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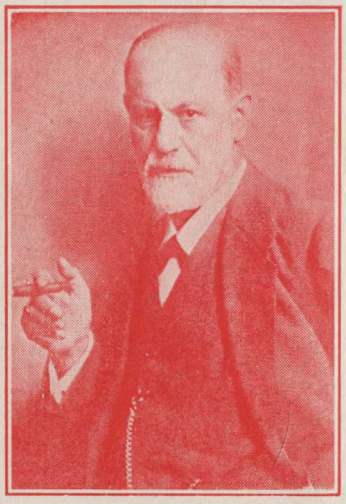
CURRENT EVENTS IN PSYCHOLOGY

THOUGHTS CAN KILL

December 1935 25¢

Autobiography

By SIGMUND FREUD



SIGMUND FREUD

Two themes run through these pages: the story of my life and the history of psychoanalysis. They are intimately interwoven. This *Autobiographical Study* shows how psychoanalysis came to be the whole content of my life and rightly assumes that no personal experiences of mine are of any interest in comparison to my relations with that science.

Shortly before I wrote this study it seemed as though my life would soon be brought to an end by the recurrence of a malignant disease; but surgical skill saved me in 1923 and I was able to continue my life and my work, though no longer in freedom from pain. In the period of more than ten years that has passed since then, I have never ceased my analytic work nor my writing — as it proved by the completion of the twelfth volume of the German edition of my collected works. But I myself find that a significant change has come about. Threads which in the course of my development had become intertangled have now begun to separate; interests which I had acquired in the later part of my life have receded, while the older and original ones become prominent once more. It is true that in this last decade I have carried out some important pieces of analytic work, such as the revision of the problem of anxiety in my book, *Hemmung, Symptom und Angst* (published in 1926), or the simple explanation of sexual "fetishism" which I was able to make in 1927. Nevertheless it would be true to say that, since I put forward my hypothesis of the existence of two kinds of instinct (Eros and the death instinct) and since I proposed a division of the mental personality into an ego, a super-ego and an id (in 1923), I have made no further decisive contributions to psycho-analysis; what I have written on the subject since then has been either unessential or would soon have been supplied by someone else.—*Sigmund Freud.*

Perhaps no one man has exerted so powerful an influence on contemporary thought as has Sigmund Freud. His theories have become part of the texture of our times and have left their impress on almost every field of ideas, popular as well as scientific. Beginning with The Interpretation of Dreams, a series of books appeared elaborating Freud's discoveries, which aroused ever more violent storms of criticism and praise. Gradually controversy has given ground before the growing recognition of Freud's contributions to an understanding of human nature.

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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.

HERE IS A WAY OUT

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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Rejuvenation, Fact or Fable?

Men still seek the fabled spring of Ponce de Leon. The vendors of patent drugs and medicines reap fortunes annually from those who are trying to find eternal youth. Dr. Herman H. Rubin traces the history of rejuvenation in modern times and recounts the experiments of Voronoff and his monkey glands, the Steinach operation and the advances being made in the budding science of endocrinology.

How Hypnotism Works

The phenomena of hypnotism are many and varied. Here is a description of what a subject will do under hypnosis. Roy Newton tells the means by which hypnosis may be induced, what the subject can be made to do while under its influence and how the hypnotic spell may be broken.

Human Puzzles

Why does the young wife sulk because her husband fails to praise her cooking? What makes the youngster brag that he can lick everyone in his class? Why does the maiden aunt criticize her niece for wearing modern bathing suits? When we see charming and pessimistic persons in the same family says L. M. Snyder, we can only deduce that the "ugly duckling" was unwanted and continually criticized by his family while the more attractive child was always the favorite.

And Many Others

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DECEMBER VOLUME VI. NUMBER 5. 1935

THE INSTIGATION OF A PASSION FOR WHIPPING OR FOR BEING WHIPPED HAS ITS GENESIS IN CHILDHOOD. THE BEATING OF A CHILD MAY CAUSE A NERVOUS DERANGEMENT AND CREATE AN IMBALANCE IN THE SEXUAL CENTER OF THE BRAIN.

Sadism *and* Masochism *as a* Well *Paying* Business

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

THROUGHOUT the history of mankind money has always been central to life but never so vibrant and intense as to-day. In the swift march of events in our present economic life the stage is always set for the sweep of new conceptions. The man of a hundred years ago too, when wide awake, never allowed opportunities for profit to slumber. But how can he be compared to some men and women of our present generation who do not shrink from making degeneracy flower into practicality. Perversion has become a regular business, and what a profitable business.

Miss Sadism, or Miss Masochism, why walk around and look for some one to flog, or some one to flog you? Why run the risk of being found out? Or perhaps run afoul of the law? Come to us. Strictly private. All instruments of torture are on hand. Separate rooms if desired. Public exhibitions if preferred. Punishment applied by men or women, or to them. Children on hand to whip if so requested. Service. That is our aim. Severity of the punishment regulated in accordance with applicant's request. Dressed or nude. Any part of the body treated. Prices reasonable.

Nice inducements. These enterprises by alert minds of the large cities were not created by the world depression. They existed long before. Appointments have to be made ahead of time because the patrons are many and varied. Some nice little girls cannot long remain a bundle of repressed nerves. The desires that visit them recurrently are ungovernable. They cannot hunt for partners. What a delight to come and find a partner waiting for them with whips, canes, closed fists; to torture them or subject themselves to be tortured. No waiting.

Reasonable admission prices are charged to amateurs. By that is meant sadists of a milder type who obtain an orgasm by looking at naked bodies with skin reddened from blows, or who can see men and women stripped and exposed to ridiculousness. Some of the torture chambers of the middle ages sink into insignificance when compared to the little apartments prepared for the sadist and masochist.

These women are known as "semi-sadists." They find no voluptuousness in sights of this disgusting type. But they just love to witness it. This mental anomaly is almost as common as sadism and masochism itself. Women possess-

ed by this form of morbid emotion are usually those who are loved by no one, or those who despise their husbands.

Advertisements

DR. J. L. McCARTNEY, of Saint Elizabeth's Hospital, Washington, investigated and collected some of the advertisements for these ladies. He reported his findings in the Journal of Nervous and Mental Diseases. He found that there are special houses in Europe which are arranged to satisfy the scourgers and the scourged. These places, he relates, have numerous rooms, some furnished as school rooms, family dining rooms, children's bedrooms, etc. The client is treated as she desires.

Dr. McCartney found that many of those houses have children who serve as subjects to scourgers. Where the children are gotten Dr. McCartney does not state. Possibly some degenerate parents are paid for allowing their offspring to be tortured, possibly killed by these dehumanized creatures. Most of these houses are connected with some other establishment, like a boarding house, beauty parlor, drugstore, or with those houses who traffic in narcotics.

The advertisements appear to the unpracticed eye perfectly innocent, but sadist and masochist understand the exact meaning. Here are a few examples:

"English Massage by Madame Rod."

"Severe governess wanted for an unruly boy."

"Timid young lady asks for marriage with strong-minded person."

"Stout lady asks for marriage."

"English lessons. Miss Marse."

"Hygienic treatment for ladies."

"Distinguished and strong-minded ladies give lessons."

The word "English" Dr. McCartney explains, indicates scourging, alluding to the old English system of flogging in schools. The name Miss Marse, alludes to war. It means that the woman in question will not submit to being whipped. But she has a friend who will submit to such treatment. It also means that the client can witness a whipping, or do it herself.

"Unruly boy" is a man between sixteen and sixty. "Governess" means that the lady in question need not be educated. Both advertisements signify that the establishment is fully prepared to satisfy the needs of all scourgers and scourged of both sexes.

Here is an excerpt from an answer to an advertisement:

"I have just seen your advertisement and I should like to ask you if the following case can be treated by your method. . . . I am in need of a governess who will not hesitate to apply humiliating and painful corrections. In case of success payment would be satisfactory."

The Madame replied:

> "If you would care to visit me I should be able to show you the excellence of the persuasive methods which I have used for a long time, and of which I have made a special study to the great satisfaction of my pupils, both male and female. . . . Great joy is reserved for those who know for their own good, how to submit to severe discipline. I receive every day from three to six, and I am at your disposition."

The following is an answer to a masochistic advertisement:

"If your character is sufficiently submissive that you would not object, if the occasion should arise, to submit to the punishment of your faults, we could undoubtedly come to an agreement. I am glad to tell you that I shall never hesitate to administer correction whenever you should merit it. I am not of a bad nature but on the contrary I am disposed to contribute as much as possible to your welfare."

Reply from woman masochist:

> "Your letter pleased me very much for I can appreciate the energetic and generous character which it shows. I am very timid and very apathetic, well formed without being stout. By this I mean you to understand that I am quite the pupil needed by a strong minded professor. I hope shortly to make your acquaintance. Be so kind as to tell me the day before you visit me, so that I'll be free when you come."

In one particular case a woman masochist submitted herself to women sadists without pay but gentlemen had to pay for their pleasure. Normal in appearance, the parts of her body that she exposed to the torture of the sadists were insensible to pain. These included cheeks, breasts, buttocks, thighs and scalp. The vigorous pinching of the breasts or the sturdy blows landed on her head and face caused no pain whatever.

The case of a society woman was interesting. At a private school she practiced sadism. She married one of the elite. Married life was distasteful, and she resumed her sad-

(Continued on Page 36)

SHOULD THE CHILD OR ADULT BE HAPPY AT ANY PRICE? TEMPORARY CONFLICT OR TRAGEDY IS NEEDED TO PRODUCE A BALANCED AND UPRIGHT CHARACTER.

"Are You *Happy, Darling?*"

By ISAAC M. ALTARAZ
Former Instructor in Adult Education, New School for Social Research and New York University.
Director of the Altaraz School for Character Training, Monterey, Mass.

THE world is full of darlings. The child is a darling to his mother, the wife to her husband, the husband to his wife, the nephew to the unmarried aunt, the niece to the unmarried uncle, the little sister to the big brother, the grandchild to the grandparents, the young man to his sweetheart, the girl to her lover. Everyone is somebody's darling, or if he is not, he is hoping and trying to become one. And so the world is full of darlings, actual or potential.

Darlings are always petted, forgiven, comforted, admired and protected. From their point of view this is happiness, and the opposite — cold treatment, disapproval, is unhappiness. Life is unendurable unless there is someone to ask them, "Are you happy, darling?"

It is, of course, a normal and natural human desire to want to be liked and approved. But the "darlings" are not content with the ordinary kindness, friendliness or social approval of the common lot — they demand extra indulgence and protection through over-attachment and sentimental relationships. It has nothing to do with love and springs from the sympathetic nervous system, not the heart. There is no real love, but magnetic attraction or dependence on one side, and possessiveness and sentimentality on the other. The protected darling will turn readily to anyone else who will spoil him in the same way, and the protector has no real interest in the welfare or growth of the individual as separate from himself. Often his solicitude is only his way of sparing his own feelings or saving himself trouble. It is easier to please the darling than to educate him. Rich and poor, all countries, all races of people are singing the same song,

Indulging a Loved One

TROUBLE begins at once whenever a darling is not treated with the accustomed indulgence. When anyone tries to change, instruct or improve a darling, tears, anger, abuse, depression or melancholia are the result. If possible the darling flies from the fault-finder to whoever will tell him there, there, he's all right. He cannot endure to be criticized or thwarted in any way, and rushes to the one who will say, "Are you happy, darling? What, you are not happy? Come to me, and I will fix everything for you." Thus he avoids all need to change his ways or to give up anything he wants.

There are many ways of spoiling one's darling. For instance, the darling child who goes to school for the first time after having been the center of his mother's universe for five or six years is dismayed to encounter discipline. He doesn't like lessons, expects constant favoritism, and conveys his discontent to the class. He is reprimanded and goes home with a tearful tale of the teacher's harsh and unjust treatment. The mother rushes to school at once, ready to fight the whole school system to protect her child. "Are you happy, darling?"

Or the child goes to camp, where he meets new people and situations, and must live more independently than he has ever done before. He is distressed by the exactions of his new environment and the absence of any petting, so he becomes very homesick and begs to be taken away. The mother telephones or telegraphs and rushes to the camp by the next train: "You are not happy here, my darling? Come right home with mother."

The wife with an indulgent husband expects to spend all her days playing bridge, or golf, going to club meetings, visiting, and other amusements; and her evenings at parties or the theater, with her husband in devoted attendance. If he cannot afford to give her all she wants, she mopes about, neglects her duties and complains of the hardships he has put upon her. He gives her her own way whenever possible because he cannot bear to be cruel to his darling, and may even assume guilt for her unhappiness. Or else he will try to please

her to keep the peace, to prevent tears and reproaches, thus weakening her character and his own as well. It becomes a weakness. "Are you happy, darling?"

Temporary Conflict Develops Judgment of Right and Wrong

SOMETIMES the situation is reversed, and the husband is the petted one. The whole household revolves about what he does or does not like. Food is always cooked the way he likes it whatever the rest of the family wants, his possessions are considered sacred, and his habits are never interfered with. The smallest item in the pattern of his life must not be altered. "Are you happy, darling?"

The unmarried son or daughter living at home must be a strong character to escape the weakening influence of maternal indulgence. The mother wants to be needed, and the child finds it easy to accept her constant attentions and admonitions long past the proper period. The son whose mother is unhappily married is in especial danger. She expends all her thwarted affections upon the child, and covers him with a blanket of solicitude and devoted attention. As he grows older mother becomes not only his best friend, but his best girl, and he is indifferent to or afraid of other women. "Are you happy, darling?"

Should the child or adult be happy at any price? Will this develop character and produce the finest type of human behavior? The educator, and all who believe in a better future for mankind, ask themselves whether this continual, monotonous feeling of happiness is really the only factor for growth and maturity. It may be necessary at times to be depressed, to suffer, to feel remorse for wrong-doing. Temporary tragedy, conflict or unhappiness is needed to develop judgment of right and wrong, to produce more balanced personalities and to develop a true appreciation of happiness. We need a change of philosophy in this regard. Life is made of light and dark, sunshine and rain, joy and sorrow, and all are needed for a full life. As long as the happiness-at-any-price philosophy continues, education is handicapped. The work of teachers, ministers, artists, and all who are interested in the character development of our youth, is undermined by this firmly established habit of protecting the darlings. Child, boy, girl, wife — as long as someone asks, "Are you happy, darling?" and will do anything to make them so, we will have more and more infantile, retarded personalities and very few adults. The educator is helpless before this unreasonable situation, based on blood or emotional dependence. It is a vicious result of environment that he must contend against.

Face Situations As They Are

AMERICA is especially inclined to this pampering attitude. The country is full of people who are being "darlinged" into a condition of dependence. Children must always be happy, all parasites must be fed, and criminals must be well treated. The hopeless imbecile is better cared for many times than the strong, gifted, courageous, ambitious person. The weak are indulged and encouraged. The government becomes increasingly paternalistic, and the chief spur to achievement — economic necessity — is removed from thousands of families. Modern industry continues to remove from us all need of using our hands for creative work; it is easier and cheaper to buy things than to make them. We don't even have to entertain ourselves, for there is always the radio and the movies. Ready-made clothes, ready-made music, ready-made entertainments, and cars to take us everywhere without effort — let's go out and have a good time. Why should we work, learn, build or create? Everyone looks for the easy way, the short cut, something for nothing. We are all petting each other and retarding the national development. Where will we find normal, natural human beings capable of facing situations as they are without looking for escapes — men who meet the world without fear, women who stand by them through every difficulty with willing hands and steady comradeship, dear to them but not spoiled darlings?

Adolescent boys in particular are harmfully treated by the women in their charge, petted and babied. The percentage of independent adolescent boys is very small. They should be trained by men who do not soften them but expect responsible behavior and make them self-reliant. There are some young people who repudiate petting, are embarrassed by any sissifying solicitude, and refuse to be "cute." These young people will grow to maturity prepared to stand on their own feet, be treated according to their merits, and serve the public welfare.

I believe that every child should have every seventh day, every seventh week, month or year in which to live far away from anyone who calls him a darling, where he will be treated as an independent human being without sentimentalities or weaknesses. Every husband should each seventh day, week, month or year be free from a petting wife, or a wife from a petting husband, and live where they are equal to others, judged by their actions, relationships, approach and adaptability.

You who read this article, are you happy, darling? If not, why not? And if so, why should you be?

THE GERM OF CRIME IS IN THE HOME. PROPER MENTAL HYGIENE BY PARENTS WILL GO FAR TOWARD ERADICATING CRIME.

Crime *and* *It's* Cure

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

CRIME is a disease and the cure is psychological, sociological and medical, but not legal, theological nor moral. The tendencies, foundations, patterns and causes of crime are established in childhood. The potentialities of anti-social behavior and defective ethics are usually confirmed the first six to ten years of one's life. After these years environment intensifies these patterns and permits potentialities to flower.

Non-neurotic parents who know and practice mental hygiene from infancy through the first six or ten years of their children's lives need never worry about anti-social behavior or questionable ethics in their children's future lives. Therefore, it behooves parents and prospective parents to acquaint themselves more thoroughly with the theories and principles of mental hygiene and the psychology of personality development.

Many parents flatter themselves that they know mental hygiene, child guidance, and they dare not question the fact of rearing children, for they are convinced they know. If they don't know, they will ask their neighbor or their physician, their minister or their lawyer, all of whom probably know as little or less. Neurotic patients must beget neurotic children, or children with anti-social traits and tendencies which, under certain environment, results in crime and criminals.

Parents who are non-neurotic, who have a good personality, a good education, a good knowledge of ethics and logic, and who conduct themselves properly before their children and practice mental hygiene always develop children with beautiful personalities and with no anti-social tendencies. Neurotic parents (and most parents are such but don't realize it) quarrel before their children, disagree in the presence of their children, set peculiar emotional examples and even pout and enact questionable ethical behavior.

Children naturally and instinctively, imitate and acquire many of the psychological and sociological traits of their parents unconsciously, only they may exaggerate personality defects, unethical standards and anti-social traits. When parents show partiality in the home or are unreasonable with their children or with themselves in the presence of the children, or make the children feel insecure or ingraft inferiority and other complexes upon them or even ingraft guilt feelings because of what they do or don't do, or what they have done or cannot do, they help to mold the character and personality of children.

The Germ of Crime Is in the Home

CHILDREN who feel secure because they know that their parents love them and because they know that they should confide in their parents, regardless of whether their behavior is questionable, will develop more honest personalities, will love their parents and will not develop negativistic behavior or anti-social traits. They will have a better sense of honesty and justice and will not become enrapt in complexes and fight their parents or others through identifications with other people. They will not fight the symbols of their parents. They will not try to damage their parents or anyone else and they will not have authority complexes and will not resent society, its customs, its laws and its standards.

The germ of crime is in the home, and in the parents, actively or passively, through the lack of knowledge or through the neglect of the proper application of mental hygiene and other psychological and ethical principles which parents should know thoroughly, and which they should practice themselves and inculcate in their children in order that the children may be happier and better adjusted. They will have more honest personalities and not only prevent crime but instill ethical standards which will make it impossible for their children to tolerate anti-social trends within themselves or others with whom they come in contact.

IN THE TREATMENT OF IMPOTENCE THE ORGANIC CAUSES MUST RECEIVE FULL CONSIDERATION. WHERE ORGANIC CAUSES CANNOT BE DETECTED PSYCHOTHERAPY SHOULD BE INSTITUTED.

Sexual *Impotence* *in* Married Life

By HERMAN RUBIN
Practicing Physician, New York City
Author: *The Glands of Life.*

ORGANIC beings are swayed by two impulses: self-preservation and the love instinct.

Practically every effort of mankind has been, in a measure, a reflex of this instinct. In all the history of the world, there is not one outstanding example of any great work of art, poetry, architecture, painting or sculpture accomplished by a eunuch.

In military history there is perhaps one exception to this, in the famous Mameluke, a general who served with Otmar.

Absence of sexual activity manifests itself usually in selfishness and a certain tendency towards what may almost be described as Sadism. It is this type that makes up the reformers, prohibition enthusiasts, the "antis" against the activities of the multitude. The thin-lipped, sparsely haired angular Pharisee, who would wield a rod of righteousness with enthusiasm over the bare backs of all whom he considers violators of his particular code, is in the majority of instances, most unhappily situated as regards his sexual efficiency.

In fact, Krafft-Ebbing, Schrenk-Notzing and other psychiatrists as well as the Freudians tell us that the cruelty, bigotry, intolerance and stupidity frequently manifested by this type, are merely expressions of an under-developed or inhibited sex instinct, which finds gratification in these acts.

The dominating influence of sex is evident in every normal individual and in some to such an amazing degree that one often wonders whether the entire world really winds around the pubis. . . .

However, those who come in contact with cases of sexual impotence can appreciate the devastating effects, both, psychologic and physiologic, on the welfare of the afflicted individual and only then can the real meaning of sex be understood.

When the loss of sexual virility is accompanied by a loss of sexual urge the situation is not so intolerable. The individual, if not actually senile, may seek and even find a remedy for his condition, or else resign philosophically to his fate and divert his attention to other interests in life. Of course, the feeling of inferiority thus created is something to cope with and requires the aid of a skilled psychologist.

When, however, the man loses his sexual vigor and retains the normal amount of sex urge the situation assumes the aspect of pathos and tragedy. Like a hungry animal looking at food but unable to devour it, he is overcome with pent-up sexual emotion, incapable of expressing it or suppressing it. He then becomes a victim of various neuroses, ranging from mental depression to the gravest forms of Neurasthenia and Psychasthenia.

Causes of Impotence

ORGANIC Causes: Constitutional diseases, such as Syphilis, Diabetes and Tuberculosis. Brain and Spinal cord lesions; Drug and alcohol addiction and even excessive smoking may cause sexual weakness. Also, local diseases of the Prostate, Testes and Urethra. In these cases psycho-therapy is, of course, of no avail and only medicine and surgery offer a possibility of relief.

Within recent years, the study of the ductless glands has brought to light some interesting facts regarding sexual efficiency, showing the existence of a "genital hormone" secreted by the Gonads (Sex glands) which regulates normal sex tone and sexual virility.

Moreover, the Thyroid, Pituitary and Adrenals, in addition to their own specific secretions also produce a substance which stimulates and controls the activity of the Gonads. Thus a deficiency in the secretion of any of these glands might be a competent cause or contributing factor in the etiology of sexual impotence.

Psychic Impotence

IN studying the physiology of coitus we note the fact that the brain is capable of exerting a restraining influence on the power of erection,

through the inhibitory nerves that enter into the spinal centers of erection.

Fear, nervous excitation or mental strain brings about an increased activation of the inhibitory nerves and erection fails at the critical moment.

We find amongst those who are affected by this form of impotence, men who may be strong and vigorous and who have led clean lives, but through a lack of confidence in themselves, through timidity or bashfulness, fail to succeed in the act.

Or, oversensitive individuals, who have a long history of masturbation, excessive sexual intercourse and persist in continuous dwelling on their past abuses.

The influence of habit is also an important factor in some cases. A man may cohabit successfully with one woman and may fail miserably with another. An outstanding example of this is Raubaud's case where a young man was accustomed to cohabit with a certain woman who was blond and dressed in a silk gown and shoes and who could not cohabit with any other woman unless she was a blonde and similarly dressed. This condition is sometimes called Relative Impotence.

Impotence in Married Life

IMPOTENCE in the unmarried is serious enough but in the married it is a grave calamity. It smashes the fundamentals of ideal marriage and brings about a rapid crumpling of the pillars of family life. Not infrequently impotence in the married man becomes evident after the wife begins to show signs of aversion or lack of sexual feeling. The wise and considerate wife does not disclose her sexual frigidity and even simulates passion. At the same time she consults her physician in an attempt to normalize her condition.

In a great number of cases, however, the wife is unnecessarily frank with her husband and if he happens to be a strict monogamist, he is bound to become eventually a victim of psychic impotence.

Most frigid women believe that their lack of sexual emotion is irremediable and that they "were born that way." Few realize that sexual frigidity in the female may be caused by the same factors as impotence in the male.

The woman of today in assuming the responsibilities and occupations of her gruffer mate has become subject to the same mental strains as the male and her sexual vigor may similarly be affected.

It is not unusual, nowadays, for a young couple to get married and continue holding on to their respective positions. How can a young woman sit all day and type, cook and be an amorous wife? Her economic condition forces her to type and cook, but does not force her to be an amorous wife. Eventually she isn't, and this ultimately leads to sexual frigidity.

In the treatment of sexual impotence the organic causes must receive full consideration. Too many cases of Organic Impotence are classed as Psychic Impotence. On the other hand where organic causes cannot be detected psycho-therapy should be immediately instituted.

The discoveries of the past few years regarding the endocrine glands have been so revolutionary, that much of medical practice with respect to drugs has been rendered obsolete.

While specialized study is necessary to enable the physician to become well versed in this new science of endocrinology, yet there is hardly a medical practitioner, anywhere, who does not understand in general that the endocrines control chemical functioning of the body and are thus largely responsible for good health and normal sexual energy.

The Psychology of Leisure

By

CYRIL BURT

SOME amazing experiments have been carried out which indicate that true mental exhaustion hardly ever occurs. When we complain of mental exhaustion, what is really exhausted is not our energy but our interest. We have reached not so much a state of fatigue as a state of boredom. You may come home protesting that your brain is utterly worn out; yet pick up a detective novel or start a rubber of bridge, and you find your wits as lively and alert as ever. No doubt a genuine fatigue of some sort is very often present. But what we take to be *mental* fatigue proves on analysis to be mainly *physical* fatigue, due partly to the accumulation of home-made poisons within the body, partly to the exhaustion not of mental energy but of muscular. At times, I agree, mental breakdown may be the penalty of overwork; but in such cases it results, not from mental fatigue or exhaustion of the brain (as many are apt to assume), but either from the unhealthy bodily existence that brainwork commonly entails, or (far more frequently) from worry, strain, and disappointment—in short, from emotional causes rather than from intellectual.

The old idea, therefore, that the sole excuse for leisure is to grant us a pause to regain our mental breath is based on a false analogy. Holidays need not be vacant. nor week-ends devoted to sleep. The best way to recuperate is not to do nothing, but to vary the kind of mental work. A mind that is entirely unoccupied is not improving its condition but impairing it: it is rusting rather than resting.

Confessions of *an* Introvert

By RAYMOND K. BARCKLOW
Philadelphia, Pa.

TO be interested in human nature is human nature itself. Therefore, I want to pass on to you one of the most revealing letters that has been brought to my attention. I requested it of the writer when I learned of the method he employed to remove an appalling malady. It was not a physical malady but a peculiar mental quirk that we psychologically minded people call an inferiority complex. The letter is not brought forward for its literary merit, but purely for the subject matter contained therein. I will omit comments and criticism so that you may be allowed to form your own conclusions. Here is the letter:—

Dear Sir:

I have your letter of February the 10th in which you requested me to write a "case history" of how I succeeded in ridding myself of a severe case of inferiority complex. I say severe because my condition was slowly leading to schizophrenia or dementia præcox. I shall do as you suggested and make the "history" as complete as possible.

Prior to my sixth birthday nothing of much importance differentiated my childhood from the normal. At six my father died and left my mother alone in the world with two small children. My mother was immediately thrown upon her own resources for a livelihood. She borrowed money, started a rooming house, and accomodated occasional boarders. The question of money was always a predominant one, and in addition to the continual "stretching" of it, she had to contend with her innumerable household duties as well as her motherly ones. On the whole, it proved for her a very trying mental as well as physical problem.

My brother, who was six years my junior, was to be the cause of all my anguish. He required so much attention that I thought that I was being neglected. This hurt my pride, to see a younger brother getting all the attention and favors while I was treated as though I was unwanted. This little fellow, who had taken over my place in my mother's affection, could neither equal my intellectual accomplishments nor my physical capabilities. He was an invader. I disliked his presence, and began to plan his annihilation.

I soon saw the futility of such a plan and the need for abolishing it. I resorted to different means to regain my usurped throne. I began by exaggerating common incidents: then graduated to deliberate lying. But as I grew older (my brother still holding the favored position) other more flawless plans presented themselves. I was guilty of petty thefts and truancy, both of which grew larger and more numerous until I was finally caught and reprimanded.

As punishment for a five dollar theft (which seemed a great advancement to me) I was locked for eighteen hours in a dark closet. The closet contained no means of ventilation and was just large enough for one to turn around. God knows the torture I went through, the thoughts I thought and the plans I planned. It stands out now more vividly than before as a sore in my memory.

Retreat Into Imagination

FOLLOWING that frightful ordeal, I began gradually to recede from physical life and sink more and more into myself. I didn't steal any more. I didn't talk as much or play as hard. I seemed to have lost something that I had before. I lost all the apparent interest I had in school, and I did not care if I passed my lessons or not. I began to associate less and less with children my own age, and built in my imagination an inner world over which I was lord and ruler. A world where no one could intrude. A world to my own satisfaction, and one where my every wish was granted. It was into such a world as this that I receded when I lost my footing in physical-land.

In my imaginative childhood days I constructed a kingdom of a thousand midgets. My subjects were moulded after Tom Thumb; and were therefore, to my unconscious delight, easily conquered. The monarchy that I created had innumerable trains, all for my private use and pleasure; three subterranean tunnels for me to play and hide in; many fast moving vehicles to carry me among my subjects; and numerous contrivances to exemplify

my superiority. I was absolute ruler—that was what satisfied me.

Physical time and space meant nothing to me. I would day-dream for hours at a time and imagine unheard of adventures in physical-land. This inner world was so fascinating, so easily conquered, so delightfully different from my play world: in my private world I was always the leader and distributed the minor duties among my cherished underlings; in my play world I was subject to play the lesser roles, rarely was I chosen leader. It served as a retreat—this make-believe-land was always frequented when I lost at play or felt dejected.

I was left alone in my mind wanderings. No one troubled himself about my prolonged quietness, or my inability to carry on a conversation. People considered me peculiar, but thought well of me because I was quiet. And because I didn't make a fuss or cause much physical disturbance, I was considered a good boy. Little did they dream that my good manners were the result of my abnormal psychological condition.

If I did not pass in school, I was labeled mentally incapable and there was nothing that could be done about it. My brother, on the other hand, was given every stimulus to urge him on. In school he did better work than I, comparatively speaking, and it was continually held up as an example for me to follow. Always it was, "Why can't you do as good as your brother?" And it was immediately followed by, "Why are you so lazy?" With each question I was thrown lower into the depths of hate. Hate! yes hate for my brother. It is sad but it is true: in those days I did hate my brother.

At fourteen I was making such miserable progress in school, being four semesters in arrears, that my mother thought it best to send me to continuation school. (Continuation school proved, however, to be a harbor for mental defectives and no place for a person in my condition.) This only afforded me with more time to myself. With more leisure and a lessening desire for the physical expression of it, I busied myself with reading. And such reading as it was: detective, amazing, cowboy and action stories. Anything that portrayed fast action or was highly imaginative was to my liking.

I preferred reading to action, seeing to doing, and listening to speaking. I gave up the "gang" I was going with, and kept only one friend. Rarely did I attend a party or a social gathering of young folks; and when I did, I assumed the role of "wall-flower." I was slow making acquaintances, and to be truthful I never had a friend of the opposite sex until I was out of my teens. I never was aggressive and had the habit of blushing even among members of my own sex. Reading proved my only consolation. It served me with the only physical avenue of escape I had from social contacts.

No one ever asked me for my opinions. Mine, they considered, were worthless. I thought people hated me and watched every move I made. Naturally, no one would accept my viewpoints, especially if they came from one who was despised and hated, as I was. The only opinion I had courage to express was my agnosticism concerning religion. Upon this topic I went to great lengths to persuade others to accept my beliefs.

The Growth of a Negative Attitude

WITHOUT friends and without many social contacts, the avenue of introspection was used more frequently. At its end there existed that strange but pleasant place: that world without struggle, where there was no one to scrutinize you for your defects, no one to laugh at you or consider you inferior; that world where every ambition was realized, and where every wish was granted. Was it any wonder that that was the place I reveled in and visited frequently in those days?

This state of affairs lasted for three years. Then, because of retreat, I began to talk less than before and imagine more. My physical activities subsided to almost nil. I took fewer walks than previously, and on the rare occasions that I did venture out I avoided meeting as many people as possible. One incident I remember clearly: Three ruffians of my own age (then nineteen) were walking toward me on the same side of the street. I immediately crossed the street because of my inferiority feeling, to avoid them. They, noticing this, came after me and dealt me a severe beating. They said that I felt myself superior and therefore wouldn't walk on the same side of the street as they. Needless to say, I remained home after that episode.

My negativism grew. I began to refuse food. I would eat only enough to keep alive, and then had to be inveigled into eating that. Accompanying this negativism toward food was the unconscious refusal of water. I say unconscious because at that time I had some reason which then seemed logical, for refusing it. At first I disliked the taste of it: then finally, the sight of it. This obsession became so strong that in time it was actual agony for me to bathe.

I was subject to changing moods. My moodishness was peculiar in this respect: some days I would be melancholy and live my life through in an hour; other days I would tend

a little less toward melancholia and be somewhat normal. Never would I be elated. To be like normal or even enthused was not within my compass.

Guide from Inferiority Land

IN my twentieth year the great revelation came. Gradually for the past five years the character of my reading had changed. I drifted slowly from action stories and began to substitute the finer literature. I read poetry and ethics, became interested in the concrete sciences, had a profound interest in the drama, and liked most imaginative readings. Readings such as these helped me in my retreat, but they also served as a guiding light back to normality.

At twenty a book entitled *Abnormal Psychology* fell into my hands. It would have been better had I never read it even though I have recovered. It would not be difficult to prophesy what kind of institution I would be living in now if I had terminated my reading career with that book. When I finished it, I (like every timid medical student who for the first time studies pathology) believed myself to have every malady that it described. This treatise, supplemented by my humble logic, showed me that I was not normal—for surely no one person could be the victim of every distortion and still be able to live.

I studied telepathy and other pseudo or near pseudo-sciences. For a time I was interested in crystal gazing and other clairvoyant powers attributed to the Yoga. I know now that had I developed my mediumistic powers I would have nurtured some sort of broken personality. These books and studies aroused in me a very strong desire for the mysterious that was hard to dispel.

Aside from these more harmful topics I did manage, by sheer chance, to acquaint myself with books that were to serve as my guide from inferiority-land and its pleasure resort, the imagination. Freud's work, *Psychology of Everyday Life*, showed me that my trouble lay in my childhood environment; Jung and Adler joined hands to deliver me from that demon, inferiority; Will Durant, in his masterpiece, *Mansions of Philosophy*, gave me a broad objective view of life; James and Pillsbury taught me normal psychology; Dorsey gave me an anthropological outlook.

Read the Right Books

I LEARNED from my reading that my misfortune could be traced to my childhood. My brother, as Freud told me, was the cause of my dilemma. Unquestionably he deserved more notice than I. His stage of development was more critical than mine, for he had to go through what I had just gotten over. But I could not see it in that light, and as a result my pride (ego) was hurt. I wanted revenge: I wanted to do away with my brother so I could regain my position in my mother's affection. He was truly an invader—and how could I be expected to love an invader.

When I decided in my little mind not to kill my brother, I was left without recompense. My ego must be satisfied. I decided, unconsciously, on theft as a means to satisfy this desire. This system proved satisfactory until I stole a little too much at one time. After the punishment for that juvenile crime, the sun went down.

Foiled once again in my quest for affection, (or power, if you desire) I decided to retreat into my imagination. Living mostly in my imagination, which excluded physical activity, I needed some outlet for the natural energy that I possessed. I substituted action stories. This afforded some outlet, but it only substituted imaginative action for real physical action. As a consequence this sublimation caused my system to become languid and illness overtook me. This delusional reading material, supplemented by my imagination, was enough to pacify my expanding ego.

My inferiority showed itself only outwardly. To myself I was as brave and important as anyone else. There was nothing wrong with me—everyone else was at fault. Even my negativism was to me a normal expression. And not until recently did I see where I was wrong.

Today I understand the causes for my inferiority, and intelligently I combat them. I know that my ego must be *restrained* and not *suppressed* if I want to lead a life that is not likely to develop into abnormalities. I know that I must *consciously* solve my everyday problems and be always standing guard against repressions that are liable to do me untold harm.

Now that I have succeeded in doing those things last mentioned, I consider myself normal: I have a friend of the opposite sex, in whom I am very interested; I go to two social functions a week; have quite a few friends, some of whom are near-prominent; have a position; and am a member of a scientific institution.

An introvert usually has an inferiority complex and as a consequence cannot escape reading. I read like any other person subject to an inferiority complex, but I read the right "stuff." I'm human now.

Sincerely,

S.....

CRYING IS A SAFETY VALVE. IT IS A WAY OF LETTING OFF STEAM AND RELEASING REPRESSIONS.

Why *Women* Cry

By GEORGE CONRAD EBBERT
Behaviorist

EVERY woman cries.

Weeping may not be a habit with her; it may take a great deal to make her cry. She may shed tears in private and even her immediate family may not know that she cries — yet, whether young, middle-aged or advanced in years, the tear ducts of any and all women seldom want for exercise.

Whenever an expression becomes popular and forces its way into general use, you may be sure that a sound psychological reason is behind it.

I refer particularly to the statement so often heard among women that they have had a "good cry."

Nor could anything be truer than that. A woman can have a good cry because, actually, crying for a woman is good!

"Yes," quite candidly admitted a lady of my acquaintance whom I questioned on this subject some time ago, "I cry. And I don't mind saying that I cry for many and different reasons.

"I cry when I'm sad and I cry when I'm glad. I cry when anything annoys me and I get angry. Sentiment makes me cry. A love scene on the stage or in the pictures forces me to unloose gallons of tears. I cry when I hear stirring music. In short, anything to do with feeling makes me cry."

"I don't cry visibly," remarked another woman whom I know well, "but my eyes become moist at the slightest provocation. I experience the sensation that something inside of me is in commotion and then this something wells up until it overflows."

Overplus of Emotion

THAT weeping gives relief to a woman, and that such relief is pleasurable in nature are other points that you readily will corroborate, I am sure.

The inner emotional commotion mentioned above gives rise to a feeling of tension. The flow of tears that breaks that tension and the relief experienced gives rise to a pleasurable sensation.

Not only, therefore, can we say from a scientific and health point of view that crying is beneficial to women, one can go a step further and say that crying should be fostered by women.

To be sure, I do not mean to imply that a woman should deliberately cry as much as possible in order to get a "kick" out of it.

Such artificial overindulgence would defeat its own object. Weeping would then become a habit and, as with any other habit, or with anything too often repeated, it would become automatic and stilted and lose the values of charm and emotional relief.

I do recommend tears, however, because women by far and large are too repressed.

Despite the headway made in women's freedom and the removal of conventional restraints, the average woman still suffers from too much bottling up and throttling of emotions.

I say this as a behaviorist. The number of individuals of the feminine gender who suffer from functional nerve troubles, due to repression, is legion. And the worst of it is that their number is steadily mounting.

Women, you see, have so much emotion—there is apparently an unlimited supply of it—that even if heaps of it are projected on a sweetheart or a husband, or father or mother, on children or a home, on pet animals or their jobs—whatever it may be—there still remains a lot to be taken care of.

It is this overplus of emotion which leads to so much weeping among women.

And since crying is a natural outlet for it, it is logical that every woman should foster it.

"Let Off Steam"

SOME women seem to be ashamed to cry and, as one of them expressed it, they think "it shows weakness."

On the contrary, weeping only reveals a weakness in the character make-up when it is motivated by self-pity or when it is practiced deliberately to gain sympathy.

I know such a person. She forever feels so sorry for herself that she also tries to make her husband and children feel sorry for her. The crying she forces to the fore is a kind of trick and a snare. Nor does it help her any or make her feel better. Crying in her case, makes her feel worse.

"My husband is a strong-willed man," said a lady one day, "and I have noticed that he becomes angry when he is wrought up emotionally in any way. In other words, given an emotional circumstance, he gets mad while I weep."

Yes, it is true that men are ashamed to cry and that often their overplus of emotion finds an outlet in anger and even in profanity and obscenity.

Men, of course, are not as emotional as women. They do not respond always to the same emotional values as women. They hold their emotions more in check. Emotional expression is not as necessary to them as to women.

Yet when all is said and done, there is no reason why a man should not cry and "let off steam," so to speak, as well as a woman. The trouble is, since men cry comparatively seldom, they do not get the pleasure out of it they might. For lack of practice their weeping becomes sobbing—and it hurts.

Never hesitate to cry if you feel like it but, because it may affect others with sadness, it is usually best to cry in private.

To stifle one's tears and dam up the emotional flow is bad for the nerves.

It gets you nowhere if you don't cry, while you may save yourself many a heartache if you do.

Cry when you need to and when you want to and don't worry about what other women may think of you, because probably they cry too, and if they don't, they should!

A "Good Cry" is a safety valve for your emotions and a natural trick of repressed womanhood.

A Message to The Psychoneurotic

By
Dr. J. G.
WILSON

WHAT is a psychoneurotic? He is a person who suffers either from an hysterical attitude towards minor ailments or evinces an exaggerated and undue anxiety in regard to them. He is so preoccupied with his bodily sensations that he finds little or no time to think of anything but the way he feels.

We are not yet able to prescribe any intelligent treatment for the inherent defects in character and personality with which mental ailments are invariably associated. Pills will not cure selfishness or emotional nausea. Massage and hot packs will not relieve the ache for revenge or the backache incident to disgust with your job. Special diets will not cure heartaches or homesickness.

So much for what the doctor cannot do for a man whose troubles are primarily associated with an abnormally selfish outlook! It is indeed a very poor showing. But the sociologist cannot do much better. He may help to tide the afflicted over an acute period of economic distress, to make him feel a little better 'till times get better; but he, too, is ignorant of the basic causes of the difficulty.

If the doctors and the sociologists are so helpless, must those who are afflicted with psychoneurosis give up in despair and allow hysteria, hypochondria, and their large assorted variety of bodily and mental pains and aches to become their masters? Must they necessarily yield to the "slings and arrows of outrageous fortune," and, like Hamlet, stage a scene in which they, and all their family and friends go to the grave together in one glorious final outburst of utter madness?

The answer is, NO. Throughout all ages and all times, no man, not even the frankly insane has yet been *totally* deprived of his innate ability to exercise some freedom of choice. All have *some* capacity in this direction. Therefore, seeing that neither the doctors or sociologists can cure you,—you psychoneurotics and hypochondriacs—buck up and be men and cure yourselves!

Before you decide that you cannot do this, consider the great number of famous persons who did not let their incurable mental or physical ailments down them. For example, there was Abraham Lincoln, a chronic sufferer from nervous indigestion and melancholy; or Charles Darwin, so full of vague pains and aches, and psychoneurotic ailments that had he indulged in the luxury of invalidism his "sick-call card" for one month would have made a bigger book than his "Origin of Species;" or Mary Baker Eddy, an hysterical hypochondriac who finally sublimated her selfishness into a philosophy of life, that however foolish it seems to scientific men, has nevertheless helped thousands of psychoneurotics whom doctors could not cure.

ONE OF THE MOST USUAL CAUSES OF SUICIDE IS WOUNDED VANITY. THE WOULD-BE-SUICIDE IS STUBBORN, EGOTISTICAL, SELF-CENTERED AND SELFISH.

Vanity-Struck *Fools*

ANONYMOUS

EVERYTHING was nothing. I had no memory, no feeling, no consciousness of existence in any form. But then, I did not die . . . I have no reason to claim I know anything about the hereafter, for I was not in the hereafter. Sometimes I have speculated: It might not be so bad after all if the hereafter were—just nothing at all.

Not long ago a doctor devised an electrical "pacemaker" to reestablish the heart-beat of people who have died; that is, they were dead so far as any other medical help was concerned. Some of those people are probably alive today after he used his "pacemaker" on them — and they do not remember anything about the hereafter they were in . . . I have quit troubling my mind about it, the present and the future here on earth are too interesting.

The tragic thing about suicides is that the person has no chance to take advantage of a change of viewpoint—he is dead. The best cure for his sort of warped viewpoint is to teach him common sense before he arrives at the jumping-off place. If all such people could see how ridiculously and transparently selfish they are—well, I believe they would laugh at their petty narrowness and forget why they thought suicide was desirable or necessary.

Life insurance organizations make allowance in their actuarial figures for a certain percentage of their policy holders who slip out of the present and dodge the future in this way. They know that such and such a figure per hundred thousand is "normal" for suicides and they price their premiums accordingly. And, they are probably raising their figures and their premiums this instant because of this industrial depression. It has brought many people face to face with the true cause for the vast majority of suicides — VANITY.

The law and the courts are usually willing to presume that suicides are the result of insanity which may be only temporary. It cannot do much about them for the simple reason that when one arrives at that point, he is in no mood to be bothered by such trifles and he will soon be beyond the law anyway. However, the State is willing to gamble on the chance that the viewpoint of the person will change, and he will make a fairly respectable citizen of himself in the future. Usually he does.

I believe I am doing so myself. Am I not doing the best I can to make other people see life better as it is? Am I not *preaching* — well, telling people the truth about themselves so they may know better how to act? How to face the world?

Wounded Vanity

I HAVE been investigating this subject and I do not need to tell a lot about my own story for it fits in quite well with any suicide which anybody may tell about. Just change the details, but stick to the truth, the whole truth, and nothing but the truth, and the final answer is Vanity so help you God.

Consider a man who has been wealthy who committed suicide. Other people have done the same because they lost money during the depression but wealth, not dollars, is a relative thing. It is not so much the loss of money as it is the loss of self-esteem and confidence in the future and ourselves—VANITY is wounded.

Oh, it is easy to be academic about all the agony these people went through. If it were us, we would reason: It is I! It is *my* ego and *my* pride injured. I am unwilling to believe things are not so bad as I picture them to myself. We whine and say, why did this happen to *me?* We are very generous about wishing our troubles on to somebody else.

. . . A man or a woman, young or old, is in love. The one loved does something to displease. The offended person reasons he has grounds for resentment, right or wrong. *He* will not allow himself to be treated in so shabby a manner. He does not stop to think how love must be earned or deserved. His egoism says he must be loved because—well, *he* just must be loved the way he wants to be loved. Now, who is in love with whom in such a case? And, if he cannot gain his ends, he takes his tender ego out somewhere and shoots it full of holes. Well, his ego was never perfect anyway, so why should he take it so hard?

Suicides are not done for the love of somebody else, but because selfish self-love has been

shaken. There was a "spite" suicide. The young girl in mind did not believe her parents had good reasons for objecting to her going about with a certain young man. Poets may say Jane died because she could not live without her lover. I know she died for spite. She felt in her very small way she amounted to something. Self-love again. Vanity!

Sometimes people make themselves unhappy by expecting too much from the world, or even of themselves. At any rate a person of that sort will sooner or later become unhappy, and do the best he can to make somebody else unhappy and uncomfortable. I do not mean he should not want what he has not. I mean that he should not make himself and others unhappy by sulking at his own failure.

There was a fellow called Sam who lost his job. His wife found work, and Sam had to do the housekeeping. Of course, Sam did a lot of hunting at first, too, but he did not find work. His feeling of masculine superiority suffered so much that he did not keep house as well as a mere woman could. He sulked and made life miserable for both of them. At last he drove her to make a sharp retort, and then he put an end to himself and his imagined uselessness. He could have made a good cook and housekeeper had his ego not been so tender. Instead of seeing how well he could get through his crisis, and laughing at his troubles later, he let his vanity guide him. He did away with himself.

Fear

THE necessities for a happy life are: food, shelter, clothing, and something interesting to do. Sam had all of those except the luxury of doing just what he wished. True, it is not fun for people in such a predicament, but that does not give them a monopoly on trouble. The trouble with most of us is, we borrow too much trouble and then do not like what we have borrowed.

That is what I did — until I had more troubles than I thought I could carry. There is no restriction on borrowing trouble—there was none on mine. I am a college educated person, and I have managed to get everything within reason until after the first year of the depression. I had a wife and children, a home with a good 1929 first and second mortgage on it, cars if I needed them, a large circle of friends—and good credit. Shrinking income and investments going badly endangered the home. I began to think about all the unpleasant things which could happen. I could not see where the emergency would end.

Then came a time when I realized that if this or that should happen, and I could no longer keep up my insurance premiums, I and my family would be worse off if I were alive rather than dead. Alive, I could not keep up the financial protection for my family; dead, I would not have any worries and my family would be better off financially than if I were to live for a hundred years. What if I were to become sick or disabled? Living death. What if my worries drove me to insanity? Not dead, and no life insurance in good standing! What if my stomach discomfort were caused by cancer? The doctor said it was nervous dyspepsia, but did he really know? Lingering painful death! Well,—are not injured ego and injured VANITY and Fear the predominant emotions I suffered?

. . . And when I came back to reality, my VANITY was further hurt because I had failed at suicide!

Do Something About It

IT is not shame which prevents me from telling how I tried to end my life—but some other fool might try to tickle his vanity by using the same method successfully, just to show me how he could do a better job.

Now, I have told all potential suicides what I think of them. I know they will not believe me because they are the most stubborn, egotistical, self-centered, selfish, self-conscious, thin-skinned people on earth. Their suicidal acts prove it!

How may the blind fools be saved? Well, just pamper them—or scare them about Hell's Fire and Brimstone? All right if those work, but they could be better off if they got mad about something in their collection of pet troubles and would really try to do something about it,—the VANITY struck fools!

FEEBLE-MINDED CHILDREN

INABILITY or seeming stupidity, clumsiness, apathy are not sufficient proof of feeble-mindedness. With feeble-minded children there are always physical indications of faulty brain development. This bodily defect may be caused by those glands which affect the development of the brain. Sometimes such physical defects vanish in the course of time, and what remain are only the psychic traces of the original physical deficiency. That is to say, a child who was originally weak because of a weak organism may continue to act as if he were weak even after his body has grown strong.—*Alfred Adler.*

"My Parents *Don't* Always *Tell* the Truth"

By RUTH PECK MCLEOD
Author of numerous child talkies.

DO your parents always tell the truth? Mine are always telling me to and yet I can't say they always do. Just the other day mother told Mrs. O'Niel that she couldn't go to her party because—she had another engagement, and I heard her tell father the real reason was that she just could not afford to associate with Mrs. O'Niel as they were just common people. Of course we all go to Sunday School and mother doesn't tell any big stories but just tells people lies about little things, and she so often tells me a little fib. The other day I had the stomach ache and she didn't want me to eat any more chocolate candy so she hid it under the car seat in the garage and then she told me that there was no more in the house. That same day we went for a drive and had a puncture and when the man lifted up the back seat to get the jack there was the candy. Mother turned all colors and seemed embarrassed. I didn't say much but just figured I could do the same thing some day. We boys like to go swimming in the river but mother does not like for us to but since that incident I leave my bathing suit over at Jack's house and when I start out she asks if I have my swimming suit with me and I say, "No I don't have it with me," that's as near the truth as her remark, "there is no more candy in the house."

Dad teaches a Sunday School class and he taught a lesson the other day on deceit and yet I heard him tell the Kerns that the house he was trying to sell them cost $10,000.00 and I heard him tell mother he only paid $7,500.00 for it. He justified his statement and eased his conscience by arguing with himself that it had cost the owner $10,000.00 but just the same he didn't pay that. I guess you can't be fully honest in business and get along. My father's supposed to be an "upright man" as one woman called him and so I guess all the business men do that way. I wonder if our minister's as good as he pretends to be. I am going to inquire around a little bit. It seems to me that it's easier to be honest in the big things than in the little ones. When I found out dad misrepresented things then I felt I could do the same thing so I told Jim Blake that my knife cost 3.00 (but father got it on sale for $1.75) and so he of course thought I was telling the truth so he traded me his pair of new football pants that cost $3.00 for it. They were too tight for him and as he'd got them in Chicago he didn't want to send them back. And I have felt kind of mean and uncomfortable ever since that transaction. Jim's got such a nice, honest, open face and I hate to look him right in the eye for fear he'll see my guilt about the knife or go to that store where we bought it and see the knives on sale. It makes you uncomfortable to be a little dishonest.

You Can't Fool a Kid

MOTHER and father ought to know that you can't fool a kid. Father said that he never ran off to the river in his life and went swimming and yet Uncle Dan told me confidentially that he and father used to get lots of whippings for running down to the river for a swim. And I was surprised at mother's falsehood about studying so hard. She told me that she was studious and always got her lessons and never failed in a subject. And poor old grandmother surely spilled the beans by telling that my mama had to be punished before she would study her arithmetic and that she never liked it and that she failed one term in it and had to make it up at summer school. I can't see why parents try to make you think they were little tin saints when they were young. Why you know all kids are bound to be mean and "honery" at times. It's just natural.

I believe all boys are born a little bad and mischievous and it's a real fight to be good—that is I mean any kid that's got any guts about him and any fighting spirit and any "get up" is not going through life without outbursts of temper and some rebellions against a parent's jurisdiction. Of course some may be like Percy Perkins. He's so good and studies every lesson perfectly and never fights and stays in and reads all day. He's not got enough life to laugh or play a prank on anyone. I wonder what he gets out of his drab existence. He never knows how good it feels to get a whipping or a

"curtain lecture" over with, for he never gets either. Mother says that he's an ideal child because he's so obedient but father says that he acts lifeless to him. We boys think he's a flop. He must be anemic or puny in some way.

It's hard to deceive boys. We got a secret society and we report on all we see and hear. Just the other day mother had promised that she wouldn't go to see "Treasure Island" without me. She said that we couldn't really afford to go that week as she was short of money. And Tom Tyler told me that my mother went with his mother. I was indignant but I just kept still thinking her guilty conscience would make her suffer more than if I would say something to let her know I knew about it. And then that night while talking to father at the dinner table she popped the news right out about how well Wallace Beery acted in that show. And was her face red? To meet the situation, she told me that she would give me the money to go the next afternoon, that she had meant to tell me that she had met Mrs. Tyler and just couldn't get out of going—but just the same I know she hadn't intended to tell me, because I can tell by her actions whether she's telling the truth or just pretending to.

Suppose when I promised not to go to a certain place, I'd go and then explain to her by saying that one of the other boys just insisted that I go and I couldn't refuse to go with him just like she couldn't refuse to go with Mrs. Tyler. I believe if parents expect you to keep your promise to them that they ought to keep theirs to you. And if they do break their promises they ought to come and confess to you like they expect you to tell them everything.

Honesty Doesn't Apply to Little Things

NOW there's the money question. Mother gets an allowance and often runs short and sometimes she'll sneak a little out of dad's change that he lays on the dresser when he hangs up his trousers. I've seen her do that and I heard her tell a neighbor what she did and she laughed and told her that dad would never know the difference. And so I just wonder if it would be all right for me to slip out a dime or so out of her purse once in a while for spending money. She'd never miss it as we are "well to do" as one woman expressed. I have my allowance just like she does and I could excuse myself like she does when she slips out a little change by saying: "It would never be missed."

Honesty may be the best policy but evidently that doesn't apply to little things. Mother said that it was awful being dishonest and taking other folk's money like that young Mr. Tappan did at our bank, but still he just got to slipping a little more out each week and I believe if you're dishonest in little things you might get dishonest with bigger things; I'm all mixed about this honest business. So many people try to appear honest when they're doing things under cover that are not right. Most people seem satisfied with a good outward appearance. Some people think that if you can get by with dishonesty it's O.K. It mixes you up though when your dad fibs about the price of houses and your mother tells you things you know are not so. Dad often tells about the old colored woman on his father's place who whipped her children when they got caught stealing. So long as the little negroes stole and got by with it she gave her approval but when they got caught she "licked" them. And lots of people got ideas like that. They think so long as you can sneak around and do little mean dishonest things and not get caught it's O.K., for you can go to church and give lots to the Lord and lots to charity even though you're stealing it out of another man's pocket to do it. Some people judge themselves according to how well they can deceive the world.

Parents ought to be awful careful though about what they do for we kids all watch our mothers and fathers and feel that whatever they do must be right for if you can't look to your parents for your examples of truth and honesty, where can you look?

How Good Is Your Speech

WHAT is "personality"? Many a woman would like to know—and so would many a man. The psychologists have been delving into this weighty matter, and have identified eight "personality types": the entertaining, the brilliant, the culture-talented, the just, the pretty, the good fellow, the good neighbor and the diplomat. The most interesting point is that underlying every one of these eight popular types were the same four qualities: a sense of fairness, originality, liveliness, and a pleasant voice.

The list is rather surprising. Note the omission of facial beauty. Most gratifying is the emphasis on the pleasant voice. It is the sign of ripening culture that we now begin to set some store upon the quality which Shakespeare long ago called "an excellent thing in woman"—a voice that is "soft, gentle and low."

—*Editorial in* Woman's Home Companion

Afraid *to* *Get* Married

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

HERE is a tell-tale letter from a young woman of twenty who had never been separated from her anxious mother except for a few months, when the family physician persuaded her parents to send her away from home to attend a boarding school for girls, in the hope that she would make a social adaptation to a new environment. She is the daughter of well to do parents whose neurotic solicitude for her health has thwarted their ambitions for her educational and social advancement. At the age of twenty she is still a child in her emotional immaturity, unhappy, unsocial, uneducated, never has had a sweetheart, and, as her parents and her family physician have told me, has never passed the threshold of puberty. Her emotions are more child-like than adolescent. Her older sister is a college graduate and a social success.

Her Letter

I WILL be grateful to you if you will spare me a few lines of advice. When I was in the sixth grade in school my mother told me that I must never stare at boys or run after them. This command has made an indelible mark on my mind. It has caused shyness and coldness towards boys and afterwards towards men, for I have never been able to look them straight in the eyes because always my mother's command comes back to me.

"I can't distinguish between an attitude of friendliness and one of forwardness when I am with boys. This makes me self-conscious and ill at ease, and it gives me a sense of guilt. On this account I believe the young men consider me shy and distant, when I would like so much to be friendly and sociable. I do wish so much to make friends without forever being self-critical, wondering if I said the right thing, and wondering what the boys said and did after the conversation.

"I make girl friends without any trouble, for I can be sociable with them, and I am not afraid of them. For over two years I have been in the company of a young man in the meetings at church, where we see each other on Sunday only, and he has given me reason to believe he would like a further acquaintance. I admire him immensely, though he seldom comes to a church sociable. I never see him with a girl, and I believe that he too is afraid of the opposite sex. I confess that he is on my mind so much of the time that I always look forward to the time when I may see him again at our church hoping that I may be courageous enough to break the ice to give him a friendly smile, or perhaps a graceful greeting; but at the critical time I back down and freeze up, and afterwards, after the time has passed for recognition, I feel very despondent over my failure to appear friendly to him. This has been going on for the last two years, and we are not making any progress. This goes on Sunday after Sunday, and sometimes I get desperate.

"Should I try to forget him unless he makes some attempt at acquaintance? Should I go right up to him and speak to him, and then what should I say to him? Suppose he should turn away and say nothing to me? Will you tell me what to do and help me to thaw out of my icy air of cold reserve? The reason why I claim an interest on his part is the fact that he tries to show off to the crowd when he is around me, as if to attract my attention and engage my interest; and he even stares at me when I am with other boys in a crowd. Is it all in my imagination?

"I believe I could feel perfectly natural with him if some one would only help us to get together for a single time, but I just can't break the ice, though I feel that it must be broken sooner or later. He seems to be as helpless as I am, and I truly believe just as anxious to promote the introduction as I am. I used to have no patience with him, as it seemed to me that he had the advantage of going after what he wished in a knightly fashion, and should therefore come to a maiden's beck and call, but now I find myself pitying him and feeling sorry for him in the hope that he will be different after a while; but when Monday morning comes without a meeting on Sunday I am in despair again and again.

"Don't think that I sit around and hang my head all the time. One can be very active

and engaged at home and still have time to think and wonder and plan and get lonesome and stay lonesome. I can laugh and hide my hurt, and even act gay and keep my face wreathed in smiles, but these smiles are vapid and insincere, and deceptive too, like the telltale cosmetics on my face and lips that belie pale and anemic skin beneath. But I do love so hard."

Sincerely, J. Sc.
(Houston, Riverside Dr).

Explanation

THIS young lady's emotional condition is abnormal and distressful. She was not born like this. I happen to know that both of her parents are free from neuropathic or psychopathic taints. Both of them were school teachers for a time. I should like to have the opportunity to introduce this young woman to herself. It is too late to introduce her to her parents, who say that they have never been able to understand her. She knows so little about herself that she becomes frightened and appeals to her mother in fear and uncertainty over her strange feelings toward young men. At the age of three years this young woman first beheld her reflection in a mirror, when she entertained the thought that she was a personality apart from her mother that needed development as a personality of her own independent of her mother. At this critical age in every child's life its mind is filled with wonderment at the tragedy and necessity of growing up as an individual. Then begins the development of the Self of the child, as William James expressed it. The reaction is one of fear and insecurity as shown by the changing expressions on the child's face. Woe be unto the mother who does not realize her own part in withdrawing her maternal claims unselfishly for the sake of her child's emotional emancipation from her dependency upon her. When a certain little girl saw her image in the mirror for the first time she called her mother, saying, "Mother, come here quick and let me show you something. It's funny. It's me. I didn't know it before." But it was not funny, this first awakening, because it was natural at the age of three. But it is funny now at this second awakening of this young lady at the age of twenty, because it is unnatural and a social and emotional tragedy. Is it too late for her to make a social recovery? Yes, it is; unless she should give her own consent to leave her home, her environment, and enter upon the tedious task of re-education, in her understanding of herself and in her attitudes towards her family, her friends and social life.

Are You a Victim of Impatience?

By HORATIO W. DRESSER

IMPATIENCE is a mode of frictional tension which vents itself on other people; while implying moods, dispositions, kinks, or alleged grounds for being rightfully annoyed. It may indicate a conflict not in the least degree understood, or said to be "just nerves." Akin to egotism or asserted superiority, it likes to relieve itself by assailing subordinates who cannot return this mood in kind. Or it is due to concealed irritability, organic weakness, a nervous disorder that has never been properly diagnosed, or an allied trend never brought under control. Most frequently it is a mode of relieving on the surface a struggle in the emotional depths in an individual who has no outlet for his rages, whose tender emotion is withheld, who has never faced his fears, or has failed to interpret his trend toward self-assertion. So there may be a covert effort to dominate, with irritability when underlings do not move quickly enough or when they are inefficient, stupid, or bungling. Thus intense, self-interest may be at work, obtrusive aristocracy, intolerance, intellectual pride, and allied motives springing from self-love. The intention to rule may be admittedly conscious, half-concealed, or mostly covert. The victim of impatience has not yet learned the lesson of individual differences and diversity of function, each type being needed in its place. Nor has he learned to look to himself. In the home, adults are often condemned for impatience which is a mere symptom of organic weakness or disability.

ONE OF THE MOST FREQUENT CAUSES OF MARITAL DISCORD IS LACK OF EMOTIONAL MATURITY ON THE PART OF HUSBAND OR WIFE OR BOTH.

How *Completely* *Have* You Been *Weaned?*

By J. E. BATHURST
Head of Department of Education and Psychology,
Birmingham-Southern College.

IT IS common knowledge that babies are weaned, either from the breast or from the bottle. This weaning means that the child has reached sufficient maturity to enable it to eat more substantial foods and to do it more or less independently. Following this there is another weaning period, sometimes sudden, when the child learns to feed himself. From then on the child eats independently of the parents. It is now merely a matter of learning proper habits of eating.

Just as a child is weaned from its dependency upon others in taking food into its mouth, so a child needs to be weaned from dependence upon its elders in matters of decision as to what it should feel, act and do. While the stages of physical weaning are obvious, the stages of mental and emotional weaning are by no means as apparent. And yet mental and emotional weaning is quite as important as physical weaning when the proper time comes. The reason for this lies in the fact that without mental and emotional weaning a child cannot grow up to be a man or a woman mentally and emotionally. Without mental and emotional weaning it cannot develop mature judgments, proper attitudes, proper feelings and mature emotions.

It is common knowledge that a great number of men and women grow up physically but remain children emotionally and mentally — children in their attitudes, judgment and their behavior in general. Parents and other adults are to blame here. But parents do not make sure their children are weaned mentally and emotionally because they do not take time to learn that such weaning is necessary.

There is another reason parents sometimes interfere or certainly do not help along with the process of mental and emotional weaning, often referred to as psychological weaning. This weaning means that the child will become independent from the parents in judgment and in attitudes. It involves self-reliance, making independent decisions, taking the consequences of decisions made, and in general growing apart from the parents. Parents do not always like to see their children become independent. They think it is a sign of good breeding and training when their children run to them for protection and advice. Mothers have boasted proudly that their daughters would never think of doing anything without first asking them. If the daughter is over eighteen years of age such a condition should give cause for apprehension, since the weaning process has not gone far enough. Psychologically, the daughter is yet a two-year-old, still taking the breast or bottle.

The Cause of Marital Discord

WHEN parents interfere with the natural psychological weaning process they do not realize they are creating in their child a condition of mind, a warped and twisted ego, and unfavorable attitudes that will handicap the child throughout life unless corrected. If a child has reached the age of twenty-four and the weaning process is still incomplete, as is true in so many instances, it is extremely difficult at that age, if not quite impossible, to complete the weaning process.

The weaning process should be nearly complete at the age of eighteen and fully completed between the ages of twenty-two and twenty-four. When the weaning process is complete the young man or woman becomes an independent personality in every sense of the term. He may still continue to seek advice from his parents, but his attitude will not be one of accepting the advice just because it comes from the parents. It will be accepted wholly upon its merits.

Parents may complain that such a weaning process deprives them of the love of their children. Such parents do not understand what true love is. True love is mature love. True love can come only from those who have developed independent thoughts, judgments and attitudes and are willing to and do accept the consequences of their own acts without the protection of other individuals. The difficulty is increased for the parents to the extent they

(Continued on Page 26)

Current Events

New Facts About Suicide and Killer Type

The killer type and the suicide type of mind are so closely related that one easily changes into the other, according to the findings of Dr. Gregory Zilboorg, well-known psychiatrist, after a long study of murderers at Sing Sing prison.

A man may set out determined to murder somebody, but finding the proposed victim has gone away over the week-end, is quite likely to blow out his own brains instead. Not infrequently a person starts out bent on committing suicide but changes his plans and commits a murder. More often this interchangeable type perpetrates both acts, like the lovers who kill their sweethearts and themselves or like Patrolman John J. Masterson of the New York police, who fatally wounded his friend and fellow policeman, Just Hopkins, and then blew out his own brains.

A normal person reading of these murder and suicide cases assumes logically enough that when this is accomplished the killer chooses suicide as the quickest and easiest way to escape the consequences. But the killer-and-suicide type is not logical and often the motive is the reverse of what seems reasonable. People in the grip of the suicide impulse have been known to murder utter strangers.

Dr. Zilboorg says that the professional murderer, like the cold-blooded gangster, strange as one might think of it, is not the killer type at all. Death has no particular interest to him except that he thinks murder the easiest way to make money. Nor has he any inclination to suicide.

The husband or wife who murders to collect life insurance is not the killer-suicide type, either, but, like the gangster, a person who has considered the risks and the profits and decided the chance worth taking. When a murderer kills for profit, his motives and plans, brought to light are easily understood, while the motives of the killer type are sometimes twisted and obscure.

For instance, Dr. Zilboorg tells of a young man who, after an argument with his father, went out and killed a stranger. The stranger weighed 170 pounds and the boyish killer only 130, but he carried the heavy body 800 yards and covered it with a slab of concrete so heavy that this seemed even more impossible. Having finished this unusual achievement, he walked away and forgot about it.

The trouble began in one of those unfortunate practical jokes which Nature often plays. A reliable, responsible father and mother had an unreliable, emotional, irresponsible son. He was not vicious, just useless to himself or anyone else. His shiftlessness drove his parents to distraction and they drove him frantic attempting to reform him.

After a series of scrapes he left home only to find that the cold, cruel world hasn't much use for an unreliable character either. Attempting to return to his home, the youth ran into such a stormy interview with his father that he wandered off in what Dr. Zilboorg calls "a temporary dream state."

What he really wanted to do was kill his father and then himself. Being afraid or unable to do the first part, his mind demanded a substitute, like the peevish child who does not quite dare kick his mother's shins and kicks the leg of the table instead. The stranger represented the father in the boy's childish mind and murdering him satisfied the desire to kill. If that had been all, then, according to the queer kinks of such fuddled brains, he would have remembered the killing and all its details perhaps with romance, perhaps with satisfaction.

However, the stranger represented not only the father, but the boy himself. Therefore, he had not only symbolically murdered a parent but also committed suicide.

It has long ago been observed that in an area where the murder rate is abnormally high the suicide rate is usually correspondingly low, the killer type in the community evidently satisfying its instinct by destroying others. Killing in self-defense is justifiable and killing when unjustified is at least not unnatural. But suicide has been described as the most unnatural act imaginable.

—American Weekly

Photographic Record Made Of a Sleeper's Dream

Did you ever see a dream walking? Members of the New York Academy of Sciences did recently. At least they saw the photographic tracing it made as it passed through the sleeper's mind.

A photograph, with jagged peaks something like the charts of business increase and depression familiar on the newspaper financial pages, is the first scientific record of what goes on in the mind of a person asleep. It was shown by Dr. Louis W. Max, psychologist of New York University. The peaks revealed to the observing scientist what was going on in the sleeper's brain when he dreamed of Coney Island.

Not occult, not "spirit" pictures, the dream tracings were made with a practical hook-up of familiar electric apparatus, string galvanometer and amplifier. With this device attached to the arms of deaf-mute sleepers, Dr. Max is able to see when a dream begins and how long it lasts, just as the physician with his electrical apparatus is able to watch the tremors and palpitations of the living heart.

Dreams last longer than has been supposed. Instead of being all over in a brief fraction of a minute, —almost instantaneously—one dream was observed to last for 2¾ minutes. When he awoke the sleeper said he had had a long, hazy dream. He could not remember any outstanding incident.

Dreams are remembered much better when they are interrupted. For this reason, Dr. Max seldom allowed the sleeper to dream it out. He would wake him while the dancing light of the apparatus still showed mental activity was taking place.

Out of 33 persons so awakened, 30 told of dreams broken off when they were roused.

As a check, Dr. Max waked 62 persons while the record showed no activity. Only 9 of the 62 had been dreaming, and most of these had dreamed of seeing something.

Since the hands and arms of deaf-mute persons are used for both conversation and writing, it is natural that the electrodes attached to their arms would pick up electric impulses accompanying most thoughts and dreaming, Dr. Max explained. Dreams of the type

of visions, however, may leave their traces elsewhere in the body. Further experiments may show such action current in the eye-balls, he prophesied.

These electrical traces are electric impulses picked up, turned into light and amplified so that they can be seen on a screen or photographed. It has long been known that such electric currents accompany activity of the nerves, but it is only recently that they have been put to use to find out about the hidden workings of the brain in thought. And it is only within the last few months that scientists in this country have picked them up directly from the brain.

These brain-wave pictures do not tell the whole story, Dr. Max said, because thinking is not confined to the brain. His new photographs show that during dreaming and waking thought electric impulses occur and can be pictured not only in the brain but also in certain outlying muscles of the body.

The brain should be thought of as a telephone switchboard. In taking these pictures the scientist has turned detective and "tapped" the wires near the receiver end.

Do speaking persons have electric currents in their throats and tongues as the deaf-mute person does in his fingers and arms? Dr. Max is trying to find out. The difficulty is to get anyone to go to sleep while his tongue is hooked into the amplifier circuit. So far he has found only four who could sleep under these difficult circumstances. None of them dreamed. But even in dreamless sleep, a current of six microvolts was picked up. This compared with an average of only one microvolt from the arm.

—Science News Letter

Cruelest Parents Are the Neglectful Parents

Britain's depression dealt an indirect but savage blow to children of idle Lancashire weavers, jobless Sheffield iron-puddlers and shore-tied Liverpool sailors. Hungry and despairing parents vented rage on their own children.

In a report on its 51st year's work, Britain's National Society for the Prevention of Cruelty to Children broke down its investigation of 44,886 cases: some 83 per cent represented merely neglect; the balance were examples of sadistic cruelty perpetrated by psychopathic humans.

Although the number of complaints rose as the depression deepened, bad home conditions seldom got the blame: only one-seventh of the mistreated children lived in slums. Drunkenness of parents or other adults provoked one-sixth of the cases.

Some general observations: illegitimate children are unduly high on the lists; feeble-minded people rarely mistreat children and rational adults rarely mistreat feeble-minded children, 83 per cent of cases investigated showed continuous mistreatment, 17 per cent unpremeditated assault; cruel parents seem more anxious to mend their ways than neglectful parents.

England by no means has the child cruelty market cornered. Every year the New York S.P.C.C., America's largest and oldest organization of this type, investigates more than 10,000 cases. Each week day it averages about one court conviction.

Its seven-story building, overlooking New York's well-tailored Central Park at 105th Street, contains a picture gruesome enough for a chamber of horrors. It shows instruments used in child torture: whips, hatchets, brooms, flatirons, curling irons, coffee pots and hammers.

Most of the New York Society's tips on child cruelty come from offenders' neighbors. But since the Society discovered one tipster with her throat slashed it has kept informers' names secret. Sloth, ignorance, and shiftlessness underlie most cases. Backward parents sew children in their clothes for the Winter, forget to feed them, and neglect medical care for childish ailments. Usually the Society's power of arrest bulldozes such parents into better habits.

A typical serious case: neighbors report the nightly wails of a child. Tied in the cellar and ribboned with welts the Society's agents find an anemic child. Police get the sadistic parents for criminal prosecution; the child goes to the Society shelter. For three weeks, sometimes longer, nurses diet him carefully. Other workers, with good psychological insight, nurse the child back from abject terror to a healthier state of mind.

Then the Society obtains a court order to send the child to some State or county institution, sometimes to a private home for adoption.

—News Week

Dream Doctors Practiced Long Before Freud's Time

Cherokee Indians in North Carolina have dream doctors, who practice a primitive brand of psychoanalysis that was old long before Sigmund Freud was born.

How these Indian doctors treat disease by exploring the patient's dream life has been investigated by Dr. Frans M. Olbrechts, Belgian ethnologist, for the Smithsonian Institution.

Cherokee medicine men used to think of dreams as very powerful experiences that could actually cause an illness, Prof. Olbrechts reports. But nowadays, perhaps through a touch of white man's influence, they lean more to the view that dreams are omens explaining the occurrence of a disease.

Following either theory, the dream doctor hunts for the guilty dream, even if he has to probe the patient's dream life for two or three years back. Once the disease cause is found, the doctor sets to work to make it let go its hold. The patient takes the herb or other treatment prescribed, confident that the evil is being chased out.

Among dreams that Cherokee doctors find significant, are listed these:

Burning a foot, hand, or finger in a dream will be followed by snakebite.

Dreaming that your ball team wins a game means some one in the village will soon die.

Dreaming of a train journey with a companion means the companion will die within the year.

A nightmare of the long-haired little people of the hills, evil fairies, is a forerunner of insanity.

Dreams about fish, a crowd of visitors, losing some personal belonging, or a variety of other things are signs of general sickness that the dream doctor finds significant.

—Science News Letter

HOW COMPLETELY HAVE YOU BEEN WEANED?

(Continued from Page 23)

themselves do not understand that independence from the parents is to be encouraged.

When a child reaches the age of twenty-four mature love is the normal love. Unless a child is properly weaned psychologically, it develops a distorted personality; it lacks self-reliance; it develops exteme inferiority; it has a dislike for social contacts with those of its own age; it may develop extreme modesty, bashfulness, awkwardness; among boys, it may cause sissiness, stubborness, dullness in conversation, and create a "mamma's boy." Lack of psychological weaning is frequently a major cause of divorce: The wife goes back home to live with her mother rather than with her husband; or the husband insists on his mother sharing the home with him and his wife. There probably would be no mother-in-law-problem if mothers understood and practiced mature love.

It is common observation that husband and wife frequently quarrel like two children. When they do this habitually they really are two children mentally and emotionally. They have not been weaned psychologically. Countless numbers of young men and women have been forced to live miserable lives because of failure to grow up mentally and emotionally. A necessary condition for an attractive, appealing and well-rounded personality, is to be well weaned psychologically.

Be Your Age!

By
KARL
MENNINGER

OH, MOTHER! Be your age.'

"I glanced toward the next table at the sound of the cool but emphatic exhortation. Something had gone wrong with the service, and the plump, over-fed matron seemed about to burst into tears. There was that in her expression of a spoiled child whose toy has been taken away.

"But there was nothing infantile in the manner of the calm, poised little flapper daughter. 'Don't mind Mother,' she said to the somewhat embarrassed young man with her. 'She was raised a pet. I don't think she'll ever grow up.'

"'What a hardboiled little beast!' exclaimed my companion.

"'What a perfectly competent citizen of the machine age,' I rejoined. 'Commend me to the modern young person who looks at life as it is and doesn't spill her emotions all over the place. That girl put her finger precisely upon the weakest spot in our new civilization.'

"'Be your age!' Why, that's what all the new discoveries about human behavior boil down to. Everybody is either a grown-up or a *Peter Pan,* who refuses to grow up. And we fit or we don't fit into the crowded herd which the machine-made civilization has forced us into, in exact proportion as we have our emotions under control or not."

DO BRIGHT CHILDREN BECOME BRIGHT MEN AND WOMEN? DO DULL CHILDREN REMAIN DULL? WHAT REALLY IS GENIUS?

Is *Your* Child *a* Genius?

By HERBERT BURSTEIN
Psychological Researcher.

FROM time to time newspapers carry sensational accounts of a so-called wonder child. One such child has an I.Q. of 248, another performs mathematical gymnastics, a third delivers learned lectures on profound subjects and still a fourth can play expertly Beethoven's most intricate sonatas. How does the psychologist account for such exceptional children and in what way do such children differ from their average, normal playmates?

A psychological examination serves as a basis of comparison between children because it tests them under competitive circumstances. A superior child is one who is more than moderately successful in such an examination. In general, a superior child to-day achieves an I.Q. rating of at least 130. The number of children testing at or above 130 are very few and in 1916, Dr. Lewis Terman found that but 1 per cent of a total of 905 unselected children tested at 130 or above. It is at this point that the confusion between the terms "superior" and "genius" arises. A superior child is not invariably a genius—actually a superior child is rarely a genius. What type of child, then, is a potential genius? The answer follows from a consideration of the following facts.

There are two general classes of exceptional children. The first is comprised of children who are superior in all fields, that is, children who are as quick at solving arithmetic problems as they are in learning a foreign language or a musical instrument. In this category there are considerable variations ranging from the child with an I.Q. of 130 who does excellent but not brilliant school work, who learns to play a musical instrument with proficiency rather than mastery and who becomes an above -average but not an outstanding adult, to the child with an I.Q. of 200 who does everything brilliantly. One such case is that of Robert Weiner, son of a college professor, who was graduated from college at the age of thirteen and at seventeen received his doctor of philosophy degree from Harvard University. Two years later, at the age of nineteen, he was appointed assistant professor of Philosophy at Harvard College.

The second group of exceptional children includes those who excel in one or a related group of fields. It is in this class that one runs across the musical prodigy, the mathematics wizard or lightning calculator, and the prodigy mechanic. Children in this division may be and usually are average in every other field but the one in which they show great aptitude. For example there is a case on record of a child, ten and one-half years of age who, while considered an average pupil in his grade at school, had a passion for literature on medicine and natural sciences. In general, therefore, the lightning calculator and the musical prodigy may test with an I.Q. of 100 indicating an average general intelligence. The outstanding example of this class is Mozart. Between the ages of three and four, Mozart learned to play the clavier and played many Minuets on that instrument. At seven he learned singing from an Italian master and at fourteen he reached the highest point of musical theory. At six he had written a Minuet and Trio for the Clavier, at seven he wrote an Allegro. At this age he began to publish his works and between the ages of seven to fifteen he composed works for the pianoforte and violin, in the form of masses and chorals. At his fifteenth birthday he had already written, in addition to the works previously mentioned, eighteen symphonies, two operettas and an Italian opera that was performed publicly. At nineteen he was a ranking and recognized artist. Notwithstanding his musical genius, Mozart was a person of but ordinary intelligence.

Idiot Savants

THERE is a third group, related to the second, the members of which are commonly called the "idiot-savants." Children of this group exhibit extraordinary skill in one field in spite of the fact that they are literally feeble-minded. There is the case of an idiot-savant who entered an asylum for the feeble-minded at the age of fifteen. He was unable to walk until he had reached the age of seven and he never learned to speak clearly or spell

accurately. After sixty years at the asylum he had acquired a fine drawing technique, had executed several beautiful carvings and had constructed a huge thirteen foot, life-like doll fitted with internal machinery of so complex a nature that the doll was able to perform almost human tasks. The inventor, however, was a hopeless idiot. It is generally believed that such people are not conscious of their own powers and hence exert no control of their special talent or talents. Their inventions and designs are the products of a mechanical brain.

It must not be inferred from what has been said previously that a fine talent in one field excludes the possibility of a very superior intelligence. In many instances several outstanding abilities may be found in one person. Michelangelo, for example, was at one and the same time a great painter, architect and sculptor. Not only that—he had a generally brilliant brain. The classic example of super-skill in one field combined with a very high general intelligence is Goethe. At the age of six the creator-to-be of *Faust* arranged and conducted a puppet show. At eight he wrote decent poetry, read widely and began to study several foreign languages. At nine and a half he had already written conversations and stories; at ten he wrote a play; at fourteen he completed his narrative poem *Joseph.* When he reached the age of sixteen he had an excellent command of German, French, Hebrew, English and Italian and wrote verses in each of these languages. Besides, he now played the piano and flute. Seekatz, an artist of that day, called young Goethe a promising artist. He continued to write noteworthy poetry and studied medicine by himself. At twenty-three he began his great production, *Faust* and had published his translations of Ossian and Pindar.

The great Newton resembles Goethe in his brilliant versatility. Newton had an estimated I.Q. (taken at the age of seventeen) of 130 and later (at twenty-seven) of 70. As a child, Newton was interested in mechanics and this interest resulted in a series of water-clocks of amazing ingenuity and accuracy. To reduce the errors that crept into the use of a water-clock he constructed three excellent sun dials. At first he stood low at school but when spurred on by the arrogance of a playmate he easily outstripped all the others. Until the formulation of his famous principles in the *Principia* he excelled in mechanics and construction.

A recent case of this type is a girl who at the age of six months learned to talk; at sixteen months read; at three wrote; at four learned Latin and Esperanto; at seven learned Greek and Scandinavian languages; at nine passed the entrance examinations to a large Western university and at twelve was declared fit to undertake post-graduate work at any university. This girl dances extremely well and is, generally, perfect physically.

Another case of recent origin concerns a boy who at eleven addressed an audience of Harvard professors on the problem of the fourth dimension. The years from eight to twelve were spent mastering five foreign languages and astronomy and anatomy.

Dull Children Remain Dull

AN interesting question invariably arises — do superior children tend to become superior adults? We shall begin the answer in a negative way. Although there are cases of dull children who become great men and very superior children who become mediocre adults, on the whole, dull children remain dull and bright children become bright men and women. Dr. Terman followed the careers of several gifted children whose I.Q.'s were collected and recorded in 1913. In 1922, Terman found that one was the recipient of a fine scholarship, another was an instructor at college and a third had just received his doctor of philosophy degree plus a $1,800 fellowship. In 1916 Terman began to follow the careers of fifty-nine children who tested at 140 and in the vast majority of cases the promise of success indicated by the children was fulfilled at maturity.

There are numberless cases of child prodigies and geniuses-in-embryo who fail to develop into great adult geniuses. Several explanations are suggested to account for this failure. The first and simplest involves the definition of the term "genius" itself. We must understand that a genius is one who, in addition to marked talents, possesses a general intellectual superiority and more important, a very superior insight into various problems, is capable of associating different and related things with accuracy and originality and is "divinely inspired" to do original work. The better known world poets, musicians and artists showed fresh originality at ages ranging from thirteen to sixteen. Tennyson wrote verses at eight, Byron at fifteen, Goethe at nine, Longfellow at thirteen, Emerson at ten, and Macaulay at seven. On the other hand geniuses like Milton, Voltaire and Beethoven who showed superiority at early ages developed rather late in life. The last named, for example, was an accomplished pianist at eleven but produced no really great work until he had passed the age of twenty-eight.

A second reason to account for the failure of exceptional children to develop is somewhat related to the first. It is namely this: a child prodigy, commonly and mistakenly called a genius, is usually one who is extremely

well-developed mentally during one stage of life rather than one who is permanently superior. The mentality of such a child matures very rapidly, his memory is clear and sharp and his understanding active, but like a child who at the age of five has the physical development of a child of ten but who finally at thirteen has only the body of a thirteen year old, so a child prodigy of seven with a general intelligence comparable to that of a child of ten or eleven may and usually will cease his rapid mental growth and at fourteen or fifteen have the mental equipment of an average child of fourteen or fifteen. In brief, the child prodigy's mental development will slacken as he or she grows older.

Environment

THE third and most valid cause for the failure of exceptional children in later life lies in the lack of proper training, the absence of a proper environment and unsympathetic care. A very striking, though indirect, proof of the importance of proper environment is afforded by a comparison between the intelligence of boys and girls. The ratio of superior boys to superior girls was found, in a test conducted in California, to be 110:100 in favor of the boys. However, the I.Q.'s above 200 belonged almost exclusively to girls. Nevertheless, the number of eminent men far exceeds the number of eminent women. This seems to indicate that the absence of healthy social standards (a vital part of environment) the lack of intelligent social stimuli and the presence of a world environment hostile to women acts as a deterrent to the growth of genius. It may, of course, imply that the I.Q.'s are meaningless, but the work done by Terman and other psychologists apparently eliminates this last suggestion.

A further proof that careful training and good environment are essential to superiority is provided by statistics definitely showing that the intelligence levels of children of superior homes and educated parentage (members of the professional classes) are, on the whole, higher than the intelligence levels of children of poor and illiterate parents. Still it is not unusual to find that a superior child is the son or daughter of a common day laborer and there are cases recorded of children who are potential geniuses and whose families are feeble-minded or even insane. Some psychologists like Berle, Sidis and modern behaviorists, believe so completely in the importance of environment that they insist that every and any child may and can be developed into a genius. However, evidence appears to prove that special talents and very high intelligence are a product of heredity. (No one, of course, denies the need for the environment best suited to those special abilities.) Francis Galton chose 977 intellectually eminent men out of a population of 4,000,000 and discovered that these men had a total of 535 relatives of equal eminence. On the other hand, out of 977 average men only four eminent relatives were listed. Superior children in America have a large number of relatives included in *Who's Who?* The famous Wedgewood-Darwin-Galton family comprising fifty members (nineteen females and thirty-one males) included seventeen men who were prominent scientists. In a total of six generations, the family of Johan Sebastian Bach boasted fifty-seven musicians of fine reputation and twenty-nine who were world famous. These facts seem to clinch the argument for the psychologists who believe in heredity as the determining factor in the production of genius.

What Makes a Genius

RECENTLY, work has been done concerning the intelligence ratings of the world's greatest geniuses. This has been made possible with the use of authoritative biographies, letters, conversations and intimate bits of knowledge of the men selected for study. The I.Q.'s were determined at the ages of seventeen and twenty-seven. It is interesting to observe that men like John Bunyan, Faraday, Cromwell, Rembrandt, Luther, U. S. Grant had intelligence ratings of average people. Spinoza, Washington, Thackeray, Beethoven, Balzac, Darwin and Franklin rated only 130-135. Hobbes, Disraeli, Dickens, Galileo and Jefferson at 140-145. Byron, Longfellow, Mendelsohn, Johnson, Tennyson and Descartes are listed as from 150 to 160. Voltaire strikes 170, Coleridge, 175, Macaulay, 180, Goethe and Leibnitz, 185, and John Stuart Mill, the great classical economist at 190, the highest recorded at the age of seventeen. At twenty-seven, three men surpassed Mill's own I.Q. at twenty-seven.

What outstanding traits must a person demonstrate in order to rate 190? John Stuart Mill was, from his earliest youth, a remarkable student of literature, history, philosophy and mathematics. At the age of six he began to write a history of Rome, at six and one-half he had command of an extensive vocabulary, at seven he was able to handle historical material and criticize it ably, at eight he learned Latin and taught Latin grammer and Caesar's Commentaries (a book read by third year latin students in American high schools), at nine he read Greek and studied Euclid, at ten he reread twenty or thirty times Pope's *Iliad,* at eleven he had a knowledge of mathematics equal to that

possessed by a present-day college sophomore, from eleven to twelve years of age he wrote a history of Roman government, at twelve he began to study logic and he had a mental development equal to that of a modern college student, at thirteen he began to study political economy and at fourteen began to collect notes for his famous *Elements of Political Economy*. This in short, outlines the earmarks of a genius.

This article has propounded the question: Is your child a genius? He probably isn't, for geniuses are as rare as precious stones. You may be the parent or the uncle or aunt of a very bright child. You can ruin his life by regarding him and teaching him to regard himself as a genius. Proper and sympathetic instruction is the best course of treatment for a precocious child. A bright child must be given the opportunity to make varied friends, meet new situations and seek physical as well as intellectual diversion. A cloistered child, especially one with superior intelligence, tends to develop a stunted personality in a home in which he is the center of attention and hence rigorously guarded from the world without. Adults are not the best companions for children and the constant company of the same individual or group of individuals is harmful in the extreme.

If your child is bright no amount of personal solicitude will make a genius out of him for, as an old saw goes "Genius is born, not made."

Too Much Sympathy

By

BERTRAND RUSSELL

WHOEVER has to deal with young children soon learns that too much sympathy is a mistake. Too little sympathy is, of course, a worse mistake, but in this, as in everything else, each extreme is bad. A child that invariably receives sympathy will continue to cry over every tiny mishap; the ordinary self-control of the average adult is only achieved through knowledge that no sympathy will be won by making a fuss. Children readily understand that an adult who is sometimes a little stern is best for them; their instinct tells them whether they are loved or not, and from those whom they feel to be affectionate they will put up with whatever strictness results from genuine desire for their proper development. Thus in theory the solution is simple: let educators be inspired by wise love, and they will do the right thing. In fact, however, the matter is more complicated. Fatigue, vexation, worry, impatience, beset the parent or teacher, and it is dangerous to have an educational theory which allows the adult to vent these feelings upon the child for the sake of his ultimate welfare. Nevertheless, if the theory is true, it must be accepted, and the dangers must be brought before the consciousness of the parent or teacher, so that everything possible may be done to guard against them.

NO INSTINCT CAN BE WIPED OUT COMPLETELY. UNDESIRABLE INSTINCTS, HOWEVER, CAN BE MADE TO ASSUME OTHER FORMS.

Instinct *and* Emotions

By RUPERT CROFT-COOKE
Internationally Known Psychologist.

THE subject of instinct has been the most attractive to contemporary psychologists, partly because it was the most misunderstood by the old philosopher-psychologist, and partly because it offers such an enormous field for theorizing. Its importance has undoubtedly become exaggerated. The tendency has been to account for everything in our lives by some instinct with which we were never consciously acquainted. All modern civilization has been "explained" by several authorities as "the instinct of the herd." War has been called merely the result of giving play to the "instinct of pugnacity." And most unwarrantable of all, some psychologists have tried to explain away religion as a sort of complicated combination of instincts, chiefly those of sex and gregariousness.

That intsinct is somewhere deep at the bottom of much in modern life is palpable, but the extremists would make us out to be little better than animals, saying, in effect, that human progress has been nothing but a complicating of instinct, and a spreading of its results. Such a crudely materialistic explanation not only does not hold water, but is frankly repulsive to a thoughtful person.

Psychologists are greatly at variance in their definition of instinct. Professor James (whose *Talks to Teachers on Psychology* is, by the way, an invaluable and extremely interesting book) gives a sound summing up. "Instinct is usually defined as a faculty of acting in such a way as to produce certain ends without foresight of the ends, and without previous education in the performance." Other authorities differ widely from this, but for our purposes it is a pretty good working definition. But even having it we are faced with the difficulty of saying exactly what comes within its bounds. James himself gives an enormous category which includes the simpler instincts of sneezing, snoring, sobbing, etc., and such widely difficult ones as curiosity, secretiveness, and pugnacity.

But I like best the classification adhered to by the late Dr. Rivers in his work *Instinct and the Unconscious*. He makes three groups; first the instincts of *Self-Preservation,* in which he puts nutrition, hunting, curiosity, etc.; second, the instincts of the *Continuance of the Race,* including the sex and parental instincts; and third, the instincts for the *Cohesion of the Group,* including gregariousness, composed of suggestion, intuition, and imitation.

Acquisitive Instinct and Gregarious Instinct

AND so we come to the first way in which a knowledge of the psychological meaning of instinct can help. It is to avoid cultivating or excusing certain habits on the grounds that they are instinctive, and therefore good. In the first place it by no means follows that because an action is instinctive to us, it is good, for after all instincts have become the property of humanity since its creation, and instincts that have been acquired by a few centuries of human habit are not necessarily good. And in the second place a good many of these actions which we so glibly call "instinctive" are not "instinctive" at all.

Take, for example the so-called "acquisitive instinct." Some psychologists would have us believe that it is natural in man to save and own. I see no reason whatever for believing it to be so. Property, after all, as Everett Dean Martin says in his discussion of this subject, is a *social institution,* and it is only comparatively late in human history that it became of importance. I am inclined to doubt, for instance, whether the Ancient man had any particular predilection for *his* cave, whether it could not be left behind with the spring without regret. We cannot admire the man with the heart of a collector, for even if he is a collector of books or pictures or china, he is in a sense a miser. If he buys books to read, pictures to look at, china because it is beautiful, then he may be an artist, but too often such aims in the purchase of his treasures are forgotten, and he is simply becoming a prey to a fever for acquisition. And if psychology did nothing but teach us that this fever is an excrescence on modern human nature, and not an

instinct at all, it would have fulfilled a very useful purpose.

But with the "gregarious instinct" the case is entirely different. Man, as created and endowed, is a gregarious creature. He is companionable, and is—generally speaking—literally afraid of solitude. The punishment he has himself devized for crime is one of solitude. And in a less obvious form he possesses all the habits of the most gregarious of animals. Again referring to the work of E. D. Martin we find that the three behavior patterns which characterize the herd instincts of gregarious animals are (i) huddling together; (ii) the tendency to remain within sight of each other; (iii) the tendency to run in the same direction. With mankind these have grown from primitive simplicity to the habits of living in towns, building houses in rows, the formation of societies, and causes in which to work, shout, strive together, the avoidance, as a rule, of solitude or any activity which will mean long solitude, and so on.

No Instinct Can Be Wiped Out

A SYMPATHETIC understanding of the gregarious instinct, and its working among us, will surely help us to throw aside one of the stupidest of modern poses, the contempt for social convention. If it is true that our grand-parents became at times ridiculous by our disrespect for it. Once we have realized that we are gregarious creatures, that really we love each other's society, and should be quite unable to get on without it, we shall see how inane are the attempts of a certain section of modernists to live without convention. For the conventions of everyday life have evolved gradually as our society evolved, and they alone make our crowded modern existence endurable. To allow them to interfere, as they have been allowed to interfere, in matters of life and death, is, of course, absurd, but to affect to despise them for their own sake is contemptible.

The repression or the encouragement of our various instincts is a matter which should occupy the thoughts of each of us. Success in almost anything is a matter of the enlargement of certain instincts at the expense of others. Thus the explorer has the instinct of curiosity developed, and that of gregariousness repressed. And for each of us the case remains the same—we must understand, in other words, which "side of our natures" as the phrase goes, we should encourage, and which not. It is a far more perplexing question than may at first appear, and a solution of it necessitates a clear understanding of what we seek in life. The "instinct of workmanship" which exists in extremely varying quantities in each of us, is one which few of us can afford to repress.

The inhibition of instinct can only be an incomplete process. No instinct can be wiped out of our natures, it can be made to assume other forms. And the fact that certain repressions which have taken place at random among children by the chances of their environment have produced disastrous results in the grown man or woman, has been the subject of much pessimistic theorizing among the disciples of Freud. A charlatan-school of psychologists has arisen which declares that all repression is bad. This is quite plainly far from the case. But it is for us who try to find practical application for our knowledge of psychological principles to decide on the repressions, both in ourselves and in our children. And particularly in our children.

The Emotions

THE word "emotion," since psychology has sent some of its terms into the vocabulary of ordinary conversation, has unfortunately got an aura round it, and people who know enough of the science to be wary in using its terms, have rather fought shy of it. This is a pity, for "emotion" has no mysterious or particular meaning to the psychologist, and remains, in his text books, very much what it is outside them. To make a working definition I should say that the Emotion is the feeling of certain bodily changes which occur when we perceive some object that excites us. It is *not,* note, the result of the changes nor is it anything terribly complex.

To take an instance. A man, after an absence of some years from home, returns, and is met at the gate by his little daughter. He at once, on seeing her, feels the emotions of paternal love. Only the physiologist can explain exactly what physical changes this implicates, but certainly they exist. The man's instinct is to pick up the child and kiss her, but his instinct must not be confused with his emotion. It may show itself at the same time, it may appear almost inseparable, but actually it is distinct.

Or again—a man in the tropics may enter his bungalow, and see on the floor a dangerous reptile. Unless he is extremely accustomed to such discoveries he feels afraid. But at the same time he instinctively strikes the snake and kills it. In this case his emotion is more easily discerned. He feels a slight trembling, a dryness of the mouth or a catching of the breath. The bodily changes follow immediately on the perception of the object which excites his fear, and the man's sensation of these is actually the emotion of fear.

Or, to take yet one more example, you are

suddenly and unexpectedly insulted. You feel certain bodily changes which constitute the emotion of anger, a reddening of the cheeks, a rushing of blood to the head, etc. But your *instinct* leads you to strike the person who insults you.

Thus it may be seen that certain instincts go hand-in-hand with certain emotions; the flight instinct with the fear emotion, the instinct of pugnacity with the emotion of anger, and so on.

Emotion is Physical

IT IS necessary that we should realize (and I hope I may be forgiven if I seem to stress it unduly), that the bodily changes mentioned are *not* the reactions to some emotion, but the very emotion itself. To illustrate this point one may follow the suggestion of Professor James, and imagine some emotion, then attempt to take away from it its physical symptoms. The result will be that we find no emotion at all. If you approach something supposed to be frightening without any of the feelings of fear, such as a creeping of the flesh, a trembling of the limbs, a parched sensation in the mouth, a rapid pulse or a catching of the breath, you would not be afraid of it. Thus with joy or humor or love or anger, Emotion is physical. You may be able to wipe out your instinct to strike persons with whom you are angry, but if you don't feel angry, you're not angry!

The reverse of this is not, I believe, invariably true. I should be prepared to admit the claims of certain actors and actresses that they can so far "live" the character whom they portray, that they can really feel his emotions. I remember being told by a very young actor who was then playing the part of the "King" in *Hamlet* that he felt miserable during the run of the piece. He actually felt the jealousy and cunning of the character. He did in fact experience the emotions he simulated. I will go so far as to believe that this facility is one of the first qualities of the great in any art. The writer, the actor, the composer, the painter, even the architect, must be able to *feel* emotions extraneous to his own life and experiences. That is why some people say that artists must have great wickedness somewhere in them as well as great goodness.

Control Your Emotions

AND now let us consider the subject of emotions from the point of view of its possible assistance to us. We are faced with what may seem a paradox. Certain it is that the "emotional man" is often at a disadvantage. In a crisis of any kind, the man who does not become quickly excited is in a far better position than the man whose emotions are easily stirred. That is why appallingly bad psychology, or call it lack of understanding of humanity, is often shown by hack writers. Their heroes are intensely emotional people, but when they're faced by a sudden emergency or danger, they remain cool and unmoved. This is ridiculous. The story teller can't eat the cake of his hero's virtues and have it.

But the paradox mentioned lies in the fact that although this is so, although our emotions are often a drawback, yet we should not get far without them. It is emotional interest that has made literature and music, even built banks and founded empires. Emotions are the food of the noblest souls, and the stimulus of the finest acts. To conceive of our life without emotional interest of any kind is impossible.

So the secret of happiness lies not in an attempt to suppress our emotions, but to understand and control them. Everett Dean Martin goes so far as to say that "a consideration of the whole problem of emotion leads us to the view that emotional balance comes very near to being a psychological definition of happiness." And "emotional balance," he says, is a matter of adjustment.

Adjusting to Environment

MODERN life makes necessary certain habits of adjustment to environment. To some it is harder than to others, and some people fail entirely. Nor do I believe that as time goes on will it become any easier, or even has it become easier in the last few centuries. There are many ways of seeking happiness, some natural, others artificial, but I do not think that modern life gives any greater chance to us of achieving that balance which is a necessity.

But I do believe that we can help ourselves. If we could only learn to face the facts about ourselves courageously it would be of immense assistance in that "enjoyment of ourselves" which is one of the secrets of happiness. It is not a selfish thing, either. It is no mere self-flattery or self-adulation, but comes of an understanding of many of our deepest emotions. Not that any *direct* control of the emotions, in ordinary life, is possible. As we have seen previously, one may control those instinctive and outward acts, such as the striking of a person with whom one is angry, but one has no immediate control over the anger itself any more than one has over love itself.

The control of the emotions, and the achievement of balance, can only be attained by "looking at things in the right way," by training our minds to discriminate between the right things and the wrong things, and thus forming

habits of thought which will bring with them the capacity for seeing fine things, doing fine things, feeling fine things.

But they must be our own habits of thought. Immediately we try to react to things in the way we believe that someone else would react to them, we are indulging in sentimentalism. The man who behaves as he sees a movie-hero behave, and keeps a faded flower as a souvenir, or reverently smells a scented handkerchief, is not a sentimentalist because he keeps the flower and smells the handkerchief, but because he does things (unnatural to him) which he has seen other people do. Sentimentalism is therefore emotional conventionality. In our attempts to attain emotional balance we must above all be ourselves. We must not ape somebody else because we believe his conduct correct.

The Seven Psychological Ages of Man

By
DONALD LAIRD

FIRST: The helpless little stranger, the crying, sucking, playful baby. *Mother, manipulation of things, and moving arms and legs* are the three m's which describe the activity of this infancy period.

SECOND: Heir of the ages. The time of childhood, with the three h's—*hero-worship, heathenism, and hope.*

THIRD: Around age 15 he passes into the period of youth, of adolescence. The mystic three are s's—*self, sex, and society.*

FOURTH: Early adulthood, which Shakespeare called the struggle. Cryptically described by a trio of a's—*ambition, application and accomplishment* or *abandonment.* If the lucky third is accomplishment, success follows; if it is abandonment failure ensues.

FIFTH: Middle life. Either victory *or* defeat of the ambitions of the fourth. In case of victory the mystic three f's are *fame, fortune, friends*—a job, a place to live, things to do, acquaintances to visit. If this age is defeat, its three f's are *failure, friendlessness, futility*—the bread line, the age of most suicides.

SIXTH: The period of regression, of pre-senility. Men and women *weaken, wish, and wait.*

SEVENTH: Helpless senility, with its *rest, reverie, and release.*

Is Genius *a* Neurosis?

By Havelock Ellis

IT has long been a popular piece of clap-trap to call genius a neurosis. That may of course mean anything or nothing. Now and again it may really bring helpful understanding. Left in the vague, it leads to mischievous confusion. Moreover it may lead the unwary neurologist, who has perhaps never so much as seen a man of genius, to claim the right to the medical treatment of genius.

It thus comes about that Dr. Joseph Collins of New York is prepared to preserve the creative ability of genius and at the same time to make it "happy."

Here at once we are brought to fundamentals. To know what makes genius "happy" we must know something about the nature of genius. It is a field for never ending dispute. But at least we may say that the man of genius is one who possesses a vision of a new way in life or in art and strives to realize it. There at once we get to the heart of the situation, for the hatred of novelty in life — what has been termed misoneism — is one of the deepest human traits.

The world is shocked and horrified at the efforts of genius to destroy what it regards as its "happiness." Far better, it seems, that the "happiness" of genius should at once be destroyed. So in every age and land the man of genius arouses suspicion and hostility. If his zeal for his new vision of a higher social order becomes active he is dismissed from any official post, he renders himself liable to be prosecuted, condemned, imprisoned or exiled, while in the last resort there has been the cup of hemlock or the Cross.

The book of genius is still today liable on publication to be brought before the courts and condemned, or more simply autocratically banned from the mails. Short of that, a nation may consider its great poet (a Walt Whitman, for instance) unworthy even to earn his living in a small official post. The "happiness" of the world is evidently incompatible with the "happiness" of genius.

Dr. Collins, however, ventures to come to particular cases. He claims that he could have made Leonardo da Vinci "happy" while yet a genius. But what does he know of Leonardo's "unhappiness"? Here was a man who lived on a plane unknown to the men of his time and to most who have lived since. He was consumed by the intellectual love of Nature and the passionate desire to explore her mysteries.

Enable Children to Develop

OF course he aroused all the superstitions and prejudices of his age, all the horror and hatred of "the timid friends of God." Yet he was noted for the sweetness of his art, for the serenity which he shed around him, for his social accomplishments, for his exquisite speech, which implies sympathetic listeners. Save by changing his whole world, what could Dr. Collins do for his "happiness"?

Finally, however, Dr. Collins falls back on the desirability of genius avoiding drunkenness. This is a comedown for neurology. One had supposed that the avoidance of drunkenness is becoming regarded as a part of all ordinary personal hygiene, and that whatever benefit alcohol possesses it is not as a stimulant to work, but as a sedative and relaxation after work.

Do not let it be supposed that I am criticizing the tasks of neurology; far from it. We must all rejoice that the New York Neurological Institute has been generously enabled by the Friedsam Foundation to set up a new Division of Child Neurology. If it is true, as Dr. Ogburn has lately stated, that one out of every eighteen children now enrolled in New York State high schools will spend some time in an insane asylum we must certainly exercise a watchful attitude from an early age.

We need not be troubled, one way or another, by the problem of genius. Neurology may not bring "happiness" to genius or to the world, but rightly exercised it can do nothing but aid development, genius or no genius.

To take one small point, which happens to bring us again to Leonardo. He was left-handed, and as he received only an elementary formal education he was spared any attempt to enforce the normal rule. As we now know, the naturally left-handed are liable to be intellectually injured by attempts to make them right-handed.

It is by preserving children from similar mischievous pressure, and enabling them to develop on their own lines, even when anomalous, that neurology may help. There is no need to drag in the problem of genius.

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SADISM AND MASOCHISM AS A WELL PAYING BUSINESS

(Continued from Page 6)

istic practices. No sex gratification could be derived otherwise. When her husband divorced her she opened up a masochistic-sadistic establishment and went in business on a large scale. Inflicting punishment on her clients not only allayed her morbid sensations, but brought an income as well.

Servant girls have been known to be hired by some of those women. The girl accepts the position innocently. She is soon accused of some crime, usually theft. She is beaten without attracting any attention. She leaves. Another servant girl takes her place the next day.

Classes

THE same psychologist made an investigation in Paris. He relates that the reception room was very large, and was not unlike a drawing room of the rich middle class. The room was padded. Curtains, doors and carpets were unusually thick. A naked glare was given out by an electric light. The rest of the house was made up of smaller rooms. Each room was furnished to suit the taste of the patron. Some beds, for instance, were simple, others elaborate. Some rooms were like those of a school. In one room was a whipping post to which the masochist was tied and flogged.

The "class" consisted of from twelve to twenty-five "pupils." Classes were held daily. The school was open, the manager said, for the purpose of instructing the inquisitive in the science of masochism and sadism. This is why they had classrooms. This meant, of course, that any sadist could witness a real honest-to-goodness whipping of naked bodies. Ladies and gentlemen were admitted. Admission was twenty-five francs.

The room in which the class met contained a large desk for the "teacher" and two smaller desks on each side. Before the left hand desk stood an armchair covered with purple velvet. There were desks for the pupils. The teacher was a tall woman, dressed in a riding habit and high boots. She lectured on pedagogic and persuasive methods. Special emphasis was laid on the good that could be done by the flagellation. The masochists were then given the right to choose their monitors. Two young women chose a South American half breed Indian. Two middle-aged women requested to be punished by a well-dressed man in a morning coat. Let us now watch the "pleasure" the ladies had at the school.

A small, light-haired, middle-aged woman, rather fat, asked to be severely whipped because she was idle the week before. Her clothes were lifted up and the half breed began to administer the punishment with a light birch. The blows fell abruptly. The woman trembled. At first she gave several smothered sobs, then she began to cry that she had enough. The half breed then began to smack her face. She started to have convulsive movements. He then gave her four or five powerful blows with all the strength he had. After that she was placed on her knees, her dress lifted up, and her posterior parts and the full view of her genitals exposed from the rear so as to "humiliate" her.

Next came the lovely combination of sadist and masochist. The "teacher" with the high boots and riding habit has feeling too. She too has to gratify her sensuality. She threateningly approached a young man, a regular client, took him by the ear, and dragged him to a bench. To two rings in the wall she tied him, body and ankles. Then she unbuttoned his clothes, and left his lower parts bare. The "teacher's" face became stern. With switch in hand she began to administer the "treatment." He wriggled, and did not speak a word until twenty stripes were left on his body from the twenty strokes.

Neither pupil, nor teacher had yet obtained what they were after. So Lady Sadist took a strong stick and began to strike blows. She put all her force behind it. At each stroke a hoarse cry would be let out by the masochist. His body became black and blue. The stick was put away. Both were happy. Capable business woman.

Sadists Lack Social Sense

THE secret of the masochist's ability to endure such severe punishment without a protest is that she is completely under the will of the opposite sex, while the feeling of the sadistic woman for other people stands at zero. There is usually a deficient social sense. The masochistic girl is often sympathetic towards others, and frequently will deny herself certain comforts to please others.

In the female sadist as in the masochistic woman sexual ardor remains undampened under all conditions. Neither of them knows how to love. But in the female masochist there are emotions. One may find her shedding tears. Unlike her counterpart there is a "we" instead of "I" only.

While in neither does the sexual part enter into the question as a human being, yet masochistic women who were mothers before plunging into their perversion are capable of showing their offspring kindness and even pity. The sadistic mother, if such she happened to be, desires to have even her children conquered as opponents. To her the sexual function stands subservient to her will towards power and pleasure. To the masochist the sadist who flogged

her is still of value. She wants to meet her again to be tortured when her craving for sexual congress seizes her. To the sadistic female, after the sense of having conquered is gratified, her partner becomes a worthless thing. Mankind to her is a joke. Dogs, horses, women, men; they are all of the same value. What she wishes is some one who feels pain.

There are quite a number of atypical sadists, that is, they are sadists who wish to conquer and destroy, but their sadism does not consist in inflicting corporal punishment. A case was recently reported, in the *Journal of Psychology,* of a woman author. Her mission is like that of the woman French novelist, George Sand, to ruin as many men as she can. She uses her genital organs for sex gratification. She therefore differs from the prostitute by not being frigid. She absolutely hates mankind. How she could write of love of which she is absolutely incapable is a mystery.

Social sense in her does not exist. The only sign of emotion in her is an unlimited sexual desire. She regards herself as a superior being, spares no effort to validate her personality. Her social sense deficiency is made up by an exaggerated sexual ability. She induces an innocent man to fall madly in love with her. Handsome, of great cultural advancement, it is easy for her to find victims. When the man's craving for her becomes beyond control she abandons herself to him. After the sexual act is culminated she displays disgust and horror towards that man. The next day there is another man kneeling at her shrine. The misery of her lovers, their threat of suicide, are her main pleasures. "To her," says the Journal, "coitus is not an expression of the union of the sexes in the harmony of social feeling, but a secret war between man and woman." In that war she is determined to conquer, to destroy, or at least to ruin the man's life.

She wrecked many homes, drove many men to despair or to death. Like the typical sadistic female who craves to conquer, to inflict bodily pain, this sadist too wishes to subjugate, to glory in the downfall of her victims, to see them humiliate themselves before her, to kneel and to plead for her love which is denied to them. The only thing that this author regrets is that she cannot free herself "from this damned hunger." By that she means she would have been supremely happy if she could control her own craving for sex gratification. She could then torture men without first giving them pleasure.

Gratification in Humiliation

ALMEDA, who I know in person, does not possess the culture of the woman just discussed. Almeda is a typist, thirty-two, and is a virgin. Her method of torturing men is rather novel. Once or twice a week she becomes intimate with a man, and allows him certain liberties. She induces the man, always a different one, to "take her out." She insists that her escort drink some liquor. She learned to know that alcohol is a great sexual excitant. She then permits him to take her to a room. She exposes herself enough to arouse violent passion, and then begins to undress him. She watches his face closely. When his craving becomes beyond control she bursts out laughing, and runs out of the room.

"Why are you not married?" I asked her once.

"Marry who? A man?"

"Of course. One does not expect you to marry a dog."

"I rather would marry a dog, if it were possible. I hate men."

"Then why do you go out with men?"

"To torture them. While riding to the place where the man takes me I manage to arouse passion in him. But I don't allow him to touch me until we reach our destination. I know how to create a desire impossible of control. I am prepared to flee should he display any signs of fight. When I see him becoming actually wild I leave him. I know then that he is suffering."

"Why do you burst out laughing?"

"To humiliate him, to make him feel cheap. One week I had the pleasure of seeing three men suffer. One, more than the others. The last one almost managed to grasp me in order to drag me towards him. I threatened to scream. I knew he was a married man, and could not afford a scandal. He was forced to leave me. How miserable he looked."

"Don't you ever feel sexual desire yourself?"

"Yes. But to let a man derive pleasure out of me? Never."

"How do you gratify yourself?"

"I just masturbate."

Sadism is the finding of voluptuousness in humiliation. Hence Almeda was a real though not a typical sadist.

The next case, Jenneva, is to be given credit for her originality. As an inventive genius to gratify herself at the torture of others few equaled her.

Jenneva was a dignified looking high school teacher. No longer young, but of the physique she could readily appeal to men of intelligence. She occupied a small apartment, and her lock was put on the reverse side of the door. Once it closed inside the visitor was trapped, because the door could not be opened without a key which, of course, he did not have. The door opened outside without a key. It was sound proof.

Her method was to make the acquaintance either of some prominent married man, or of some bachelor who had considerable society standing, and hence must guard his reputation. He was invited to her room, and told that the door would be let open for him. He was also warned to close the door as soon as he entered. In case he found her asleep, he was to awaken her with a kiss. But also he must be completely undressed before approaching her.

Under her pillow lay a whip made of hide, with wire attached to the ends. She would always feign sleep when the visitor entered and lie completely nude. As soon as she received the desired kiss, she would spring up, and with the whip administer the most cruel treatment. She would then help her victim to dress, and after ridiculing him drag him out of the room with the threat to keep his lips sealed. I treated one of her victims, a prominent business man. His whole body bore the marks of violence. He told his family that he was beaten up by thugs. To me he divulged the truth.

Origin in Childhood

VERY few understand the fundamental urge for corporal punishment. Very few realize that a subconscious sex craving is gratified by the one who administers the blows. In that person there is a sadistic longing to hurt some one, to hear the victim cry out in pain. That craving may be inherent, or developed during childhood. The infliction of a physical pain is a regression to infantilism. The one who has the power to punish, and abuses that power does not rise above the level of the beast. It is a pathologic reversion to the primitive and savage condition.

It was noted long ago by many psychologists that the instigation of a passion for whipping or for being whipped has its genesis in childhood. Many girls experience sexual pleasure during a whipping. Adolescent sadistic or masochistic girls admitted that the sex pleasure experienced during a whipping when they were small made them what they are now. No wonder that the visitors to the houses of perverted prostitution are almost all young girls.

The finding of morbid satisfaction in correcting her son was admitted by one mother of ordinary intelligence. Definite sexual excitation by the mother in whipping her boys has been recorded by many physicians. A case under observation is that of a young girl, age 17. The mother of that girl confessed ten years ago to the somatic pleasure she obtained in punishing her small daughter. The daughter is now a pronounced masochist.

Undoubtedly there is a mental anomaly in all these women whose greatest pleasure is found in torturing others, or in being tortured. The scourging of the child may in itself cause a nervous derangement and create an imbalance in the sexual center of the brain. The child's witnessing of a whipping may bring about the doom of her sexual life forever.

With our admiration for normal women one wonders at the predatory and primitive tactics of the sadistic female. Masculine sadism is acute. The onset is that of a sudden impulse. Woman's sadism is chronic, calculated, planned, and cold. Beneath the external aspects of charm there are urges, murderous and unappeaseable.

When we consider that much of the woman's life is bound up with a certain amount of suffering; the discomfort and often great pain of menstruation, the painful rupture of the hymen during the first coitus, pregnancy, labor, nursing of the baby, and, later in life, the menopause; the relation of pain to sexual pleasure in women should cause no consternation, whether it is the infliction or the enduring of pain.

Civilization has reduced our love life to an economic level. This has a stifling effect on the female sex energy. The love life of the woman who has to battle for her own existence becomes a crippled affair.

Again the predisposed girl who watches sexual union between animals, who sees menstrual blood, sees her mother sick during menstruation, hears the moans of labor and sometimes in discordant families witnesses her mother's resentment against her father's advances, often develops a misconception concerning the nature of sexual activity. She adopts the notion that sexuality is terrible.

In her mind pain and sex, pleasure and suffering become a fixed unity. In this class of girls the ground work for sadism and masochism has been fairly laid. In her mature life the sex drive (because the pain is no more the horror when isolated) causes her to look for a thrilling experience. She therefore does not resent the pain of defloration.

Love of Pain

AS was pointed out by Dr. Karin Stephen, of London, herself a woman, certain forms of pain enhance certain forms of pleasure; just as in cooking we add pepper or mustard to enhance the flavor. The same could be said of the female sexual goal. A small amount of pain that does not swamp the whole sexual experience is rather viewed with pleasure as a real thrill by many women.

Now take a girl who has had a painful

(Continued on Page 40)

I Have Discovered a Secret That Startles Me

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

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

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

The Key to Happiness

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

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

Nothing You Desire That You Cannot Have

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



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

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

Worth $1,000 in a Year's Time

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

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

Five Days' Trial

I want you to send for the *"Realization Secret"* and read it through (it will take 10 minutes each time) every day for 5 days. If you don't think the *"Realization Secret"* is going to do for you what it did for me —just return it and I will return the dollar. Fill in the blanks below and send this coupon with remittance to my publishers *today!*

—*M. S. R.*

(*Full name and address given on request*)

HINMAN PUBLISHING CO.
Dept. MP-12
121 W. 42nd St., New York, N. Y.

Send me *M. S. R.'s "Realization Secret"* described above, for which I enclose one dollar. I understand that I may have my dollar back if not satisfied.

Name .....

Address .....

City ..... State .....

SADISM AND MASOCHISM AS A WELL PAYING BUSINESS

(Continued from Page 38)

experience which was very exciting. She finally obtained what she wanted in that experience, and derived great pleasure from it. If that girl is predisposed to certain abnormal impressions, the element of pain disassociates itself entirely from the whole experience. That is the experience is forgotten. The pain, now isolated, is remembered. The pain alone takes on an urgency for which she yearns. The result is a longing for mutilated gratification.

"There," says Dr. Horney, "a fixed connection in the mind of the little girl between sexual excitement and physical mutilation is established. When she grows older there develops something in her sex energy which actually welcomes pain as part of its goal. Then comes the instinct of self-preservation. She then chooses to be the one who inflicts the injury rather than the one who receives it."

If a man were to undergo the great discomfort or the actual pain, of menstruation or if a man were to suffer the agony of childbirth, there would be no menstruation and there would be no babies to deliver. Yet women give successive births and are not at all horrified by the travail of labor that is facing them. Some look to labor as a thrilling experience. Many childless women told me that they have no craving for babies, but would like to feel the pain of childbirth.

When all this becomes exaggerated we have the abnormality of sadism and masochism; love of pain, giving or receiving. It becomes lust. The definition of "lust" is best stated as "sexual excitement accompanied by hate instead of love." The hate is either directed outward, towards the other person, sadism; or inward, towards self, masochism. Between the practices, the sadistic and masochistic female accumulates energy in her body. That pent up energy must be spent, or discharged, either by beating or by being beaten, just as the convulsion of laughter, or tears, causes relief from a psychic tension.

It can be understood why a woman will allow herself to become the wretched victim of a drunken and brutal man, and will not resent the ill treatment. She actually craves for the beatings and the mental cruelties at the hand of her husband. Such women have strong feeling of inferiority which, according to Helene Deutch, has its origin in the Œdipus complex and in penis envy. A woman of this type, when marrying a man of intellectual gifts who treats her with consideration, is a most unhappy "misunderstood" wife. She may admire her husband for his mental qualities, but the attachment is without sexual sensibility. She always remains in a state of morbidity. Her whole body is accessible to sexual excitation.

Life Is Conflict

By JOSEPH COLLINS

THE mind, like the body, strives to harmonize or coordinate its activities. When it does not, or will not, coordinate, a conflict takes place . Life is an endless succession of conflicts. Some handle them one way, some another. Most people, Freud claims, "repress" them. In that way they lay up treasure in hell. The "efficient" person is the one who has succeeded in reducing his conflicts to a minimum. When a conflict is repressed, that is the end of it, apparently, for it is no longer accessible to consciousness. But it is not the end of it by any means. Like its host, it is continually seeking expression and, as that is usually taboo, it finds such expression in indirect, symbolic and often curiously distorted form.

The conflicts that are habitually repressed are the painful and shameful ones—moral and modesty infractions.

"Complex" is a word that one hears or sees everywhere nowadays. Next to the word "terrible," it is perhaps the most beloved word of the American vocabulary. A complex is a system of associated mental elements. When any of the elements is stimulated, all the rest are often brought to light (that is, to consciousness) through the medium of their common effect.

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A CORRECTION

The article, *Do We Think In Colors,* which appeared in the October issue of *The Modern Psychologist* was wrongly attributed to Arthur Jess Smith. The author is Arthur Jess Wilson of the School For Adult Education, Yonkers, N. Y. We regret the error.

THOUGHTS CAN KILL

By Emily C. Davis

THE MOST extraordinary duels in the world are fought in California.

The strangest of all personal battles are fought by clashing minds. Not a pistol is fixed. No sword flashes through the air. The fighters merely face one another and hurl their thoughts and power until the weaker falls down helpless — paralyzed, maybe, or even dead. Yes, stone dead.

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Chief Wi'ishi, athletic young Indian of the Mission tribe in California, visiting Washington this summer, told of his own experiences in such combats. With smiles and gestures, he showed how the power is hurled from heart to heart, straight as the blow of a fist from a Joe Louis or a James Braddock.

And listening to Chief Wi'ishi, Dr. John P. Harrington of the Bureau of American Ethnology nodded his assurance that these psychic battles do take place, sometimes with crippling or fatal results.

The American Indians set great store by psychic development, regarding material show as not nearly so important, he explains. All Indians tried to develop their minds in such matters as concentration and meditation. They tried to learn healing and killing art through dreams, and to draw on reserves of power that they felt within them.

American Indians could—and a few still can — perform stunts equal to the famous Hindu rope trick and other illusions of the fakirs in India. The American Indians mastered the secrets of hypnotism. They claimed power to kill an enemy a hundred miles away. More startling than that, they claimed power to restore life to an apparently lifeless form. That is to say, Indian adepts at psychic power, the medicine men, attained these marvels.

All this being the case, you can see why a battle of power between two master minds would be a super-attraction in the Indian world.

For the fighters, the contest was a solemn and necessary business. They had to go through with it. They were medicine men, depending heavily on psychic powers in their healing. Well, then, they were expected to show off on these occasions.

Modern doctors may well be glad they are not expected to show their skill in any such public contests.

(Continued on Page 46)

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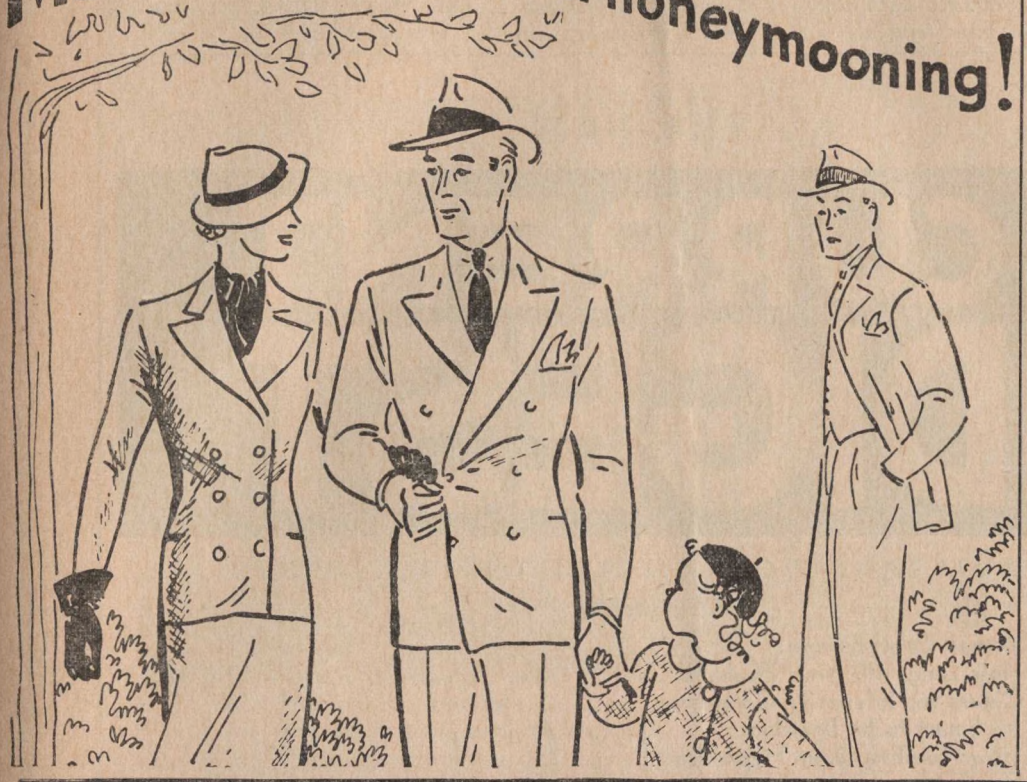
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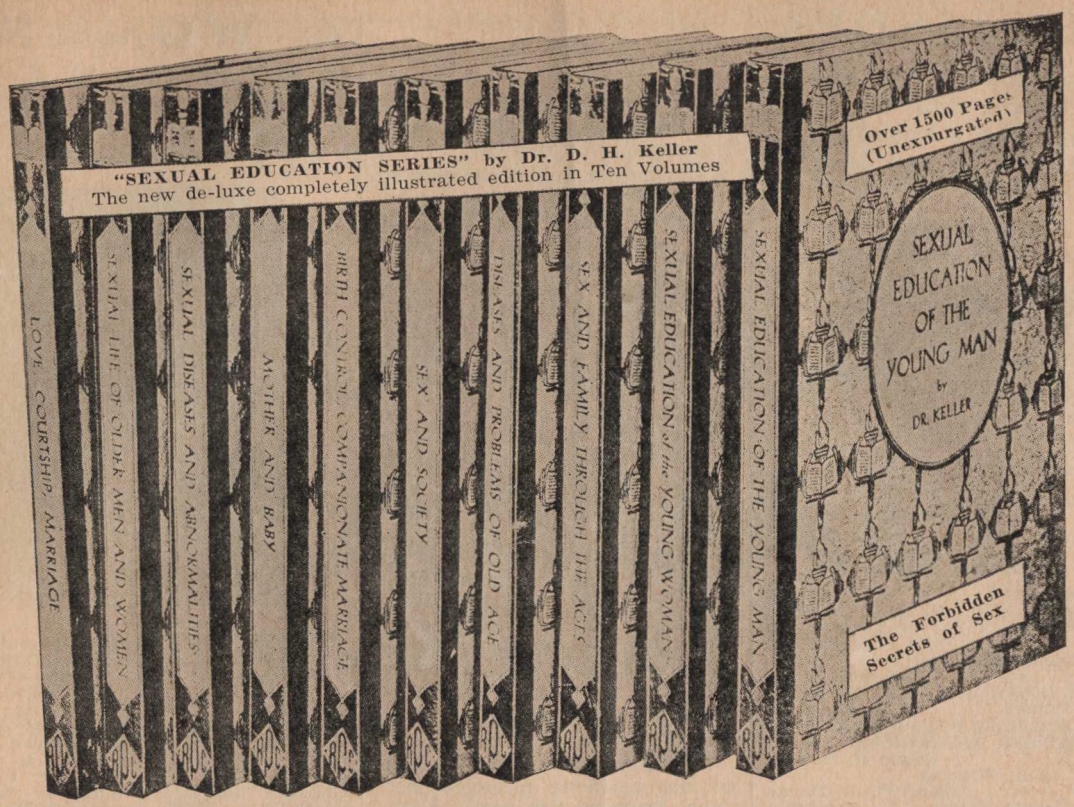
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THOUGHTS CAN KILL

(Continued from Page 41)

The psychic battles take place, Dr. Harrington explains, at inter-village fiestas which Mission Indians hold at intervals.

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"Suddenly, he throws it! One of the receiving medicine men falls, foams at the mouth, kicks, and lies still.

"But the injured medicine man staggers to his feet again. He gathers power, and with gestures of catching and holding it, he suddenly shoots it back at the intruder. All the medicine men hurl their power at the challenger. Still, the intruder does not fall. He pushes forward daringly and crosses the line in triumph.

"Indians with knowing smiles and secret conversation about the fiesta ground congratulate the winner on having crossed the line," says Dr. Harrington concluding his account. "The man's reputation is made for months to come. He will have no trouble in getting cases of sickness of the kind he knows best how to cure, and he is sure of liberal payments. He is a great doctor."

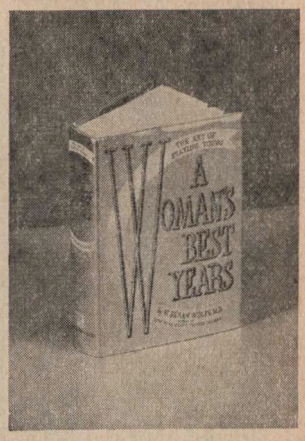
But, what actually happens when mind struggles with mind "to the death"?

Dr. Harrington's explanation is that if an Indian dies in these combats, he really kills himself. It is the fear, the excitement of the contest, and perhaps the sickening feeling inside that he is indeed not so strong as his rampaging opponent. All this turmoil of apprehension and fear proves too much for a weak heart or an otherwise failing human engine. By sheer auto-suggestion, the weaker man dies or falls paralyzed — because he expects that fate to overtake him. The psychic blow of the conqueror has killed him, in one sense. —Science News Letter.

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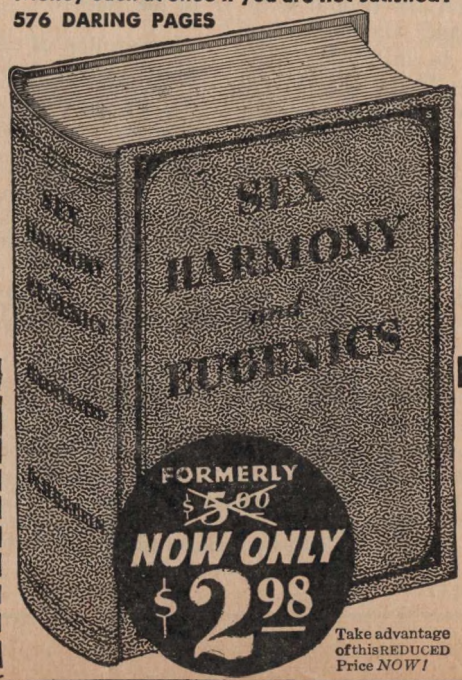
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