracles in big city bar-rooms, and corner loafers had their interpretation for this great broadcast. Among many folk of Jewish heritage, the idea became deeply rooted that it would be an attempt to annihilate them at the source. One must confess that at the time, it seemed as if there might be a modicum of truth in this concept.

From the many inquiries received it became evident, those who are eager to keep abreast of modern progress, desire some enlightenment on the subject of sterilization—what it is and why it may be necessary.

In the first place, let it ring clarion clear, sterilization does not mean impotence; that is, a loss of sexual power. The sterile or sterilized man is just as well fitted for sexual relations as any other, except that his ability to go forth and multiply as directed by the old Biblical commands, has ceased. His light will no longer be reflected into posterity. Aye, also must all proud boasts as a producer of congressmen and senators, or a possible president, be relegated to the family archives as of no avail.

May either one or both sexes be sterilized? True, either gender may be subjected to this procedure, but in the Sons of Adam it is a much easier operation. The male gender only will be considered in the operative technic as the surgery of the opposite sex is similar in principle.

I am well aware that it is usual to give the reasons for a procedure first and the technic later, but for perfectly obvious reasons, I will sort of put old Dobbin behind the apple cart.

For a clear grasp of this situation one needs recall the anatomy of the male organs of reproduction. No, my friends, turn not to ye old school physiology, for truly you will not find it there. Our puritan ancestors who admit authorship of those little volumes seem to have regarded us as sexless. In spite of these omissions, the male has a definite set of organs controlling reproduction of the species, and so has his sister.

The Organs of Reproduction

THE primary organ of the male generative system is the testicle. This organ is responsible for other trouble besides producing human impedimenta, for in its descent from place of origin through the abdominal wall, into the scrotal pouch, its final resting place, weak spots are produced in the wall at which a hernia or rupture may appear.

A cross section of the testicle made from top to bottom reveals it to be made up of several compartments, let us say of eight to ten. Each of these little rooms is filled with tiny tubes; a delicate mechanism, having as its function production of the male element or spermatozoa for fertilization of the female. I have at times been asked if these forces were not in abeyance till after wedlock. No, this is not the case, as many have found to their chagrin.

From the time of puberty (or ability to fertilize), the cells of the testicle are very active in the manufacture of male elements and this persists right up to the end of sexual life, or climacteric. How many spermatozoa are produced? No one knows, but myriads may be cast off at times. From the cells of the testicle these little worm-like elements pass out into collecting tubes, and make their way toward the top of the testicle, where the tubes unite into a large tube called the epididymis. This tube then descends along the testicle, to which it is loosely attached, all the way down to its lower border. From this point it extends upward through the scrotum or testicle pouch, and reaches the groin. For the sake of clarity, we will call this tube from the time it leaves the testicle, the spermatic cord. This cord passes through the groin, enters the abdomen until it reaches the seed bladders or seminal vesicles, behind the urinary bladder. Why have I gone into detail regarding this sperm tube or cord? Because an obstruction of any part of this canal results in sterility.

How Sterility is Produced by Surgery

LET me say with great emphasis, that in this operation the testicle is not removed. Neither is the man a Eunuch. This procedure merely prevents the spermatozoa from getting into the male urethra, and in no way interferes with the individual's health. I speak from an experience with thousands

of sterilized. Neither is there any diminution of the normal desires. In fact, it is claimed by some that vim and vigor are increased. Such is the claim of Steinach for his rejuvenation, which is the same operation used to produce sterility.

The operation is of a very minor nature and can readily be done under a mild local anesthesia. The area selected for operation is through the scrotum or testicle sac, just before the spermatic cord enters the groin or inguinal canal. After the parts have been surgically cleaned, a one percent novocaine, (anesthetic) solution is injected in a line up and down for about two inches, and the site quickly loses sensation. The spermatic cord which can be felt with the fingers is picked up. A needle is then passed through the scrotum underneath the cord and out through the scrotum again. This move lifts the cord up against the skin, and an incision, about three-quarters of an inch long is made through the area and the tube picked up. A thread, (suture) is passed beneath the cord at the upper and lower end of the wound and the structure is cut between the two knots. Some merely tie the cord, while others use a crushing instrument, for you see, the main point lies in obstructing this canal of the cord. The needle is now withdrawn, the cord drops back and the skin or scrotum is sealed with a wound clip. On the opposite side the procedure must be repeated, for in the normal person there are two testicles and two cords. I usually advise a rest of a week, some do not even bother with that. There is practically no danger involved.

Folks will now ask the question, can I be unsterilized? Yes, that is just the way they put it. The answer should be a very definite No! Surgical attempts for the relief of sterility, I will consider anon.

Sterility Caused by Disease

ANOTHER puzzled one asks, does disease ever cause sterility? Most certainly it does! And the chief actor is gonorrhea. This infection may produce an obstruction of the generative tract. The seminal vesicle ducts extend down through the prostate gland into the urethra. Into the urethra, spermatozoa are injected at sexual intercourse. Now, when gonorrhea is present it may creep up into these channels and blank them off, between the vesicles and the urethra. The infection may enter the seminal vesicles; yes, even extend beyond them into the cord, blocking it anywhere between seminal vesicles and the testicle. The canal of this cord is so narrow that in an inflammation they stick together and are seldom parted. When the inflammation spreads toward the testicle there is a great painful swelling commonly called "swollen testicle" but at the beginning of the spermatic cord or Epididymis and the disease is Epididymitis. You will notice this infection is in reverse order to the flow of spermatozoa.

When a cord infection or an Epididymitis occurs on both sides the man is just as sterile as if he had been operated on. There are, however, some few exceptions to this rule. As to a relief of this condition by surgery, I can tell you it has been attempted many times. Most of mine were unsuccessful and our rule is not to recommend it. A few other infections as mumps and typhoid may play the same joke on a patient, but that is uncommon, while the gonorrheal condition is extremely frequent. It is to the human race what the boll-weevil is to the cotton industry—it reduces amounts but pays no attention to quality.

Why Sterilize?

STERILIZATION is important from several angles; chief of which is a prevention of reproduction among the insane and low mental types. I must hasten to add that this type is notoriously prolific and often think of nothing but sex. In a decision upholding the Virginia Sterilization Law, Judge Oliver Wendel Holmes, said "three generations of imbeciles are enough." Some time later it will be seriously considered as a check on population for economic reasons. That issue will not be discussed here.

The nation's burden: Much of the following data is from The Human Betterment Foundation, an organization doing excellent work to improve the quality of citizenship. These statistics are quite accurate and indicate that there are 6,000,000 people in the United States, who have been, are now or at some time will be legally committed as insane to state institutions. The number who suffer from equal mental disease sufficient at some time to incapacitate them for work but who are never legally insane, is about as great; making up 10 percent of the population or 12,000,000 persons subject to mental disease, in one of its more or less serious forms. Altogether apart from the undesirability of perpetuating such forms of mental disease, it needs no argument to maintain that many of this vast number should not have children, either for the welfare of the offspring or their own, not to mention posterity. Not long ago it was my unfortunate duty to assist in a fourth Cesarean section on an imbecilic woman, all the other offspring being alive.

The 12,000,000 persons we mention as mentally diseased are unfortunately not the whole story. There are 6,000,000 additional who though not mentally diseased are so deficient in intellect, with an endowment in this respect that is more than 30 percent below the average, that they are often described as feeble-minded. I hardly need tell you this last group is frequently in trouble; their names appearing on the police blotters and other court records with alarming regularity. Step in at the family court sometime, if you want to see a few.

In order to be brief as possible, we can say a very thorough survey of our national situation reveals about 17,000,000 persons who in some way

during their lives, will have a mental manifestation, placing a great burden on our already overloaded friends, the tax payers, Mr. & Mrs. John Q. Public. This is truly a challenge to every thinking person.

The Cost

LET us consider this burden in dollars and cents. The figures are staggering indeed. Look into the costs of maintainence of our state hospitals for the insane, even those where an attempt is made to keep down expenses at a minimum. No, a billion dollars a year would not be an exaggeration. Yes, a billion a year for those inside and the same amount for those extra-mural to hospitals. I think even in these days when our government thinks only in billions it is still quite a bit of money. Do not overlook the fact, too, that many of these figure also in our great crime bill.

In any final analysis, may not our government suffer, will not progress lag? In this respect remember each one of these incompetents is a voter. His vote counts as much as the most intelligent. It must be evident such a mass of unintelligent voters may be a menace to the country.

One might also add that in our modern society, the prizes go to the strong and to those with influence. It is true a newspaper report spoke of a prominent official who could neither read nor write, but he must have a good mind to outwit other political schemers.

The Human Betterment Foundation of Pasadena, has studied every phase of this subject and the author, from an extensive world-wide experience of thirty-five years, is in accord with them.

The law of self-preservation is as necessary to the nation as for an individual. When families that send a child to an institution for the feeble-minded are twice as large as those sending offspring to universities, it is truly time for society to act.

The Remedy

STERILIZATION is the one outstanding humane measure which if properly administered, will go a long way in the checking of a trend to human deterioration.

Let it be distinctly understood, sterilization should only be done on the recommendation of experienced physicians. Never for political purposes.

This procedure is by no means new and more than 150,000,000 people are now living under laws providing for legal sterilization. In our own country it has been successfully applied in some areas for thirty-five years. In this connection, many wonder why it is not more generally applied. For this there are several reasons; first, the idea is still quite prevalent that sex is taboo and not a proper subject for discussion. Second, a general lack of knowledge concerning sterilization by well educated citizens. Remember it is chiefly to prevent the bearing of children by mental deficients.

Effects of Sterilization

THE following compilation of Effects of Eugenic Sterilization, as practiced in California, has been prepared by The Human Betterment Foundation.

1. One effect only—it prevents parenthood.
2. It in no way unsexes the patient.
3. It is a protection, not a punishment; it therefore carries no stigma or humiliation.
4. It is approved by the patients who have been sterilized.
5. It is approved by their families and friends.
6. It is approved by the medical staff, social workers, probation and parole officers who have come in contact with the 8,506 patients sterilized in the last 25 years and up to January 1, 1933.
7. It permits many patients to return to their homes who would otherwise be confined in institutions for years. It thus keeps homes together, preventing breaking up of families.
8. It protects children from being born to be brought up by mentally diseased or mentally deficient parents or by the state.
9. It takes a great burden off the tax payers, and enables the state to care for many more patients then would otherwise be possible.
10. It has been followed by a marked decrease in sex offenses.
11. It enables many handicapped persons to marry and to have a life normal in most respects, who without sterilization could not be permitted to marry.
12. It is a practical and necessary step to prevent racial deterioration.

IS PERSONALITY DECLINING?

WALTER BROMBERG

PERSONAL development as a significant force in our lives has lost its attractiveness. The money-making value of a Personality has declined, for a pleasing disposition no longer creates the fortune for its owner that might once be its reward. Characteristically, the American people, who always love a winner, have lost their interest in the art of developing a Personality. And since there is no market, the popularizers of psychology, those purveyors to the psychopaths, have found their stock turned to dust in their hands.

"EVERY PASSION AND AFFECTION OF THE MIND HAS ITS APPROPRIATE TINT . . . COLOR HEIGHTENS JOY, WARMS LOVE, INFLAMES ANGER, DEEPENS SADNESS"—*Opie.*

Color *and* Health

By MANDUS E. BRIDSTON
Author of Numerous Articles on the Subject of Color

COLOR affects the mind and its emotions directly; also it directly affects bodily processes, as for instance, when, as Dr. Herman H. Rubin reports, red stimulates the action of the adrenal gland. This stimulation, in turn affects the emotions, stirs to angry combat or discreet flight. Thus we note a cycle of influence—body, mind; mind, body. Sometimes mental affliction or irritation is the direct cause of body ailment.

Dr. Sabin of New York University reports several such cases where the mental irritation had its cause in color influence. He relates the case of Mrs. X, who was nervous, fretful and complained of ill health generally. The family physician could find nothing functionally wrong, but noted that when on visits away from home she improved. More of the same might be helpful so he ordered Mrs. X and her daughter to take an extended trip to Europe. The daughter wrote glowing letters to the doctor telling of her mother's improvement. The doctor got one of those intuitive flashes of what the trouble might be. He called in a home decorator, and the two made an inspection of Mrs. X's home. The decorator deplored an abominable combination of dark violet and purple in the woman's boudoir, and recommended a change of color. The change was made and when Mrs. X returned to her refurnished home, she never again sank into the black moods of despondency that had been her curse while living with the poorly adapted violet in too large doses. It is difficult to know whether the violet radiations merely irritated Mrs. X emotionally or whether these short-wave frequencies actually disturbed physical processes.

Color and Warmth

THIS university professor reports another case of striking color influence, somewhat different in result. The office of a factory had been a warm, bright yellow. An efficiency expert, socalled, decided that a slate blue would be more practical, would need less repainting or cleaning. Winter came and stenographers began complaining of the cold, something that had never happened before. But the janitor protested that the thermometer showed 72 degrees, the customary winter temperature of this office. Complaints continued, and finally the thermostat was changed to 75 degrees. And still the girls in the office kept wearing their coats until the cold, slate blue was again repainted a warm yellow. After repainting the second time the room felt warmer at 72 degrees than it had at 75 degrees with slate blue walls.

It is apparent from this that proper colors in the home or office may make a considerable difference in the fuel budget.

There is good reason why the various tones of red, orange and yellow are called warm colors, and likewise it is self-evident why these same colors are cheerful in their snug coziness.

But then there is the other enigma of why these warm colors are so popular in the tropics. And yet, it is not an enigma at all, when we remember that the warm colors stimulate body and mind, and counteract the inherent laziness of the tropics to a semblance of action. Without them the natives might become too lazy to eat, and the race would perish!

Color and Energy

AND this suggests another interesting aspect of color and its influence on the human body. Just why are Negroes black?

Dr. Walter Pitkin, famed psychologist, reports that the energy levels of the African native and all heavily pigmented people of the tropics, is not nearly so high as it is in the white race. These people can work neither so long nor so hard as the white man.

The black skin of the African indicates that his body absorbs nearly all of the sun's rays; that he needs greater stimulation of energy, than does the white skinned man. Heat is merely a by-product of the sun, and its chief value to plant, animal or human life, does not lie in its heat but in its radiant energy seen as color waves. If heat were all that was necessary, a coal fire would keep us all healthy without the vitalizing influence of light vibrations.

The native of the tropics expends so much energy keeping cool, that his body needs constant replenishment, and much of this added energy he receives from the color rays of the sun, as evidenced by his dark pigmentation. The summer tan is not primarily a protection against the sun, as much as it is an indication that the body needs and absorbs

more of the energy producing light or color waves of the sun. A pure white skin (no skin is pure white) would absorb no solar energy; all light or color waves would be reflected.

The energetic white man would die in the tropics if he didn't slow up. His normal level is not sufficient to withstand the heat and carry on normal activity. Until such a time as his body accommodates itself to tropical conditions, he must take steps to protect himself.

In filming the picture *Trader Horn* in Africa, Director Van Dyne and others of the production company wore red underwear to prevent sunstroke. And red is considered a "warm color." But the red ray is a physical stimulant, it influences the adrenal gland that promotes physical activity. Wearing red underwear prevents the red radiation from penetrating the body and thus stimulating the physical exertion. The red ray gets no farther than the underwear where it is reflected and seen as the color red.

These film people merely used red underwear to promote physical laziness to prevent too great an exertion that might result in sunstroke. Not only does the red ray stimulate physical activity, but it is heat producing through the speeding up of all organic processes, including digestion and assimilation of food.

Color and Growth

JUST how color radiation can affect the physical structure of the body is not readily understood. Some scientists hold that the electro-magnetic essence of light or color frequencies produce *chemical changes* in both plant and animal life. It is, perhaps, these physical changes that reflect the varying moods and emotions inspired by different colors. After all, the plant body as well as the human body is little more than an electrical device, a storage battery equipped to utilize and adapt the electro-magnetic energy which is the source of all life.

These facts of science lay the foundation for theories and experimentations with color as a healing agent. When the doctor uses the ultra-violet or the infra-red ray as curative elements, he is using certain light or color vibrations of the spectrum. Other color vibrations may be equally potent as healing agents, but the mystery attached to the invisible ray that requires complex equipment, in itself may contribute materially to the patient's reaction.

Much has been learned of the influence of color on the physical plane by the study of plant life. M. Camille Flammarion was a pioneer in this study-chromotropism, the reaction of plants and the lower animal organisms to colors.

This scientist found that under red glass lettuce grows four times as quickly as under direct sunlight. Green light was also good for lettuce, slightly better than direct sunlight, while blue stunted the plants. Corn thrived best in direct sunlight, growing 25 inches during the experiment; red glass produced 18 inches of growth; green glass 8 inches; blue glass 6 inches. Beans flourished under red and white glass, died under green and blue.

Dr. Babbitt draws some general conclusions from his experiments with plants under color. He states that blue aids germination, while red and yellow aids growth. Yellow rays cause carbon to deposit from the air and develops woody fibres of plants. Red and yellow likewise causes seeding and fruitage. This would indicate that the yellowish-green of plants and the gay colors of blossoms serve a very definite purpose in plant growth.

Another scientist regards the green coloring of plant foliage as a light screen to prevent absorption of the other colors which cause rapid oxidation, by removing the blue-violet and ultra-violet frequencies, leaving more carbon to utilize as cellulose or plant structure. In the human organism the red radiations stimulate assimilation and food metabolism generally. When you wear a green garb you admit a preponderance of red radiations. From this we might conclude that the women who wish to reduce would do well not to wear green dresses! Children will thrive in green and yellow-green garb!

Photo-Chemical Action

DR. MAYNE. R. COE in a federal bureau at Washington has discovered some interesting things about color and food. It seems that certain colors act as preservatives for food. Bacterial organisms thrive in light and are stimulated by particular color radiations, as well as plant and animal life of a higher order. When grandma put food in the cellar, she thought it was the coolness that acted as a preservative agent, whereas the darkness of the cellar contributed as much or more, according to this researcher. Rancidity in food is caused by light or color rays — photo-chemical action, it is called.

But some colors, particularly a chlorophyll or sextant green keep out the most stimulating color frequencies. Dr. Coe wraps his foods to be preserved in a paper of this color. Similar foods not so wrapped and exposed to similar conditions, quickly spoil, while the green-protected food remains sweet and fresh. With some foods, black wrappers are most effective that shut out all life-giving radiations that promote bacterial activity.

But all these manifestations of color phenomena are merely indicative of the great potentialities of color radiations as they affect the human mind and body.

THE HEALTH OF MANY CHILDREN IS PERMANENTLY DESTROYED BY THE EFFORT TO MAINTAIN A PERFECT ATTENDANCE RECORD AT SCHOOL.

I'm *Just* *a* Schoolgirl

By RUTH PECK MCLEOD
Author of Numerous Child Talkies

I AM just a school girl but my pictures have been in three of the big New York papers, besides in our local one, because I haven't been absent from school for five years. Of course I didn't always feel like going but I went because I was trying to get the prize our Superintendent offered for perfect attendance. Sometimes I could hardly sit through the day. I was so sick. When I had the chicken pox mother had me wear a high collar so you couldn't see my neck was all broken up. And she doctored me up the week-end. And it was funny about two weeks after that about half the kids in our room had that disease. And when I had the pink eye mother doctored me herself for she said the doctor would make me stay out of school if she took me to him. It made my eyes real weak and now I have to wear glasses all the time.

And I only blow my nose and cough at recess when I have a cold so the teacher won't know I am sick. The teacher's queer, she tells us in health study to take care of ourselves and then she reads us a report that comes from the Superintendent and Principal that brags on regular attendance because it gives the school more money to run on—it's something about the State tax that the schools get for each day the kid goes to school.

Then there's the time I sprained my ankle badly and the doctor said I must stay off of it but mother and I were saving up my perfect attendance cards to have them framed so I didn't miss school. You see if you are absent one day you don't get one. My ankle's permanently injured one doctor says because I didn't stay off of it for awhile. Some days I have gone to school with so much aspirin and quinine in me that I could hardly think—and it made me sweat so and I felt weak and wobbly.

Of course I'm not one of the healthiest of kids, I'm underweight, but mother says I'll have plenty of time to grow after I get out of school. The Principal says that I helped our school to win the best attendance record of any in the City.

Disease Carrier

AND when brother had the diphtheria mother slipped me out of the house. By mother's fibbing to the doctor and telling him I had not been at home for two weeks before my brother got sick I missed being quarantined and went on to school without missing a day. Somebody accused me of being a carrier because three children had it after that, but I don't exactly understand what a carrier is—it's something about your having disease germs somewhere about you and giving the disease to others but not really having the disease yourself. Mother said she didn't believe a word of that though. She said that it was some new fangled idea—that she never heard of it in her school days and kids were as healthy then as now.

One doctor said that I was a T.B. suspect whatever that is—but mother says you can't worry her as I haven't got it yet and there's no use crossing the bridge till you get to it. My heart's got a "murmur" in it or something like that. The Doctor says it's caused sometimes by not resting when you have diseases like the flu—it's something about your being full of poisons that hurt the heart. Mother always bragged though that I went to school right after I'd been in bed week-ends with flu. Once I fainted just before school was out and I consented to be brought home if the teacher wouldn't count me absent for that day.

Perfect Attendance

THERE'S a lot of talk about kids staying out when they have their bad colds or feel kind of bad because some disease is coming on. Mother says that a little fever won't hurt you. She says that as long as there are kids there'll be sickness and the younger the children have the different diseases the lighter each goes with them. I don't know whether that's tru or not—'cause there's Mrs. Brown's two year old boy died of whopping cough and Mrs. Steckle's son, only three, passed out with scarlet fever. Looks like they had their diseases early enough.

We had one of these "health cranks" (mother calls them) speak to us the other day. She made me a little mad because she said that perfect attendance wasn't everything. I didn't get all she talked about but she said something about the fact you went to school half sick but that the state might have to support you in a sanitarium later on in life because you exposed yourself. Another thing she said was that sending a sick child out in bad weather sometimes causes pneumonia and it made me think of Susie Parsons, my chum that had pneumonia last

winter. She had been feeling bad several days and her mother asked my mother about sending her to school one bad day when there was a blizzard. My mother said that it would not hurt her if she "bundled" her up well enough. I guess the strong wind must have got Susie "unbundled" and it snowed right down her neck for Susie like to have died—she was sick three months and they saved her, but she's got asthma bad now and the doctor says she always will be delicate. And her mother kind of blames my mother for persuading her to send her out in that storm, but mother says that that's all foolishness, she'd have had to have pneumonia anyway.

Well, mother's awfully proud of my record of perfect attendance and she says that there's very few kids have had the publicity I have had. She shows my pictures in the newspaper to everybody that comes in so I guess it's a great honor never to have missed a day in five years.

What Thrills You?

By JACK C. BECK
Secretary Human Science Institute, Cincinnati, Ohio

"DON'T you LOVE a good accident?"

Place: Peebles Corner, Cincinnati. Time: Saturday midnight. I was out studying the ebb and flow of human tide.

Traffic lanes jammed. Suddenly, an old man, probably seventy years of age, stepped from the curb into the path of a speeding machine. It knocked him against the side of another bound in the opposite direction. The victim, dead, lay sprawled in the street. Crowds gathered. Nobody did anything—not even the four policemen who finally came up. Was the accident too "good" to disturb? And then that man's voice at my side, addressing me:

"Don't you LOVE a good accident?"

I turned; studied the speaker. No apparent insanity there. His face was of an everyday type; clothes, commonplace; age, about forty. Finally I asked:

"Just what is a 'good' accident?"

The man stared at me. Clearly I lacked appreciation. His mouth opened, speechless. Gazing over at this "good" accident and back to me, he gasped:

"Why . . . why, like this here!"

Life is like that. Exceptions only prove the rule. Accidents, misery, human woe tingle beholders. I have talked with people viewing airplane and parachute stunts; at the auto speed tests at Daytona; at the Indianapolis auto races. There are the crowds! Something should happen. When it does—g-g-gosh!

At the talking picture theaters: Has the plot or news-reel a "good" wreck or murder in it? How we pack the theater showing it! The managers stand back, smile—and coin. You see, managers are "superior" people.

Seeing Our Fights Materialized

AREN'T we all? Outwardly. Inwardly frustrated by some problem which life has handed us, we find detachment and a safety-valve in the misery of others. Misery loves company—and feels superior to the company.

Is the day humdrum? Humanity wants the theatrical. Along comes an accident, fire, murder. It "gives a lift" to the commonplace. Like fiery liquor, it zooms our jaded attention up to the realm of the unreal. It adds zest and piquancy to the daily dish. Humanity gags at a constant menu of beef and potatoes. Somebody, somehow pays for our wine. The menu is complete.

Here's a fight. Whose? Not yours and mine. What's it about? Oh, well. We gather, watch; pick our favorite. Would we stop it? A thousand times, No.

You see, there is the personification of our own embattled spirits. We biff, bang and try to lick our antagonist called Life. Subconsciously we feel akin to these fistic battlers. Our battles are mental, shadowy—not flesh-and-blood contests. We cannot drag ours into the open and finish them face-to-face. It is good to see our own elusive fights materialized, dramatized in any form like this. We seem to absorb that battle strength. This is the essence of the prize-fight audience and those of other sports.

A visitor of mine is preparing to leave. He plans to stroll around and see what he can see. I have volunteered to go with him. Incidentally maybe we can see a good fight—or a good accident going somewhere to happen. Gosh!

NO SANE MAN OR WOMAN HAS EVER COMMITTED SUICIDE. SUICIDES ARE PERSONS WHO HAVE NEVER BECOME PROPERLY ADJUSTED TO FACE LIFE AND FOR THIS REASON RUN AWAY FROM IT AT THE FIRST MAJOR CRISIS.

People *Who* Take *Their* Lives

By EDWARD PODOLSKY
Physician, Brooklyn, New York
Author: *Young Woman Past Forty; Medicine Marches On*

A PERSON about to commit suicide is certain that the end of life is the end of all things. There is no life beyond death for those who are weary of it all. Death is the finish, the final answer to everything. For this reason the suicide ends his life.

Suicide is an ancient institution. Among the early Greeks self-destruction was regarded with horror, but with the rise of the philosophic schools this attitude changed. One could do with one's body as one pleased. As a matter of fact, many of the great leaders of the Cynics ended their lives voluntarily: Diogenes, Menedemus and Perigrius. Zeno, founder of the Stoics, also ended his life. His school approved of suicide on the grounds of the utter worthlessness of life. The Epicureans also preached the same freedom of the individual to commit suicide when life ceased to give pleasure.

This strange state of mind spread in time to Rome where suicide became quite the thing. Seneca, tutor to Nero, was one of its most ardent advocates: "Does life please you Live on. Does it not? Go then from whence you came. No great wound is necessary, a mere scratch will secure your freedom."

There are many reasons why a person will attempt to end his life. Also there is a definite aura about the whole situation which is quite characteristic. Suicide in one under 5 years of age is unknown. After 10 years the figures begin to show an increase with each decade, the maximum being reached between 45 and 65 years, but many cases are reported at 70, 80, and even 100 years.

Some of the most trivial causes are sometimes responsible for ending one's life. A girl of 14 hanged herself in Paris because her parents had forbidden her to eat sweets. A boy of 12 drowned himself because his parents had refused him money to go to the "movies."

Seasons for Suicides

THOSE who have been studying the problem of suicide with any degree of thoroughness have found that the seasons exert an undeniable influence. The greatest number of suicides in all countries occur in the spring and early summer. This would seem to contradict what one would naturally expect, considering the privation and hardships experienced in the colder months.

Employment has a great deal to do with one's attitude toward life. The rate of suicide is twice as high among those who are unemployed than those who have steady work. The reason for this goes deeper than appears on the surface. The man with a strong, healthy inheritance is more likely to be a fighter and to find work to do. The reason that the suicide rate is lower among those who work is that those who can find work have bodies physiologically sounder, in most instances, than those who are chronically unemployed.

It has been found that suicides take place with greater frequency in certain trades and professions than in others. It is highest among soldiers, politicians, doctors and chemists, and lowest among sailors, clergymen and engineers. Why this is so is not known.

Those who are contemplating suicide usually have some definite means in mind by which to do the deed. The methods most commonly used in order of popularity are as follows: hanging, cut-throat, drowning, poisons, firearms. It is interesting to learn that there is a definite choice preferred by the man or woman. Hanging comes first with men, then firearms, cut-throat, jumping off a height or throwing oneself beneath a train. Women, on the other hand, select drowning first, then poison, hanging and gas poisoning. Women seem rarely to use firearms to commit suicide.

Most suicides occur in the forenoon or early afternoon. Night suicides are extremely rare. Even those about to die possess a highly developed dramatic sense. Most of them seek sensational ways of leaving this world. They write farewell letters, make elaborate preparations for death, and for full success it is quite necessary that all this be carried out in the full light of day.

People who are about to commit suicide are highly impressionistic. Imitation of method becomes an obsession. If one suicide hurls himself into a volcano there will be a veritable epidemic of others who will do the same. Recently in Japan this way of self-destruction reached alarming proportions.

Analysis of Suicides

AN interesting analysis of a would-be-suicide has been made by an English doctor. This was the case of R. L. whose parents objected to his marriage. According to the analysis the following is the mechanism which started R. L. off to thinking about self-destruction:

1. Reason for contemplating suicide: parental attitude towards his marriage.

2. Mental stress:

a. "Shall I give up my wife and return to my family? By doing so I will reap many material benefits and enjoy all the pleasures of home life. No. This step would entail disloyalty to her; she would be the sufferer. Why should I make an outcast of her? I love her. I couldn't do it."

b. "My father is an old man: perhaps I do owe him something in return for all he did for me. I wonder am I being disloyal to him and to all our family traditions by not giving her up? He said he would cut me off in his will and so deprive me of the inheritance which would ordinarily have been mine. It was spite that made him say that. They want to break me, but I will not let them."

c. "If I could only forget it, how happy I would be. I could work for her, make a home for her. I have tried to do this, but failed. No one seems to want us. I cannot find work. Board and lodgings cost money and my little store of cash is being quickly depleted. I pawned some clothes yesterday, soon there will be nothing left. They think starvation will force me to return and beg forgiveness. Never."

3. Mental conflicts:

"I can see no way out. I am tired going over the same old facts again and again and it never seems to lead anywhere. What can I do?"

4. Mental resolution:

"The whole thing is getting beyond me and I can't get away from it. My brain seems to be clouding over. I must do something. I will not give in to them. I would rather die first. That is the one way out. How shall I do it?"

Abnormal action: Death by poisoning. An abnormal action following defective resolution of his conflicts.

Suicides are persons who are unsuited to the world and its problems. They have never become properly adjusted to face life and for this reason run away from it at the first major crisis. They are all a little mad. No sane man or woman has ever committed suicide. It is a most futile thing to do, even under the most adverse circumstances. Those who are not definitely insane are definitely psychoasthenic. They have two outstanding characteristics: mental anergia and a pathetic irresolution.

And yet many suicides have been clever, highly educated and successful people. Some have ruled over empires like Clive of India. Others have had millions like Kruger and Stavisky. But in spite of this, there is and always has been a weak spot in their psychic makeup.

The Doctor Criticizes Freud

By
JOSEPH COLLINS

FREUD'S conception of the "unconscious" has not been substantiated by other means of research; indeed it has been contradicted by them.

There is no justification for postulating a concept of free energy, sexual in character, derived from the primitive sexual instinct which motivates mental and bodily phenomena and which, thwarted, determines nervous and mental disorders. It is not true that such energy (the libido, Freud calls it) is the source of all man's energy. It is false that our moral, social, ethical, esthetic ideas and activities are sublimated sex energy. My definition of a Freudian is an individual "who can keep a straight face without putting his tongue in his cheek when he reads a list of the 'symbols.'" That the dreaming *genus homo*, white and black, yellow and red, in every clime and time, in all ages and at every age save infancy, employs a specific symbolism, universal in its application, seems to me not only unlikely but preposterous.

The Freudian doctrine appeals to persons who think diagrammatically and who are as sensitive to mysticism as tobacco is to water. It overwhelms those who are preoccupied with creating a fantasy world in which the fulfillment of wishes may be realized; and it intrigues potential Bohemians—trace-kickers, time-and-place-scorners whom society tolerates for that which they rarely possess, namely genius.

The theory of psychoanalysis is based on assumption, and the doctrine is established on ill-founded premises. It goes against the grain of all those whose conception of the universe does not surpass its essential concreteness. When they ask proof of the soundness of the Freudian doctrine, what they get are axioms. They are willing to accept some axioms, such as that the whole is greater than its part, but they are not willing to accept psychoanalysis axiomatically, even though it has been obtained and arrived at by generalization and induction from observation of individual instances.

CIGAR SMOKING SOMETIMES IS VALUABLE TO THE MAN AFFLICTED WITH AN INFERIORITY ATTITUDE.

Cigars *for* Inferiority *Complexes*

By JOHN MEDDERS
Fairfax, Alabama

CIGARETTES give the smoker facetious satisfaction; nonchalance, self-complacency. The pipe to middle-aged men offers wise self-complacency; old men—with hoary hair and dim eyes, inactive bodies and reflective minds—smoke the pipe to aid concentration; the pipe lends an air of imitative wisdom to youths.

CIGARS FOR INFERIORITY COMPLEXES

If one knows the psychology of smoking, the accuracy of this prescription is evident; and if one understands the characteristics of tobacconic forms in use, one affirms the significance of cigars for inferiority complexes.

Fat Men Smoke Cigars to Adapt Themselves

MEN must be pro-aggressive in occupation, profession or business. The insurance man maintains a solid front, to meet and persuade new prospects. The traveling salesman is voluble with talk; he must wave human psychology to sell his public. The business man substantiates his business ability. Little theatre managers in the hurry of the show, sublimate flustration when an act or an actor gives trouble. Pastors remain calm to compose their sermons. Judges prepare themselves for the omnipotence of making sentence and administering justice. Sheriffs make themselves sure of their own, in preserving law and peace. Stockbrokers are unexcited while tending the responsibilities of their jobs. Mechanics think clearly, to be efficient; they waste no time and energy looking for the trouble in the machine. Druggists occupy their leisure with bombastic political talk. Superintendents of schools reinforce their capacities. Radio announcers stifle petty disgusts. Public works administrators do precisely that, properly supervise the spending of federal works funds. Senators magnify their ruthlessness for thinking up speeches and arguments. Doctors persevere in their professional doctorly air. Movie directors cast awesome obedience into their subjects. Clerks and auditors prepare themselves for cool tediousness. Mail order magnates are able to make precise predictions of prices and commodities in their proper relation in profits. Oil kings and ocean liner despots manage insignificant trifles, are formidable in all these. Ranch and plantation owners preserve their minds for cunning decisions. Authors attain that Nirvanic quietude in which to revise an unsalable article.

A cigar, and these men are capable and responsible; pugnatious in ambition. They are not required to develop self-confidence necessary for the contact of personalities, in naming personable abilities. They are not easily frustrated by inconspicuous events. They are calm and reflect straight.

Men in all walks of life smoke cigars to bolster the minor properties of character they lack; to adapt themselves to the aggression of life. To adapt themselves to the aggression of personalities; and the progression of occupation, profession or business. Such less pathetic characters have bolstered themselves to do their employments with greater efficiency, with less (embarrassing) friction between competitors. The psychological effect of a cigar upon the individual creates the temporary illusion of a desired characteristic.

Morbid Inferiority Complexes

MORBID inferiority complexes, even, are combated with the psychological effect of the cigar upon mental processes. (Cigars for all types of inferiority complexes!) Morbid inferiority complexes are dangerous inherencies or acquired attitudes in the unconscious being. The sudden reversion from a feeling of inferiority to one of superiority fashions an attitude of devastating importance in the subject. With such persons the states and laws grapple. In penal institutions and detention homes and hospitals for the mentally deformed, are restrained those whom inferiority complexes have run gradually amuck; gradually, like water boiling at a low temperature, always at the same low temperature. (The complexes have been the factors.) One possessing an inferiority complex, in time, forgets one's proper relationship to society. One forgets one's proper identification to society.

Case Z

I AM boring you. No one could correspond with you! My finest needle would (as did the Chinese) be returned to me its diminutive interior flooded with needles—!

"Probably the greatest difference between you and me is that you dared . . . to face and dissect

your mental madnesses while I crushed mine into my subconscious so that I could be crucified all my life with my complexes.

"Neither was I mocking you (heroically) when I implied that in mental perception and brilliant keeness you were above me—that I believe and that I still believe. My mind flounders in the midst thereof . . . and I still wonder after the first colorless epistle you ever bothered to reopen this one sided contest.

"But you level all my spires of tantalization to mediocrity when you praise my words and phrases as you do—even one sentence as you do. Why praise me or mine? You make me weak in reply, feeling that having won so much, so easily, whatever efforts I recruit will hereafter elicit no delight from you.

"Tears come into my eyes when I hear the strains of Rubenstein's 'Romance' played tenderly. I awake longing in the night for arms that have never embraced me and tears of self-pity well into my eyes. My heart turns to water at someone's hurt; I tremble when I run into a quarrel; I reel at the fragrance of a flower. My vices have been personal and as a rule so kept. Enslaved in the beginning, afterward I had not the power nor the courage to live dangerously, positively. Whatever fire I have is struck from the friction of desire and frustration.

"Be irritated with me that my shafts fell so far short this time. Berate me that my fire burned low. Belittle me that my arguments did not challenge.

"You hint at other qualities much nearer angelic; if you knew me you would consider me as I, in relation to you, think of myself—as inconspicuous.

"I cannot arouse enogh enthusiasm for her sex somehow. Either I am too homosexual, or I fear my manly ability, or I am coward of women.

"You frankly admit that you have an inferiority complex . . . I know much of mine was engendered by the painful discovery as I began to adolesce that my generative organs were not showing the size and development that my acquaintances' were.

"I don't friend easily. There is something about me fellows do not take to. My mouth, perhaps. I know I am different. I am older than most I swim with. Before a crowd my inferiority overwhelms me no matter how much I bolster my equality to the best in private. My tongue gets thick and I stammer: my ideas get muddled and I mule."

It is not deemed necessary to divulge Mr. Z.'s birthstate. But, lest someone doubt the author's sincerity, it is ventured that Z. lives in a state neighboring New York. It is proper that one be indefinite; for the author would not do psychical injury to this person who is the victim of circumstances which perverted and destroyed him . . . From Z. the author obtained the information that cigars assist him in thwarting his complex. Cigars have given Z. a brilliant facetiousness; which is the armor of his inferiority complex . . . If only the facetiousness were not repulsed by many acquaintances as supercilious wit, Mr. X. Z. laments bitterly!

Cases, Causes and Stimulant

INFERIORITY complexes can be attributed to many general causes. A few are especially worthy of mention.

A boy, A., walks the street, his head bowed; he addresses only his closest acquaintances; it is his slow mental cerebration which makes it impossible for him to find words to address his other fellowmen. He has been introvert so long he does not know the conventional greetings which could be given with ease. A. smokes cigars with "Mae West" curves.

A girl, M., has only four everyday dresses; these she must wear for Sunday also. Her father is dominant. Unless this condition is corrected, she will become a cumbersome introvert; it is this inferiority complex which will keep her in subservience and retard the development of her mind. She will happily enslave herself to a husband who offers protection; she will not implant an injury herself; but bear offspring unadapted to society. It is not conventional that she smoke cigars.

Mr. H. so wrapt himself up during his adolescence it is hard for him to relinquish those contemplations of a self-centered nature; growing older, he discovered the members of society had formed a crust about themselves he could not scrape. No one is essentially interested in the intimacies of a sensitive soul unscathed by social contacts. Mr. H. has a Tampa Straight every morning.

Mr. G has lived in an environment, and his parents also, that directed his interests into one channel He has no interest for the national sports; his desire for woman is vicious and perverted; he cannot take drink like his pals, and he cares for kissing "harlots by passion;" he has formed desires which will never be popular (to him the whole of humanity is one sided, he of one extremity and his fellows of the remaining extremes); he offers for conversations strange utterances. Acquiring his inferiority complex like many others who found they were not being enjoyed by associates, Mr. G. smokes Havanas.

Mr. K set himself up as a leader; but he had no followers; he did not reckon that he had no leadership qualities, but he possessed the ambition. Mr. K. smokes Havanas too. During the depression Mr K. applied for employment in a textile mill. For years he grappled with his employment. He realized that he had no mechanic's mind; but one must live, and jobs were scarce. Mr. K. switched to "Red Ribbons."

M. went to college and flunked on every subject in which he was not vitally interested; one of his girl chums let slip the statement that he was addled. Coming from a female, this statement lent misery to M. all the days of his young manhood. As he brooded, his inferiority complex developed into

a more morose ailment. In private, M. smokes his ten-cent cigar; it is his only perversion. In his middle years M. inherited much property; he had brooded so over his "justified by reason" inferiority complex, he feared any release from subjugation of the spirit would be interpreted wrongly He feared that people would judge him thus, if he kept his spirit erect; he trembled when he feared himself to be affecting a superiority complex. He could not realize that an erect spirit is normalcy, and a healthy attitude. When M. smoked his cigar he felt relieved of the tantalizing fruits of his inferiority complex.

T. is shy like O. K. Allen. Because he cannot assert himself egotistically. T. languishes in self-pity and laments bitterly. To affect attitudes of equality. he smokes a brand of cigar . . . In adolescence T. both loathed and feared personalities (in preference to individuals). Later he realized that everyone must adapt himself to society and cultivate a personality. While standing in trembling today, Mr. T. purchases a cigar.

A blotch on the character of O. When he goes to the post-office for a politely rejected manuscript, a cigar is gripped stoically to his lips.

Mr. S. is ugly and has freckles; when he courts, a pudgy cigar clings to his lips.

Mr. U. doubts his power to waft human psychology and control dispositions and personalities; a cigar aids his purpose.

W.'s deficiency in table manners conducts him to smoke an after-dinner cigar; to correct his faltering ego, to establish composure, to regain his great self-complacency.

Are You Normal?

By ROBERT OBERG

ARE you normal? Am I? Who is—and by whose standards are they entitled to such classification? These are all questions that are sure to make an appearance in our minds at some time or other.

If your impulses, your innermost thoughts were laid out on a dissecting table where all could see and discuss them would you feel inclined to peacock about and assert your normalcy? Would you? Well, I wouldn't. And yet, how often we are guilty of standing off and comparing ourselves to someone whose idiosyncracies are momentarily more apparent than our own? How often we are tempted to give vent to an inward chuckle when we hear someone we do not understand branded as abnormal or, if you wish, insane. How many are there who would enjoy a picture of their thoughts covering a period of twenty-four hours. I, for one, would rather not.

Once while visiting a psychiatrist friend we fell to discussing the possible distance separating the sane from the insane. I had a great deal on my chest at the time and was very earnest that we should get down to cases. For a while Doctor R. related some of the cases he had handled where the trouble was nothing but a mild hallucination that had outgrown its mildness. Then I introduced the case of a friend with whom I had long enjoyed a close and unusual intimacy. This friend, I claimed had told me all of the peculiarities of his most disturbing thoughts and had revealed a host of morbid fears, recurrent hallucinations and such that required his best efforts to control. So advanced and ruthless had they grown that the subject spent much of his idle time trying to think of a pleasant and painless means of committing suicide. I even went so far as to intimate the character of the most sordid thought forms; and they were really quite horrible. At length the Doctor could contain himself no longer.

"This friend of yours," he remarked, trying to sound casual, "must have been quite a fellow to confide such intimate details to anyone. Also it is apparent that he should be confined to a psychopathic ward."

"I fully agree with you on both counts," I replied. "In the first place I am the one in question and think I'm quite a fellow. In the second place I have always felt that the bug-house was the only place where I would feel completely at home and in a sympathetic atmosphere."

The Doctor laughed and so did I. "Well he repaired, "knowing one surely makes a difference. But do you mean to say that all this you have been telling me is fact?"

"Every word of it," I replied. "No one could fancy the erotic visions I sometimes have."

"Very likely my own hidden feelings and partially controlled thoughts would look much the same if brought to light," he concluded.

And I shouldn't be surprised if he was right; but then, knowing one surely makes a difference.

A Reply to Dr. Jastrow

The following communication from Dr. Bowers, in reply to an article which appeared in the August issue of *The Modern Psychologist* "Is Spiritism a Fraud," is offered in an effort to present fairly both sides of the question.

PROFESSOR JOSEPH JASTROW, who is ballyhooed over the radio as "The Herald of Sanity"—which is certainly modest enough to satisfy anyone for whom detoxinizing and psychological treatment is not imperatively demanded — made a "statement" in connection with an article I wrote in the August issue of *The Modern Psychologist, Is Spiritism A Fraud?*

The "statement" was accompanied by three fascinating photographs, reproduced from Jastrow's *Wish and Wisdom* "by permission of the Appleton-Century Co."

Two of these photos were taken from Professor Schrenck-Notzing's magnificent work, *Phenomena of Materialization.* The other shows Father de Heredia—a prestidigitating priest, with an apparently innocuous face—demonstrating "how ectoplasm is concealed in a false finger and in a comb"—"both of which objects appear in photographs of Eva C's materializations"—according to Jastrow's caption under the illustrations.

The first of these photos is obviously "doctored," as the closest scrutiny of the corresponding photo in my copy of Schrenck-Notzing (Kegan Paul, French, Trubner and Co., London, 1920) shows. No thread connecting the ectoplasmic material with Eva's mouth can be seen, even under magnification of the heaviest reading glasses.

As regards Professor Jastrow's nitwitted observation relating to the false finger and the comb—"Both of which objects appear in photographs of Eva C's materializations," I can only say that any man who could bring himself to see a "false finger" in the photographs, or a comb which can manufacture faces—capable of being photographed, and heads covered with human hair, which can be cut from the materialized entity, under the absolutely perfect test conditions adopted by Schrenck-Notzing—must be suffering from either toxic amblyopia, partial paralysis or gray atrophy of the optic nerve. Or else from some form of vesania, characterized by delusions and hallucinations.

THE photo posed by de Heredia—who inveigles thousands of dollars yearly out of duped Catholics by his faked "exposures"—is supposed to prove that certain phases of cheap trickery—employed by thieves or rascals masquerading as spiritualistic mediums—is the basis of all psychic phenomena.

On first thought the vapid attempts of this proponent to prove that millions of spiritualists are zanies and low grade morons—because they believe in the *proved continuity of life* instead of a mythological hash, founded on faith, and in our ability to communicate with and witness demonstrations by these discarnate ones—evokes a certain amount of pity.

One feels an overwhelming sympathy for any man who can read, without awe and wonder, that there are thousands of people in this world, including myself, who have *seen, talked with, kissed and held in their arms,* the materialized spirits of those whose bodies — apart from their teeth and bones—have long since fed the maw of the grave worm, or merged with the drifting air above the incinerator chimney.

It is even more incomprehensible when we learn that these troglodytes not only haven't the *slightest desire* to investigate the truth of this matter, but that they vehemently attack the veracity, the credibility, even of the *sanity* of those who describe these marvels—and bring with them *overwhelming proof* of the verity of the phenomena.

How else can we explain the bitter animosity of those members of the clergy who laugh to scorn the evidence —presented by many of the greatest thinkers of modern times — to the effect that telekenisis, levitation of human beings or inanimate objects and the bringing into the closed sealed room of apports—live fish, birds, mice, flowers, coins—even a twenty pound fragment of a tombstone?

THERE are those who bray at the reports that poltergeists have been persuaded to leave haunted houses; that many insane persons have been de-obsessed of an obsessing spirit; that thousands pronounced incurably ill, have been made well; that millions of people have had phophetic warnings or been given helpful advice.

And that glasolalia, psychometry, clairaudience, clairvoyance, clairsencience, transfiguration, teleplastics, direct voice and trumpet mediumship, slate writing and communication by rapping and table tipping are, to millions of people facts, as definitely proved as any fact within the realm of knowledge.

Approximately seventy thousand books have been written—a veritable *mine* of the most important information in the world—giving every conceivable detail concerning the future life—and the phenomena that those now living in that life bring to us.

And yet Professor Jastrow, to bolster up his eunuchoid "statement," drags in by the back of the neck a charlatan priest, with a head like a gnome, who has been telling the world for years that "Spooks are constructed of flimsy gauze, cut to represent a human figure; that all phenomena produced in the seance room is trickery, intended to fool credulous dupes who pay to be bamboozled by this fol de-rol; and that anyone who believes in this insult to intelligence should have his head examined."

These may not be de Heredia's exact words, but they convey accurately his strabismic ideas.

However, I can't blame de Heredia for attempting to prove that the sneaking, vicious tricks of twenty-five per cent of mediums are the stock in trade of *all* mediums. First and foremost, because he uses exactly the same unscrupulous methods himself, as I have evidence to prove, and which I shall unveil in a later article.

And secondly, because he is caught fast in the net of economic determination—just as are most people who are not financially independent. Under the strain of similar belly-pinching necessity millions of other people become pick-pockets, pimps, or prostitutes.

His "statement," is probably the silliest and most childish piece of babble I have encountered in the last fifty years. It seems incredible that a man, so suffused with egotism, as to dub himself the "Herald of Sanity," could possibly be guilty of so much loose thinking and false statement in one single column of tripe.

IF Jastrow ever read my article—which I seriously doubt, he must have been standing on his head, or searching for a sand flea, when he did so. For *not one single reference* has he made to the material I presented.

I referred in detail to the blowing of a harmonica held in the cupped hands, in the pocket and under the foot of Mr. O'Neill, Science Editor of the New York *Sun,* by the materialized spirit of Patsy, a gallant little lad of twelve, who is one of Frank Decker's guides.

AND now for Dr. Jastrow. I have neglected him and his pusillanimous pifflings up to this point, because the illustrations with which he embellished my sincere and straightforward article intrigued me immensly.

But now we come to the cream of the jest, dealing with what the editor, in reviewing the epoch-making *Wish and Wisdom* of Dr. Jastrow calls "aberrations of human credulity, illustrating typical failings of the believing mind, which find their clue in the principles of psychology."

Dr. Jastrow himself, in concluding his classic "statement" — piles Ossa upon Pelion, and with a typical Sir Oracle peroration, burps, "In this instance, we must believe one way or the other—and in the other, madness lies."

I assume, naturally, that Dr. Jastrow has made no attempt here to prove *he* was mad. Therefore, I conclude he fatuously believes that I, and all the millions who believe as I do, are mad.

Fair enough! But, as Hamlet has so succintly stated, I am only mad north-north west: When the wind is southerly I know a hawk from a handsaw. (Dr. Jastrow may recognize this, even though he made a terrible mess of "much like a camel or a whale," in his "statement."

(*Continued on page* 43)

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"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."

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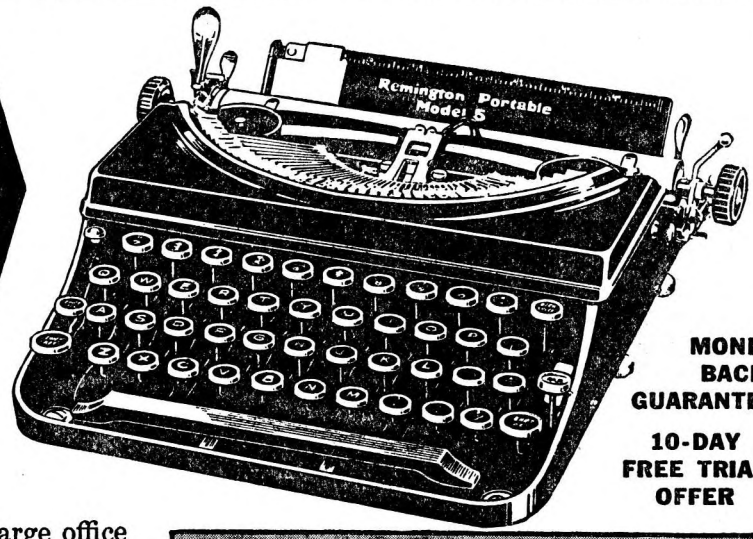
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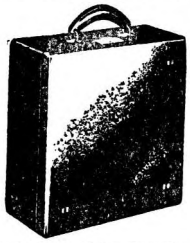
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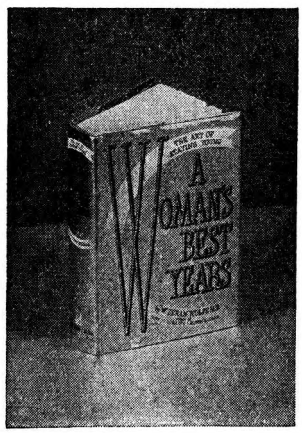
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By W. BERAN WOLFE, M.D.

Psychiatrist, Director, The Community Church Mental Hygiene Clinic, New York



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What Method Cures?

I am so full of fears that it is impossible for me to do justice to my job. Day after day, as I sit at my desk in the office of a big advertising agency, I think of what might happen to me if this or that situation arises. The result is that I cannot keep my mind on my work.

I have just recently come in contact with the views promulgated by various psychologists and I believe that herein lies my salvation. I am in a quandary, however, as to which method will relieve me of my fears. A certain friend of mine was helped through hypnotic suggestion after psychoanalytic treatment failed, and another was aided by psychoanalysis after finding no therapeutic value in hypnosis. The former says that I should consult a hypnotist, and the latter, condemning hypnosis, says I should seek a competent psychoanalyst. What do you think?

Answer:

My own experience has taught me that there is no one method of treatment which will effect the desired result in each and every case. In fact, you will find that this is true in the case of your two friends. If hypnosis were the one and only method of treatment to be used in any instance where the patient is made miserable by phobias or compulsions, then both persons should have been aided by hypnosis. On the other hand, if psychoanalysis were the one and only method to be employed, then both individuals should have been aided by psychoanalytic treatment.

Just what method of treatment should be used in your case depends, in a large degree, upon your background, your approach to situations, and your resultant reactions. Unfortunately, however, very few psychologists have ever studied this phase of therapeutics, and about the best that a patient can do under the circumstances is to resort to the

(Continued on page 46)

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DR. JASTROW EXPLAINS ECTOPLASM

(Continued from page 38)

The conversation between Patsy and Mr. O'Neill, and the blowing of the harmonica—heard by a score of people—were meticulously described. Yet Professor Jastrow never said a mumblin' word about the matter.

I related a remarkable experience in connection with my fully-materialized brother, Adolph, who was cremated ten years ago. Yet Jastrow never told us how the "glory and repertory of ectoplasm"—if this cock-eyed expression means anything—explained the "incident" I outlined.

Jastrow made no effort to show how "flat faces drawn on crinkled tissue or paper," or "flimsy gauze concealed in a comb or a false finger," could produce a *man*—with a body apparently as solid as my own, and with a deep scar in his scalp over the right parietal bone—a man who spoke as naturally as though he were alive in *this* dimension, and in a voice clearly audible by everyone in the room.

He neglected to tell us how Schrenck-Notzing could find cellular granulated structures, about the size and shape of white blood corpuscles, or mucus corpuscles, and also bodies resembling epithelium without nuclei, and true epithelium.

How can any man who calls himself "Doctor" ignore the results of microscopical and chemical findings, which Schrenck-Notzing and Richet have so painstakingly set down, or cackle derisively at the reports of these giants of medicine?

No man, with the slightest knowledge of histology, could possibly be so uninformed as to contend that skin tissue, mucous cells, leucocytes, cell neuclei, epithieloid structures and human hair — clipped from the heads of materialized spirits, *as I myself have done* — could ever be mistaken for fibers, secured from a piece of gauze.

He is catalepic from auto-hypnosis when the amazing glasolalia of Madame d'Esperance is referred to, and the astounding results of the Goliger studies, recorded by Dr. Crawford, are noted. As a matter of fact I doubt that Jastrow ever before *even heard* of Madame d'Esperance, or of Dr. Crawford's classical work.

Instead, he is groping bewilderingly, as one afflicted with protracted adolescence, due to persistance of the thymus function, might grope—for a reason *why* the physicists, biologists and psychologists have missed the "unsuspected climax of their pursuits" —does this convey the subtle idea—heedless of the fact that Garrett, Pupin, Lodge, Crooks, Wallace, Lombroso, Ochorowitz, Mueller, Conan Doyle, M.D., Schrenck-Notzing, Richet, and a thousand other scientists — many of them world-renowned — are "physicists, biologists, psychologists" and everything else in the realm of exact science, yet fall inevitably in the classification of "madness," into which Jastrow pitchforks them.

ART of LIVING CLUB

A LETTER TO YOU:

After thirty years of careful investigation I have discovered THE NATURAL LAW OF SUCCESSFUL ACHIEVEMENT. During most of those years I was quite unhappy. I thought that I was sick, but I was only a heartsick failure.

I took treatments from many quacks and specialists. One great surgeon wanted to perform a delicate gland operation, and at America's most famous Clinic, they told me I had a psycho-neurosis.

Then one day a completely baffled young doctor said; "MAYBE IT IS A DISEASE OF THE SOUL."

He said it very much as one might wisecrack, to avoid a delicate siuation; but it led me to the greatest discovery I have ever made.

Right thru the depression, it helped me to be more successful than most people were when times were good. I bought and paid for a beautiful home and furnished it with rare art and antiques. I can now afford two cars; I have some good investments, and money in the bank; all from my earnings during the depression. It has been much easier to accomplish these things than it was to be a failure. I can now set aside as much time for play as I need for doing my work and I really enjoy the both of them.

Mr. Potschner is the man who took a position with a nationally known organization in the first year of the depression and broke all previous records for volume of business, while working an average of only twenty-five hours a week. Naturally there have been many requests for the key to his system and this is the answer.

How would you like to know the secret. How would you like to have the key? How would you like to live the rest of your days in the possession of this priceless formula for better health, increased efficiency and prosperity?

If I would have to part with it, I would not sell it for all the millions in the universe. Fortunately, I can keep right on using it myself; and show you how to use it, at the same time; for it is just as simple as the recipe for baking a cake. If I were to let you set the price yourself, you would pay many times more than I ask for it, and it would still be a bargain; for it is the key to your success.

Every successful man and woman, who has ever lived, has used this very formula. This natural law has always been with us; just like the law of gravity. People have been using it by accident, by hit or by miss for many centuries, without really knowing just what they were doing or when they were doing it right. Now it **has finally been reduced to the simple language of a useful science.**

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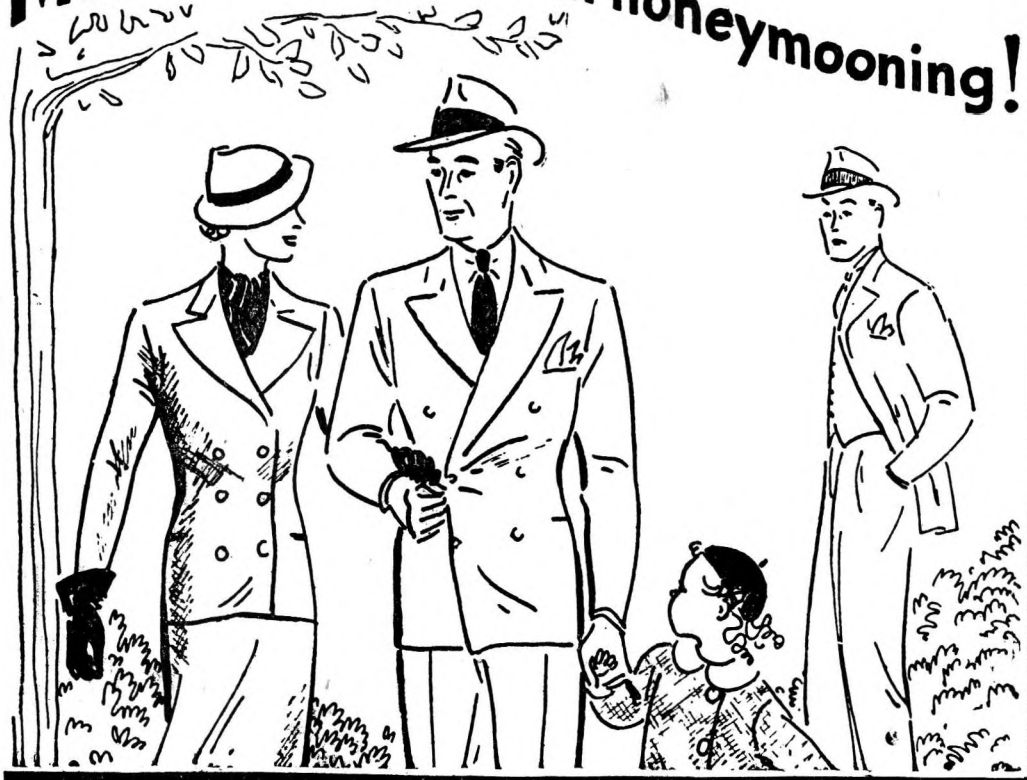
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YOUR PROBLEM AND MINE

(Continued from page 42)

"trial and error" method. This, of course, consists of trying one method and then another until you find the one that is suited to your particular personality. In your case, I would suggest that you consult a competent hypnotist. He will be able to discover your "H.I.," or "hypnotic index," and tell you whether you are amenable to hypnotic suggestion. If you are, he should be able to apply this method of treatment and effect the desired result. If not, and if he feels that he could not make any headway with waking suggestion, you could then consult a psychoanalyst.

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Answer:

The first thing about your inquiry that interests me is your reference to Tiblitsky. I think you should know that Tiblitsky is merely a mythical "Jewish philosopher" and that he never existed. Hence, he could never have made the statement that poets are abnormal.

As to the correctness of the statement itself, let me assure you that much of the world's best poetry was written by people who led perfectly normal lives. I fail to find any traces of insanity in the attitudes of men like Tennyson, Kipling and Alfred Noyes, or women like Felicia Hemans, Julia Ward Howe and Edna St. Vincent Millay—to mention only a handful of the great poets.

At the same time, however, I shall make no attempt to conceal the fact that William Cowper was unbalanced and that Chatterton and Poe were variants. However, we must never lose sight of the fact that the world has had abnormal inventors, lexicographers and engineers. In fact, I doubt that any calling or vocation has been free of its quota of abnormal beings.

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