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THE SEVEN SAFEGUARDS OF SANITY

January 1936 25¢

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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IN FORTHCOMING ISSUES:

Star Reading Psychologists

Astrology is a system which attempts to define the mind, but falls far short of accuracy. It is a system of simple generalizations which cater to the ego, says Russell C. Mowbray, and are swallowed up wholesale by the gullible. The Babylonian priests coined inferences to suit the occasion and to please the king. Our modern astrologers coin fortunes by telling dupes what they want to hear.

Personality, Achievement, Happiness

What is personality? Why do some people quickly gain our confidence and admiration, while others repel or irritate us? Young men with mustaches, it has been found, find it more difficult to secure employment than those who are clean-shaved. What are the factors that determine personality? John E. Drewry has some interesting things to say about this problem.

Superstitions Concerning Menstruation

Since biblical times women have been under a ban. Even among the American Indians taboos relating to menstruation were enforced. Dr. Walter Seigmeister traces the history of the superstitions regarding menstruation and shows how woman's inferiority may originate in this cause.

They Also Teach

An unhappy, maladjusted teacher cannot function efficiently. Teachers exercise a dominant influence on the future of the race. But among them we find people who are not only unfit to teach but are maladjusted in their lives. And a maladjusted teacher, says Lynn Fulton, who takes pleasure in perversion, sadism, masochism or masturbation is a menace to the children at school.

Sexual Life of Witches

The Pennsylvania Dutch still believe firmly in the evil power of old women. Iu many parts of the world witches are still killed. These people, it is believed, sold their soul to the devil in exchange for powerful sexual potency and the renewal of youth. It is surprising, says David H. Keller, how many of our modern notions have their roots in a belief in witchcraft.

And Many Others

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The MODERN PSYCHOLOGIST

JANUARY VOLUME VI. NUMBER 6. 1936

AMONG THE MENTAL DISORDERS THAT SEVERELY AFFECT MARRIED HAPPINESS ARE FRIGIDITY AND NYMPHOMANIA. HERE IS A FRANK DISCUSSION OF BOTH OF THESE NEUROSES.

Frigidity *and* Nymphomania

By MAURICE CHIDECKEL
Author: *Female Sex Perversions*

FRIGIDITY is a complete absence of sexual desire in the female. Nymphomania is an uncontrollable craving for sex gratification. Frigidity is common. Nymphomania is not. Both are abnormal, and hence are classed as psychosexuals, as are perversions.

Both nymphomania and frigidity are disorders of the nervous system, a distortion of the sexual function. The sexual impulse is either blocked, or too strong. In both the sexual impulse may eventually manifest itself in a reverse manner.

In nymphomania there prevails a psychic state in which the desire for intercourse never ceases. The lascivious impulse gets beyond control at the very mention of sex, or at the sight of a man. The genital sphere has dominion over the woman's body and soul. The insane desire for never-ending copulation leads her to practice all forms of perversion; tribadism, masturbation, even prostitution. Married women have abandoned themselves to as many men as they could summon.

A nymphomaniac, once she meets a man, will devise all means to cause sexual excitation in him. She will make all kinds of indecent gestures, she will expose her breasts and genitalia in order to entice and cause him to have copulation with her. In severe cases restraint is impossible. Many nymphomaniacs have gone into convulsive seizures when there were no men willing to cohabit with them. Many nymphomaniacs are not unlike alcohol addicts who several times a year go out on a spree. Attacks of nymphomania occur periodically in some women every two or three months. For the majority it occurs at more or less irregular intervals.

Nymphomania knows no age. It occurs soon after puberty, during later adolescence, all through the active sexual life of women, at the menopause, and even in old age. The nymphomaniac in my own practice was forty-five years old when I first saw her. She quarreled with her husband and left him. The separation evidently was the cause of the terrible emotional upheaval that followed. She had to be strapped to her bed. Her hands were tied to prevent masturbation. Even then she continued to rub her buttocks against the bedding in an attempt to secure relief by an effort to masturbate.

Nymphomania in Ancient Times

LOMBROSO states that such continued ardency of sexual desire occurs in women who have an inherent tendency to crime and prostitution. His investigation convinced him that lasciviousness and barbarism go hand in hand. That great criminologist cites five cases of nymphomania. One abandoned herself to her husband's employees, about twenty-five in number. A woman of great culture could only satisfy herself partially with a dirty bricklayer to whom she would write shameless letters about her sexual cravings. A third had so many desperadoes as lovers that she could not possibly know the number. A fourth, of high social standing, led the life of a common prostitute, while the fifth would run out in the fields to get as many herdsmen as she could in an effort to appease her insatiable desires.

Kisch in reciting the history of nymphomania describes the corrupt practices of empresses who made history. In a letter to his physician Soranus, Marcus Antoninus writes of Cleopatra, the Egyptian queen of superb beauty, that she cohabited with 106 men when seized with a violent attack of nymphomania. The Empress Messalina is the oldest nymphomaniac recorded in history. Fourteen men a day was her usual quota. Galen relates of his own mother, a nymphomaniac, who, when there were no men available, would run about like an infuriated animal, and bite the female slaves, evidently to find gratification in sadism.

One reads in Herodotus that the famous pyramid of Cheops was built by the lovers of the king's daughter, as a recognition, or as a token of gratitude of the innumerable times she surrendered herself to them. At the chief Roman festivals nymphomaniacs would lie naked in a most tempting position, and one man after another would take his turn.

Krafft-Ebing cites a case of a married woman of thirty in whom the attack of nymphomania was so violent that it led to delirium and death. Other cases of death from nymphomania are reported in literature.

These women should not be condemned unless they display definite inclinations towards criminality. It is, after all, a psychical degeneration, a form of insanity. Quite a number of nymphomaniacs are fully aware of the disgraceful sacrifice of feminine honor that they are making. But they cannot suppress or modify their sexual cravings.

Inability to Discharge Tension

BUT many nymphomaniacs are absolutely shameless, and if permitted would have cohabited on the street. Cases are cited in which a woman would take four men into her bedroom, and cause another to cohabit with her as soon as one became exhausted. A case of one of my colleagues was of an elderly nymphomaniac who paid men to come to her. After that she would send for a young prostitute to practice tribadism. The strangest phenomenon of this case is that abnormal acts were performed in a large coffin. "In case of death," she told my brother practitioner, "I want to die happy."

Nymphomania is a moral insanity. What cannot be explained about this unfortunate perversion is that it is most common in young married women. In only one case was a wrong diagnosis made. Dr. Schule's patient, who was thought to be a nymphomaniac, proved to be a woman who wanted to destroy her husband, and surrendered herself promiscuously so she might cause her husband to become infected.

Many hysterical women are plagued with an excessive sexual impulse. But none has ever been known to prostitute herself in a shameless manner, or to lose her moral sense completely.

Strange as it may sound, nymphomania is classed as a form of frigidity. The sexual excitation is never appeased, merely because the nymphomaniac seldom or never obtains an orgasm. The inability to discharge sexual tension leaves her in a state of continuous excitation.

In frigidity the sexual impulse is completely extinguished. While in many nervous women there is an inhibition of the sexual desire, in the frigid woman the inhibition is complete.

The term "frigidity" does not include women who for certain obvious reasons derive no pleasure from coitus. All of these women have strong sexual feeling, but do not obtain an orgasm. The fault lies mostly with the sexual partner, who at the very height of voluptuous feeling leaves her unsatisfied. Withdrawal is one cause. In medicine they call it "coitus interruptus." The act of coitus has not been completed. Another common cause is premature ejaculation by the man before she reached an orgasm. One woman told me "I'd have been much happier had he left me alone altogether."

For women in whom the vestibule of the vagina is very sensitive, whose vagina is inflamed, very narrow, whose womb is low and displaced, copulation is too painful to bring pleasure. Awkward approach by the husband without any forepleasure is also a common cause. An undeveloped male organ may account for failure to derive enjoyment. Women who discovered that their husbands were unfaithful will, in a number of cases, cease to enjoy sexual intercourse. "The thought that the husband is inserting in me what was in a prostitute chills me," one patient told me.

"The Tragedy in the Bedroom"

WOMEN who before their marriage established the habit of masturbation are never gratified by normal sexual congress, especially when masturbation is continued after marriage. Fear of pregnancy is also a common cause. The hearing of voices or the sounds of footsteps in the next room will prevent the woman from getting an orgasm. In many women there is absolutely no enjoyment when contraceptives are used. A small number of women will not get an orgasm unless their partner does.

These women are sexually normal. They were unfortunate, except in masturbating cases, in their marital relations. These women with ungratified libido frequently suffer from painful menstruation. Their pelvic organs are congested. In a very infinitesimal number of cases their libido, sex energy, is expended in the fore-pleasure. Their sex energy is limited. Their little energy has been spent, and therefore no pleasure is derived from copulation.

When we speak of frigid women we mean one who abhors sexuality. This eventuates in what Tolstoy characterizes as "the tragedy in the bedroom." Many homes are disrupted on account of her coldness or abhorrence, and many a good man is driven to brothels where all forms of venereal diseases are acquired. It is a shameful and unfortunate fact that seventy-five percent of brothel patrons are married men.

Frigid women, many of them, hate men. The hostile impulse toward the opposite sex becomes enhanced in many frigid women to such a degree that they would not stop at murder if they were not afraid of the consequences sure to follow. A woman unaware of her frigidity will admire a certain man for his manifold qualities, even permit him to kiss her. But soon after marriage she will belittle his merits, and actually hate him. She loved him until there was demand for physical union. The thought of sexual contact causes a violent revulsion in her.

Yet, unlike the nymphomaniac, many frigid women do not unconsciously hate their sexual partners intensely. All nymphomaniacs strive to coerce the male by violence in order to obtain complete satisfaction that is never forthcoming. In many cases of frigidity she does not run away from the man she often loves, but meekly submits, and is even happy sometimes that she can give pleasure though she suffers by it. A nymphomaniac never thinks of giving pleasure to her partner. Nymphomania constitutes oral sadistic activities. The vagina takes the place of the mouth. She craves unconsciously to devour the penis of her partner. It is here too a return to the Œdipus complex. It is a reanimation of the infantile tendencies. The whole body is tense, as in mania. The nymphomaniac attempts to discharge unconsciously by way of the genital route any tension that is not genital. It is the seeking of a way, an outlet, for infantile emotional tension. Masturbation may produce irritation, but never satisfaction.

Frigidity Usually Begins in Early Life

IN many cases of frigidity Helene Deutch found that they bore the stamp of a masculine complex. The frigid woman unconsciously persists in her infantile demand for a penis. The conversion to a feminine passive attitude does not take place in the frigid female. Having in her the male components, craving a male phallus, though not aware of it, she can have no desire for a man. Her unconscious self is masculinized. Contact with a man is therefore repulsive.

Frigidity is also due in pathological cases to what is called "organ memory." The clitoris remains the great enemy of transference from this organ to the vagina. The woman may have a sexual instinct. But the libido, the sex energy, never obtained its centralized form of gratification. The vagina is anesthetic . It has no more sensation than the non-genital areas. Hence, coitus can bring no pleasure.

The "misunderstood wife" is the frigid wife. Quite a number of cases of frigidity arise out of infantile vicissitudes which may assume various forms. Any of these forms eventuate in sexual inhibition. Let us take one form. The natural egocentric tendency of the child remains unaltered. Her sexual energy remains bound up with herself. She is afflicted with a modified form of narcissism. She is not aware of it herself. She marries a man whom she truly loves. On her honeymoon she discovers that the contact of her body with her husband's is absolutely repulsive. She refuses coitus. Out of the bedroom, she loves her husband again.

The inferiority complex plays often a major role in the production of frigidity. During childhood she was made to feel that she was of no merit. She develops a sort of masochism. She completely renounces gratification for herself. Women of this type usually abhor their mothers for having submitted themselves to their fathers. Frigidity is a positive sign that something has been destroyed in that woman during her childhood or early adolescence, for all children are born with sexual feeling.

Disappointments in the early life of the girl made her frigid in later years. A father to whom she was tenderly attached had beaten or otherwise mistreated her. Another child, usually a brother, was preferred by the parents. Many parents display more affection towards the boy merely because he is a boy. They never

suspect that the envy towards the brother who is loved more than the girl poisons the whole life of their daughter, and destroys her relations with men. As a little girl she wanted to be a boy herself. In her dreams and fantasies she is a boy.

These girls who grow up frigid because of mistreatment by parents, when they do submit to intercourse, have the unconscious wish to change the sex role. The hatred of the female role is best illustrated in a case of Dr. Karen Horney (a woman) and reported in the *American Journal of Obstetrics and Gynecology*. A young woman was not deflorated until four weeks after marriage. The defloration was done not by her husband, but by the surgeon. There was no abnormality in her hymen, and the man was potent. The inability of the man to break her hymen was due to a vaginal spasm, and this spasm was an expression of her strong aversion against the female role.

In the nymphomaniac some moral poison was instilled in the wellspring of her existence. In the frigid woman an irreconcilable conflict was created by the parents through displaying more love for one child than for her. This struggle resulted in a conviction of inevitable defeat.

Destruction of Natural Tendencies

IN profoundly religious homes, or in homes wherein the word "decency" has a peculiar meaning, and the very mention of sex is taboo, frigid women are being raised. The father's idea is that his adolescent daughter must never know what it is all about, and he tries and frequently succeeds in imposing his ideal on his daughter, thereby destroying the natural tendencies in her. He does not know that a woman is no more ethereal than a man is. She is, in her adolescent stage, as sexual as is the boy of her age.

Desire in her may be vague. She may be inherently more capable of controlling her vague cravings. But the father's opinion that she is without any sexual desire, that her mind can never be assailed by evil thoughts, is a piece of utter stupidity. In a house like that the girl is inculcated with the thought that sex is ugly, that a girl must keep herself aloof from any man, and that her genitalia are something that must never be mentioned. Pure girls must never be defiled by listening to sex conversations, no matter how expressed.

One of my patients, a clerical and intelligent man, finally informed his daughter of twenty that good girls marry as a matter of duty, and for propagation of the race. Sexual pleasure does not exist in women. Good women serve the Lord by having children. Desire, gratification, so he informed her, are lust and degradation. When I tried to convince him that there is no such thing as a double standard of morality, that a woman has as much right to live as a man, and that a woman when married must have sexual satisfaction for a normal, happy life, he ridiculed me. His daughter was seen five years later. A frigid affair, separated from her husband, a bundle of nerves, and unhappy. She exemplified countless others. In this case too there was an overt hatred for her mother because she was convinced that mother actually enjoyed sexual intercourse.

This class of fathers is not aware that the spirit depends upon the flesh, and that sex gratification meets the emotional and physiological needs of mankind. I knew a father who indulged in all forms of lasciviousness. But he administered a cruel beating to his daughter for speaking to a boy of her own age. "I am rotten," he explained to me. "But my daughter. I will see her dead first before she becomes interested in sex." It reminds one of the degenerate Romans who seduced any woman, virgin or not, but buried alive the vestal virgins if they violated their vows.

The Emotions of Youth

NYMPHOMANIA too may be created by such a taboo for sex. For sex loses its innocence the moment it becomes a mystery. Anything that is of vital interest and is forced out of the realm of the conscious is, as proved by Freud, like inoculating poison in the brain. Mystery heightens interest. Sexual life either becomes hideous and creates frigidity, or appears most alluring and causes nymphomania. Throw a veil over anything, and you hunger to know what is underneath. The predisposed girl, with her emotions upset, will work in the dark.

In the races who exclude women from all walks of life, like Chinese and Mohammedans, perversions are of the revolting kind. What corrupts is the sexual taboo. It is unfortunate that many family heads fail to understand that life's finest passions must not be sublimated. The emotions of youth should not only be permitted, but encouraged to evolve normally. The right time for the sexes to meet is in the flower of youth. The sensation of the sexual impulse in young girls is beautifully portrayed by Goethe in these few verses:

My peace is lost,
My heart is heavy,
I find it never
And nevermore.
My bosom presses
Towards him,

Ah, I could seize him
And embrace him,
And kiss him,
As I long to do,
In his kisses
I should pass away.

Let me quote a few of the great philosophers of the ages on what sexual impulse really is.

Buddah: "Stronger than the ankus with which the wild elephant is controlled. It is like an arrow driven into the spirit of men."

Mainlinder: "In the sexual impulse lies the center of gravity of human life."

Debay: "The union of the sexes is one of the great laws of nature. To that law men and women are subordinated."

Schopenhauer: "The completest outward manifestation of the will to live."

Luther: "Whoever wishes to restrain the impulses of nature, that one insists that nature shall not be nature."

Imagine what happens to the young girl when efforts are made to destroy that impulse in her. She either does not submit and in her quest for gratification becomes a neurotic and lapses into nymphomania or, what occurs more frequently, the sex impulse having sustained injury, she becomes frigid.

Destruction of Impulse

THE declining intensity of the sexual impulse with advancing years is physiologic, and hence normal. Many business women absorbed in commercialism, who mostly talk and act like men, become more masculine than feminine, and are therefore frigid. They have no desire for copulation, never think of it; and when they do have physical union enjoy no sensation of pleasure. To them sexuality is superfluous. Women who have abstained from sexual life for a number of years, widows mourning for their husbands, elderly virgins who allowed their ovaries to undergo degenerative changes without ever having physical union, destroy their sexual impulses completely.

Diseases of the nervous system, where the sexual center of the brain is involved, destroy the sexual impulse forever. Disturbances of the endocrine glands in women, a large thyroid gland, diseased adrenal glands, the little glands near the kidneys, cause a complete blocking of the libido.

Women who have undergone illicit relations at one time of their lives and are plagued by conscience establish an unconscious defense against their desires by becoming frigid. It constitutes a complete abdication of their instincts.

One is sometimes surprised at meeting absolutely frigid women hunting for lovers. Those are women of "organ memory." The clitoris remained the seat of passion, the vagina is anesthetic. There can be no genital satisfaction. They are in reality not genitally frigid, but vaginally so. They try one man after the other in the hope that some one may gratify them. Women who have had their ovaries removed by operation after a certain period become completely frigid.

Anxiety, the vague fear that she may be hurt, will bring about total absence of sexual impulse. At rare occasions, when the anxiety is removed there is marked reaction amounting almost to nymphomania. There is in that woman a hostile masculine identification, and the vagina behaves like a masculine organ. Her orgasm is like male ejaculation. Soon, however, she relapses again into frigidity.

Many sexologists assert that the taking of large quantities of bicarbonate of soda causes an anemia of the genital organs of the female, and results in destruction of the sexual impulse.

Summary of Causes

TO sum up: Women who have no pleasure from sexual intercourse are not to be classed as frigid. An unhappy married life, or the conduct of the husband, are at fault. It is the husband who has to be instructed in the behavior towards his wife.

Frigidity, total absence of the sexual impulse in women, is brought about by a variety of causes.

(1) Failure by nature to transfer the sensation from the clitoris to the vagina.

(2) Infantile regression. The Œdipus complex in which there is a return to the absence of sexual craving during childhood.

(3) The display of love by the parents towards another child whereby an inferiority complex is created with complete abdication of the sexual instinct.

(4) The upbringing of the girl in an atmosphere where sexuality is viewed as ugly and sinful. This causes sexual inhibition. From simple manifestation of inhibition to complete blocking of the sexual impulse, frigidity, is only a step.

(5) Conflict between the sexual impulse and the process of reproduction. The fear of pregnancy, the dread that, if pregnant, death will result from labor, which causes a destruction of libido.

(6) Disturbances of the endocrine glands, tumors of the ovaries, tumors or diseased adrenal glands, disorders of the sex center in the brain.

(7) Operation. Removal of ovaries.

(8) Illicit sexual relations at one time when the chivalry of conscience asserts itself, and the woman, unconsciously, develops frigidity as a defense against further sinning.

(9) Fear of being hurt.

(10) The taking of too many alkaloids, like sodium bicarbonate, may be a cause.

What Can Be Done in the Way of Cure

THE curability of both nymphomania and frigidity belong to the domain of psychology. The cure in both depends on the underlying cause.

Nymphomania does not readily respond to treatment. The greatest number of nymphomaniacs have other mental troubles. In both nymphomania and frigidity where the clitoris is responsible because there was no transference of sensations to the vagina, the hope for a cure is remote. It is an infantile regression in both afflictions, or a lack of development to the adult state. One cannot make an adult out of a child. Equally hopeless are those women in whom the sex center of the brain is at fault.

For frigidity due to an enlarged thyroid gland, a goitre, a cure is not at all difficult. Iodine medication has brought about a complete restoration to normal in many cases. In my own practice a case of frigidity with a non-existent sexual impulse was restored to normal sexual life after the removal of the thyroid gland. When tumors are the cause their removal always brings about a complete cure.

Difficult but not hopeless are those cases of frigidity who have masturbated years before they were married. The establishment of the masturbatory habit destroys the desire for normal coitus. The patient's co-operation by totally abstaining from masturbation, and confining herself to copulation usually, but not always, effects a relief from the distressing conditions.

The problem of frigidity in married women is one that the physician has to face frequently. The husbands, not the wives, come to seek advice. "What can you do for my icebox?" was the expression of one. Beautiful and vivacious women who are sexually dead are often seen in the office. But most of the frigid women one sees in offices are depressed and unhappy, as if fearing some impending doom. Such cases usually suffer from some other trouble. Only a few are quite happy in their state of asexuality. Unlike the impotent man who sinks low in his self-esteem, who views himself inferior to any other man because of a lack of sexual power, who often seeks escape from his feeling of inferiority in death, the class of frigid women go around their business, and don't see why they, with no sexual impulses, should in any way be looked upon as inferior to other women.

Nymphomaniacs seldom, or never, come for treatment. Fortunately nymphomania is not a common perversion. Nymphomaniac women are usually single, and therefore one does not witness the tragic events in their existence that commonly occur in the lives of frigid women.

The Adolescent Child

By

ALFRED ADLER

WE OFTEN find children at the adolescent age striking their parents for the first time. One who does not look for the hidden unity behind their actions will imagine that these children have suddenly changed. But, if we study what happened before, we realize that the individual is quite the same in character, only that he now has more power and more possibilities for action.

Another point to be considered is that in the period of adolescence every child feels that he is confronted with a test—he feels that he must prove that he is no longer a child. This is of course a very treacherous feeling, for every time we feel that we must prove something, we are likely to go too far. And so the child also goes too far.

This is indeed the most significant symptom of adolescence. And the way to counteract it is by explaining to the youth that he does not have to convince us that he is no longer a child; we do not need the proof. By telling him this we may avoid the exaggerated features we have mentioned.

Among girls we often find a type that is inclined to exaggerate sex relations and become "boy-crazy." These girls are always fighting with their mothers and always believe themselves to be suppressed (and perhaps they are really suppressed); they will have relations with any man they meet in order to spite the mother. They are quite happy in the knowledge that the mother will be pained if she should find out. Many an adolescent girl has had first sex relations with a man after running out of the house on account of a quarrel with the mother, or because the father was too severe.

It is ironical to think of girls being suppressed by their parents in order that they may be good girls, and then turning out bad because of the parents' lack of psychological insight. The fault in such cases does not lie with the girls but with the parents, because they have not properly prepared the girls for the situations they must meet. They have sheltered the girls too much before adolescence, and as a result they have failed to develop in them the judgment and self-reliance necessary for meeting the pitfalls of adolescence.

MONOGAMY IS A SOCIAL INSTITUTION CREATED BY MAN. POLYGAMY, HOWEVER, IS MAN'S NATURAL STATE.

Men *Are* Polygamous

By FRITZ WITTELS
Prominent Psychoanalyst,
Biographer of Sigmund Freud.

MONOGAMY is not an invention of man. It is an invention of nature. Accordingly, it belongs to the instincts of certain birds and mammals who live in unbreakable and inseparable groups of two specimens of different sex. They live together until death separates them. In man, monogamy does not form a part of his biology; it is merely a social institution. Much has been said about marriage in primitive societies, among so-called savages. At first it was taken for granted that monogamy was as old as Adam. Later, American scientists discovered the matriarchate wherein the husband played an infinitesmal role, if any. Westermarck finally sponsored the statement that the most primitive of men including the gorilla live in a strictly monogamic state. Nothing mortifies us more — so it would seem — than to know of the existence of an institution among apes which we humans are unable to live up to. Fortunately, Westermarck's theories have been exploded: no monogamy exists either among anthropoid apes or the aborigines of the Andamans and Nicobars in the Bengal Sea.

Let us hope that all this anthropological stuff is irrelevant to the problem of our own love and marriage. I haven't as yet met the anthropologist who would not definitely assert that all the other schools of anthropology have gone pitifully astray. But we cannot possibly fail to see what is going on in our own life here in America and in other lands. Let us forget bushmen in Australia and on other more or less blessed islands. What, then, do we see? Lovemaking depends on biological tension, while marriage is an institution that is based on various ideologies. For example, an enterprise mght be in need of money, or the social ambitions of a bourgeois cannot be satisfied without the possession of a son-in-law or daughter-in-law of a certain pedigree. Other people, again, wish to rear children, and their religion, social credos or family dependencies do not permit them to fulfill this desire without benefit of matrimony. It may perhaps — in addition to the multitude of social motives — be safe to say: we marry because everyone else does and everyone else does seemingly because their parents were married before them.

This Fascination Called Love

OF COURSE — as the legislators so chastely express it — marriage is an institution founded on the difference of sex. But these differences can be enjoyed outside of wedlock. Love and sexual happiness are possible among unmarried people. You will forgive me, I hope, for refusing to be cynical about this matter and for developing my thesis from statements so obvious as these. On the other hand, there is no sound marriage without a satisfactory sex-life. Freud said long ago: "In a happy marriage there is no room for neurosis." Thus, we arrive at the conclusion that marriage has subjugated sex; has at times even endeavored to shroud it completely with more or less success. Sex is the wider conception: let us therefore begin with the psychology of sex and love. Two persons who do not necessarily belong to each other are soldered together. Small wonder that there is a break, sometimes a crack in the weakest spot of this product of civilization.

The sexual tension within ourselves forces us eventually into a condition of fascination called love. This love need not necessarily be a devouring passion. As a matter of fact, this peculiar fascination, intoxication, form of insanity, has in our time lost a good deal of its romantic exaggeration. Call it what you will: there is a sexual tension within us which we desire to shake off, and to experience a temporary liberation with the appearance of a partner of the other sex.

Once the tension is gone, we are grateful to the one who has become our benefactor and regard her or him in the light of a deity. The main feature of love is the projecting of a good deal of our own ego into our sex partner who thus becomes our alter ego. "He knew her,"

is the scriptural term for sexual intercourse. The feeling of knowing one's beloved supplement is indeed so powerful that we can hardly conceive the fact that there was a time when we didn't "know each other." "You must have been my mother or my wife in a former existence!" exclaimed Goethe to his Frau von Stein. So far so good. But this heavenly intoxication does not endure forever. At the height of passion, lovers feel that it must and will endure forever. Jupiter, the ancients said, laughs at the vows of people in love.

The Tension in Marriage

THE time inevitably comes when the pawn, so lavishly surrendered to another, is withdrawn. We are alone again. The glorious sunshine is metamorphosed into leaden gray and the exaltation of days only shortly gone by but not quite forgotten, a tension develops between the two lovers who knew each other so completely, so dearly and profoundly, so that they feel they have fallen the victim of some charm which has cheated them. They feel "estranged." Then the very same tension which vanished at the eruption of love, reappears between the lovers, rebounds into themselves, becomes unbearable and the entire cycle begins all over again.

Is this desirable? Is this worthy of the dignified mammal called homo sapiens? And — last but not least — is it good for business? How can due credit be given to a Wall Street entrepreneur if time and again he makes a fool of himself? Love, in the described cyclic form, is worse than a predicament. It is a nuisance. In this misadventure, a man remembers that there is — at any rate, there was — a different form of love which, while lacking the rapturous transports of orgasm and lust, contained just those qualities which we find missing in "animalistic" love: reliability, eternity, order and submission. What we mean is fairly clear: the relation between parents and children.

Love is a childish thing anyway. Why not, in consequence, complete the regression to childhood and see mother or father in our sweethearts? This is an error without doubt. But it became a glorious error when written and unwritten law amalgamated sexual love and parental love into an institution called marriage, endowing it with all the sacredness and mystery which we breathe in the solemnity of our churches. The restless and dangerous philanderer (or the woman-about-town) became dignified, trustworthy, not only in the household, but also in the office. That is why puritanism has become the backbone of good business. The raptures of falling in love with the beauties of the country and other such unreliable adventures must be resigned. Instead, clean towels every morning, fragrant coffee: he arrives at his office refreshed, energetic, a pillar of civilization, and makes his appearance at the theatre and his club with the well-shaven face of a man who has fulfilled the cultural demands of a complete harmony of sex and marriage.

Monogamy is a Mistake

THUS, we regard monogamy as a glorious error which takes for granted the fact that we can depend on the love of our husbands and wives as we depended upon our mothers and fathers. Herein lie the hazards of mon ogamy; for it contains a coercion not always supported by the actual situation of married people.

The compulsion is decreed by mores, habits, social prestige or the fear of the loss of caste, and other extraneous factors. Society is the circus-master and cracks the whip. The psychological elements I have already mentioned play their subterranean role, so that the image of happiness in the minds of most men and women is linked up closely with the "joys" of wedlock. They tend, often, to reproach themselves if the marriage splits on inevitable rocks. But the rigors of marriage itself may be at fault.

In such a case, our natural tendency towards polygamy — it would be better to say: promiscuity — breaks through. When this happens with frequency or regularity, marriage is spoken of as having reached a crisis—an individual, a national, a worldwide crisis—in which every thing then is contingent upon whether or not our social engineers can fix the cracks between biological instincts and social necessities. ("Reprinted from Current Controversy, the Magazine that Prints Both Sides".)

MENTAL SURGERY

By **Karl A. Menninger**

IN general the thing for the melancholy man to do is to seek the most proficient counsel available and act upon the advice given. If suicidal thoughts occur to you, you owe it to yourself, your family, and the world to tell someone about it whose emotions are stable enough to guide you through the shoals of danger. That is what good friends are for. And a wise friend will not be presumptuous. He will take you to a psychiatrist. Modern psychiatry has developed to a point comparable with the better-known and more spectacular achievements of major surgery. Surgery of the mind is often as necessary and as feasible as surgery of the abdomen.

EVERY ASYLUM FOR THE INSANE SHOULD BE RUN IN THE INTERESTS OF THE PATIENT'S RECOVERY. THERE MUST BE NO MORE GOLD MINES MADE OUT OF THE TRAGEDIES OF BROKEN LIVES.

Private Hells

By PHYLLIS BOTTOME
Author: *Private Worlds*

IN THE early stages of history, the insane were looked upon as sacred. The next step towards civilization was to look upon them as criminals. When we became more civilized still, they were considered in the light of jokes; and at our present high stage of civilization, the insane are usually regarded as disgraceful secrets.

Yet the mind is quite a respectable organ; and there seems no great reason why those who suffer from mind disease should be treated any more secretly, or any more contemptuously, than if they suffered from a broken bone or a tubercular lung.

An officer in a State mental hospital recently affirmed that in only seven per cent. of insane patients is mental illness due to defective brain or poison by venereal disease. The other ninety-three per cent. suffer from purely psychological and, if taken in time, quite curable causes.

Brain specialists and surgeons deal satisfactorily with the seven per cent; but who are dealing with the other ninety-three per cent. and how are they being dealt with?

Lung patients are sent to lung specialists; broken bones are dealt with by surgeons, but where, and how many are the fully-trained psychiatrists who are dealing with those whose brains are intact but who have lost the faculty of using them aright? In our day the contributions towards practical psychology have been enormous, but partly owing to the secretive way of regarding mental disease, they are not yet generally known to the public.

There are several other reasons for this. One is that schools of psychology are spread over a very wide field and therefore differ in their choice of psychological details. They have not yet correlated their results in a sufficiently unanimous form. Unfortunately also, students of psychology are usually drawn to this subject by some neurotic weakness in themselves and often, therefore, cast discredit upon their teachers. We do not, however, condemn doctors for having ill patients rather than athletes, in their consulting rooms, and psychologists should not be judged by the sick souls who run about with a little psychological jargon on their tongues.

Trained psychiatrists can point to results which are astonishing in all the chief illnesses which have attacked our modern nerves and minds.

This solid ground cannot be overlooked, but psychiatry as a branch of medicine is still not taken seriously enough, even by the medical profession itself. Doctors have been too accustomed to specialize on the various organs of the body without taking into account that man is a unity and largely run, organs and all, by the aim which he has chosen.

Doctors, who *do* take the study of the mind as a key to the body seriously, have not yet been given sufficient time or opportunity to practice it.

Fully trained and practising psychiatrists are only too few. A persevering and heroic band exists, and most State mental hospitals boast, or hide, one or more such thoroughly skilled and efficient workers; but these are overwhelmed by the number of their patients and badgered by clerical work thrust upon them, for which there should be special and purely clerical officials. Nor are they always backed by the vested interests of their institutions which are not invariably on the side of the recovery of their patients; nor have these psychiatrists as yet received the intelligent cooperation of the public.

Private Hells

NEVERTHELESS such a body of men and women exists and it is due to their attempts to leaven the lump of mediæval ignorance and cruelty that there have been any improvements at all. These doctors, if they were free to do so, would be the first to admit the crying need for further improvements on a much wider scale.

They well know that for three hundred patients there should be more than one skilled psychiatrist.

Doctors in a mental hospital should be

freed from all unnecessary clerical labor, so that they can give their patients daily, individual attention. There should be every kind of occupational therapy at their disposal, and every facility for increasing the self-respect and early advance towards freedom, of their patients.

There ought to be no private hospitals for the insane. Even when these are run on the most advanced and favorable lines (if ever they are so run), the main conditions are adverse. Financially, it is impossible for cures to be advantageous to anyone except the patient. The special privileges of rich patients tend to isolate them, when what they most need is to have their social instincts more developed.

At their best such private hospitals are run like hotels; and hotels are not anxious to lose their guests. At their worst, they are run like prisons. In private hospitals the patient gets better if he can, and not because it is to the general interest that he should recover.

I have visited several very good private mental hospitals, and I think battlefields would be more cheerful and hardly less destructive. They were private hells without relief or reprieve. The officials were kind; the physical conditions were excellent; but there was no aim towards recovery.

One of the Superintendents of a Private Mental Hospital frankly told me: "In my opinion there is no cure for mental illness. All I can do is make my patients comfortable and see that they are well and kindly treated. I never attempt anything else. If they are curable, they get better by themselves." This was a large private hospital, but the statistics of cures were, perhaps not unnaturally, low.

State mental hospitals are at least fifty per cent better than private ones. There is more co-operation; more occupational therapy; more hope. The trouble with State mental hospitals is that they are understaffed as to their medical officers; their cases are sent to them often too late; and there is insufficient co-operation from the public and often from the patient's family.

Delinquency Starts in Childhood

MENTAL cases do not drop from trees. They are people who have character difficulties sometimes caused by environment; or by over-pressure; or from the results of over-indulgence as children; or these patients are neurotic and exploit a shock or illness. In all these cases their families or their surroundings play a very definite part.

But for this idiotic sense of shame connected with mental illness, people would at once seek out a trained psychiatrist, when they found themselves suffering from a lack of adjustment in their work life, or in their relationships to the members of their family circle. Delinquency, for instance, starts in childhood with anti-social acts. Any repetition of an anti-social act in a child (the first might be purely experimental and in an active child often is) a psychiatrist should immediately be consulted.

We need public backing for our feeble attempts at Clinics. Psychological Clinics should be attached to schools or welfare centres; given a fully trained psychiatrist to run them; and be allowed students, as they are abroad, to watch and profit by the psychiatrist's treatment. A clinic attached to a school is a great help for all backward or refractory children and would prevent much subsequent criminality.

"Physician Heal Thyself"

THE Germans have an expression which literally translated runs: "Open life style." This open life style is what we need, to clear the air of all this mystery attached to the failure to adjust man's brain to the modern pressure of life.

No such expression as "Putting away" should be used of a mental case. We do not "put away" sprained ankles.

Psychiatrists have not had full justice done to them. Their training is often scamped, and they rarely get first class treatment for their own character difficulties. "Physician heal thyself" is still a wise admonition.

If we want a sane race, we must change our whole attitude towards insanity. The question should be as open as the day.

It is the duty of every enlightened member of the public to inquire into the conditions of mental hospitals; and to insist that every hospital or home for the insane should be run on modern lines and in the interests of the patient's recovery. There must be no more gold mines, run by inefficient and self-interested persons; and made out of the tragedies of broken lives.

There are incurable cases of insanity as there are of any other affected organ and these, of course, require more physical than mental treatment, but we must never forget that those whose minds are afflicted are temporarily helpless, and should never be exposed to the exploitation of private interest and wilful ignorance.

We have a Society for the protection of children from cruelty, and a Society for the protection of animals, but for the wronged and weakened mind it is far harder to plan adequate social protection. And it is no less urgently necessary.

HERE IS A METHOD OF SELF-PSYCHOANALYSIS BY WHICH YOU CAN FREE YOUR SUBCONSCIOUS OF DISTURBING COMPLEXES.

Self-Psychoanalysis

By RUFUS M. REED
Psychologist

IN A psycho-neurosis, there is an accumulated tension of the inner man, which has become so violent as to produce a split in the personality. The primary cause of this tension is a long series of repressions of desires — the typical neurotic is a "chronic represser." But he represses so much of himself that it won't stay repressed.

The victim does not merely repress these desires. In reality, he tells his illegitimate (?) desires: "You do not exist. I am too fine and moral ever to have entertained you."

But the repressed desires live on just the same, and they often fool one side of the victim by satisfying themselves in subtle or indirect ways which meet with the approval of that side.

Thus, the victim of a neurosis actually tries to parade, and does parade, as two personalities under one hat. His two sets of desires are diametrically opposed to each other. The result of this conflict is a severe struggle in the personality. Then, a crisis is reached — a state of affairs which is intolerable. The neurotic becomes ground down between his two warring factions, and literally "blows up." He quits his job, takes to his bed, and calls in his friends to mourn over him.

Now, in every mental conflict, or nervous disorder of a functional nature, there is a root cause — a hidden cause. To uncover this — and the desires back of it —requires delving into the mysteries of the subconscious realm.

The victim of a severe case of neurosis used to be doomed to suffer endlessly from these warring instincts and their corresponding desires; or else make numerous visits to a high-priced psychoanalyst, who would take him through a long and tedious process of uncovering and exploring in the realm of his subconscious, using the word-association method, dream-analysis, automatic writing, etc., etc. Now, however, practical methods of self-psychoanalysis have been evolved by means of which the victim, if he is deeply sincere, may look into his own soul with a cool and analytical eye, and by skillful tracing, dig up the buried memories and repressed desires responsible for his inner conflict.

The Neurotic Loves His Neurosis

THE first requisite to a successful self- psychoanalysis is a sincere desire to be freed of the conflict. Most neurotics do not wish to give up their internal warfare. Why? Because, distressful though it may be, it is being used by the subconscious mind as a means of satisfying these repressed desires — these hidden desires — which have been so repeatedly repressed and denied that the victim actually has come to believe that he could never have entertained them.

If to repress these instinctive desires were to be rid of them, the problem would be quite simple; there would be few unhappy, or discontented persons. But repressing them seems to add to their anxiety, their intensity — their power to rise up and cause trouble in a most unexpected, or roundabout, way.

These repressed desires form complexes within the personality, become split-off, or separated, as it were, from the domain of consciousness, and seem to assume entities of their own. They function in the mind as split-off units — buried complexes — seeking every favorable opportunity to get satisfaction in subtle and indirect ways that will meet with the approval of the personality — and deceive the victim. They seem to realize that they cannot get satisfaction in a natural way — as this would be considered anti-social by the moral nature of the victim. These desires are camouflaged, hidden, denied; thus, they are compelled to get satisfaction in self-pity, misery, fatigue and fear.

These repressed desires seem to dote on self-pity. When we see a person indulging in too much self-pity, or given to fits of despair, we may be certain that person is indulging or satisfying his (or her) repressed desires — affording them the satisfaction they crave, just as the dope fiend craves his shot in the arm.

The Neurotic Must Be Honest With Himself

WHAT desires are so instinctive, so strong, which, when repeatedly repressed, result in serious harm to the personality? Invariably, these desires relate in some way to the sexual side of our beings — to the love instinct. At the outset, the victim of a conflict should be honest with himself, admit the truth, else, no real and lasting progress in self-psychoanalysis can be made. Neurotics are rarely honest with themselves. They are continually playing the game of hide-and-seek upon themselves, continually moving in a state of tension, of embarrassment, of blushing and repressing. On the one hand, they are prudishly moral; on the other hand, they are invariably highly sexed; that is, they have great capacities for loving and being loved. They crave love, adoration, appreciation, and expression outwardly — but rigidly deny themselves the right to this.

The strange phenomenon is, each set of desires acts as a check upon the other; the desire to be prudishly moral — to be highly respected by society takes this attitude towards the love instinct: "Your desires are vile — not to be tolerated. Since I am a highly moral human being, living up to the high standard society has set for me, I do not entertain these desires."

The love instinct comes right back with: "I existed before there were any moral laws for the protection of society. I am stronger than morals. My desires have always been dominant, automatic, and used to being satisfied."

So, if the love instinct finds itself repressed on the one hand, it will find satisfaction on the other hand. Satisfaction it must have; if it can't get love outwardly, it will turn in upon itself and have self-love, self-pity. Let the love instinct be repeatedly repressed and denied, and it feels keenly a sense of defeat in its hereditary purpose of mating — of perpetuating the human race. It feels acutely this disappointment, this anxiety — just as an individual who had gone to great pains to prepare himself for the performance of a most pleasant task and then is denied the right and the privilege of this, feels thwarted and trampled on. This is the tug of war in a neurosis; the two powerful contestants — the love instinct and the moral nature — become locked in a deadly combat.

The Neurotic Must Review His Past Life

NOW, the victim must change his attitude entirely. The sexual side of his nature is hereditary; we cannot change its desires, but we can direct them, that is to say, we can sublimate, find a substitute activity.

The first step, then, in self-psychoanalysis, is for the victim to be honest and sincere with himself, or herself. Admit the fact that sex is, and that it has been handed down through countless generations. The second step is for the victim to review his or her past life analytically, for the purpose of locating and uncovering the shocking experiences, of re-modeling the warped and false notions of sex.

Invariably, there is buried within the mind of the victim a series of shocking experiences, of embarrassing memories. These are often due to having received improper sex instruction, from a vulgar or low-minded source. The first impressions of sex — the first knowledge of the great functions of sex — if not properly presented to the child — if not presented with tact and due preparation — are shocking to the child's delicate nature.

Sometimes, the child's insatiable curiosity as to "where babies come from," has not been properly satisfied; perhaps, his frank and honest questions have been met with evasion, or the parents have unconsciously displayed embarrassment or reluctance to discuss the subject. From such an attitude, the child may conclude that the whole subject of sex is a horrid or vulgar one.

Sublimating Desires

NOW, the victim will have to prepare himself, or herself, for psychoanalysis by first toning down the prudish moral nature, so that a sane and a normal view of the sex desires may be taken. Then, the victim should carefully go over the past, digging out and bringing into the domain of consciousness all the shocking experiences of a sex nature, reviewing these, re-living them over and over in the memory until they are robbed of their shocking or terrifying aspects. The vulgar conceptions of sex will have to be removed from the subconscious before there can result a condition of harmony.

The victim should endeavor persistently to take an idealized view of the sex instinct. Holding a thought like the following will help to form the proper conception: "Sex is a function implanted in mankind for the perpetuation of the race. The whole scheme of the Universe is founded upon the operations of sex; God, the Father, Nature, the Mother. Therefore, I will never again repress my sex desires as vile, but I will look upon sex as a pure and holy thing."

Of course, the proper way to get expression for the sexual (love) instinct is through love for the opposite sex — marriage. If this is not possible, relief for these repressed desires — relief for the sex energy — may be found in outward or indirect expression.

Nature is not so blind as we may think. This energy — life-force — libido — may be harnessed, controlled and directed outwardly in creative work — artistic work — work for the good and uplift of the race. This is true sublimation. To paint a beautiful picture, to write an inspiring poem, to pen a passionate work of fiction, is an example of the constructive use of this energy. The inner struggle is an example of its use destructively:

Free the Subconscious!

YOU will have to be deadly in earnest in your efforts to dig up your buried memories of a shocking or painful nature. The same force that repressed them in the first place will seek to keep them repressed. You will have to arouse your will power by the fire of enthusiasm — the desire to be a normal, happy person; you will have to arm your will power with the sword of desire and order it to dig up your distressing memories, no matter how vile and shocking they may appear. Then you are to review them sanely and calmly, giving your subconscious mind an entirely new attitude toward them.

If your subconscious mind seems to refuse to co-operate; if it indicates a desire to remain in its state of rebellion, you will have to discipline it, bring it under the power of your will. Take it in hand for the purpose of freeing it; speak to your subconscious as though it were another personality inside you: "My Subconscious Mind, I am sincere in my desire to free you from the pain of this struggle. You shall become submissive to my will; you shall reveal to me the root causes of this struggle, that I may understand it and give you proper and adequate expression."

After you have proceeded in this manner, calmly review your past life, starting with the most recent events of your life, and gradually working your way back through the important chain of events, until you come to those remote experiences of your early childhood. Be sincere, persistent and patient and you will win.

You should persist until you can reconstruct a complete picture of your early childhood from your cradle up. Then, take an entirely new attitude towards the whole. See yourself as a loving child of an All-Wise Father — a normal, happy, healthy child. Aim to get your subconscious mind reconciled to all those shocking experiences of your early childhood. By reviewing your childhood as one grand, harmonious whole — you can thus free it of its painful or terrifying aspects.

It is well to keep a note book and pencil handy; then, after you have brought up into your consciousness a painful memory, record it straightway. At night, after you lie down, and all is still, take up this experience and review it over and over. Do not become excited or nervous when reviewing these painful or shocking experiences. Remember your purpose is to rob them of their power to cause you misery and confusion. Combine these two methods — recording with notebook and pencil and reviewing the events of your life in reverse order — and you will soon uncover all the disastrous experiences of your entire life.

The final — most important — step is to re-educate the personality in regard to your repressed desires and unsatisfied longings. In this way, you can rebuild your personality and find glorious freedom. During the process of your self-psychoanalysis, hold this thought constantly: "I am unifying my personality; I am establishing harmony and order within my personality, that I may give my mind expression outwardly and have peace and happiness."

Adjusting to Reality

By

EDWIN A. KIRKPATRICK

A GROWING tendency to day-dream and to live within one's self is one of the most common signs of beginning mental ill health. Shyness, preoccupation, and lack of attention to present stimulation are often indications associated with this condition.

The mind is more or less self-active but its activity must be adjusted to external, as well as to internal, situations in order to continue normal. To adjust to realities more than to imaginary situations is, in general, a healthful practice. This is nearly, but not quite, the same as saying—be an extrovert rather than an introvert. Under usual conditions most people alternate between extrovert and introvert attitudes, but an excess of introvert activity is more likely to increase in unhealthful ways than an excess in the opposite direction. In objective behavior one is continually checked and regulated by the nature of things with which one deals, and by the conduct of companions, whereas there is little to normalize introvert activities. One may adjust his inner life of desires and of means to his own satisfactions, but behavior actually must vary not according to wish, but in ways that, considering the nature of the situation, will most nearly give the results desired.

MUCH RESEARCH IS BEING CONDUCTED AT PRESENT TO INVESTIGATE THE POSSIBILITY OF A SIXTH SENSE.

Is There A Sixth Sense?

By E. R. FULKERSON, Ph.D.
Director, The American Institute of Applied Psychology.

THE subconscious mind is the connecting media between the individual and the Infinite. This holds true regardless of what our notions of the Infinite may be. Name it what you will, the undeniable fact remains that it does exist. This question is so closely linked with what might be called the sixth sense in man that it cannot be ignored in approaching the subject from a scientific standpoint. I shall approach the study of the sixth sense by assuming that the mind is controlled by laws of its own, which are scientifically exact. The possibility of intelligent mind communication is the fundamental principle behind this investigation.

If we may fairly assume that man's subconscious mind is a tiny portion of the Infinite, it would seem to logically follow that there must be a means of communication. If the above assumptions are not true, our whole theory of the Infinite, as related to humanity, falls to the ground. But you ask, "What has this to do with the sixth sense since the five senses belong to man, as a human unit?" Much in every way. If man can communicate with the immaterial Infinite, it is quite likely that he can do the same with his fellowmen. Without going into the technical proofs at this time, I assume that thought vibrations have exactly the same theoretical wave lengths and levels as sound waves. Accepting this as a principle, I shall proceed to deal with possible mind communication from a strictly scientific standpoint.

When a thought is formulated in the mind it sets in motion innumerable vibrations that are transmitted to the ether and scattered in every direction. The presumptive evidence brought out in numerous tests seems to point to the fact that some of these waves are caught up by other minds operating on the same level of frequency vibrations. This may account for the fact that, as yet, only certain gifted individuals have the ability to practically apply telepathy and clairvoyance.

Since our five senses have failed to explain many of our puzzling problems, we must look elsewhere for the solution. Is it to be found in the sixth sense? While many of the mysteries and seemingly miraculous events of the past have been explained by the growth of exact scientific knowledge, many of them still remain unsolved. It is not an accident that the most fundamental of these perplexing problems seem to belong to what we are now feeling after in our search for the sixth sense. Indeed, it sometimes seems as if the sixth sense is, possibly, the solution of these unusual occurrences.

In my practical study of the backward races, I witnessed many mysterious reactions that amazed me. Seemingly they could be accounted for only by assuming a sixth sense. It may be that the sixth sense holds the solution, but if so, it will be after mental philosophy has been reduced to an exact science.

These stubborn facts exist and clamor for an answer. My conviction is that mental science holds the key to some of the things that cannot be explained by any one of the five senses. As yet some of these things are mysteries, but, like other problems, they are capable of solution.

Tests Under Hypnosis

MY CLINICAL experience has led me to believe that the subconscious mind is the exclusive point of contact between man and the Infinite; and further, that man's mind is the latest acquisition of the human organism, developed through the evolutionary process of his physical creation. In proof of this I have found that in nerve fatigue the mind tires first. The greater part of the fatigue we suffer is of mental origin; exhaustion of physical origin is rare.

The following is the result of an exact test made with five men in one of my clinical demonstrations. In their normal waking hours I had them grip a dynamometer. Their gripping average was 98 pounds. They were all put under hypnosis. While in that state I made suggestions of extreme weakness, continuing for about five minutes. They were all induced to make another test. The average

this time was 23 pounds. They were then allowed to rest quietly for one hour during which time suggestions of abnormal strength were made to them. Following this another test was made with a gripping average of 139 pounds as against 98 pounds under normal conditions.

Three of them seemed to react with enthusiasm while the other two failed to show any emotional reaction. This aroused my suspicion as to the effect of my suggestions. The two unemotionals were eliminated from the contest, based upon my theory that they were not completely under hypnotic influence. After an interval of two days the other three were put through the same tests as applied to the five. Under normal conditions before being placed in a hypnotic state, they averaged 108 pounds. Under suggestions of strength they averaged 153 pounds. Now evidently the degree of hypnosis accounts for the difference in averages. It would seem to show that complete hypnosis gives more direct access to the subconscious mind. The seemingly inexhaustible power would seem to be located back of the conscious mind; at least beyond the power of the will to control.

The secret of hypnosis is likely to be found in the fact that, for the time being, we, by hypnotic suggestion, inhibit the critical power of the conscious mind and deal more or less directly with the subconscious. To say the least, the subject accepts the suggestions of the operator with less resistance. Again my clinical experience has led me to the conclusion that with a certain type of individual the same results are produced through conscious autosuggestion. Call it what you will, the fact remains that mind communicates with mind under conditions calculated to sustain our theory.

The experiments carried on under Dr. Gilbert Murray of Oxford University, together with the recent experiments at Duke University, would seem to point to the fact that one mind can communicate with another without the ordinary physical means.

The Possibility of the Mind

FROM the standpoint of analogy, the forces of the physical world seem to strengthen our theory as to the possibility of the mind. For example, science has demonstrated, that 99 percent of the earth and all things in it are different from any thing man even dreamed of before 1926. Since we know now that the nuclei themselves change when bombarded by high powered rays; and since we further know that these nuclei are 99 percent of all mass, it is clear that there is an unseen force which by combination changes the nature and substance of everything.

These changes are surprising. One of particular interest is the demonstration of Dr. D. E. O. Lawrence of the University of California. He bombarded the sodium of table salt and changed it into a different kind of sodium that gave off rays more powerful than radium itself. After disintegration this sodium did not change back into ordinary sodium but became magnesium, quite a different chemical. This indicates that common table salt will change into radium, and in a short time, will change in your body to the magnesium familiar to us in citrate of magnesia.

The American Institute of Applied Psychology is undertaking a series of mental tests calculated to throw further light on the sixth sense. Other institutions are conducting similar experiments. We are likely to witness further startling achievements along these lines in the near future.

Depreciation of Others

By

RUDOLF ALLERS

THERE are two methods at people's disposal whereby they can attain to a superior position. or at least enjoy the subjective experience of such attainment—the exaltation of self over others, and the depreciation of others.

The simplest and at the same time least aggressive kind of depreciation is belittling criticism. I once asked a youth of fifteen, under treatment for stammering, his motive for his frankly admitted tendency to criticise everybody. After a little thought he answered with a laugh indicative of complete insight, "If I run other people down, I put myself in a better position."

Depreciatory criticism can disguise itself in many ways; many people say and do things in which this attitude is clearly manifest, without themselves being aware of it. A woman official once expressed herself thus: "Then I felt as if the soul of my colleague had entered into me, and I knew I was in a state of mortal sin." This was simply a highly ingenious way of expressing her opinion of her colleague's complete moral degeneracy.

To this class belong those who are unwilling to shake hands with people, or must wash their hands immediately afterwards. And those in whose conversation recurs the phrase, "I can never understand how he could have done so-and-so." And, above all, the many Pharisees who say now as of old, "Lord, I thank Thee that I am not as other men are."

THE MAN WHO WOULD HAVE A SOUND MIND MUST OBSERVE CERTAIN FUNDAMENTALS OF LIVING. THE MIND THAT "CRACKS UP" HAS CROSSED THE SAFETY ZONES OF SANITY.

The Seven Safeguards of Sanity

By ARTHUR JESS WILSON
Instructor in Psychology,
The School for Adult Education.

WHO is normal? Psychiatrists differ among themselves as to the answer to this question. One says no one is normal; under the tension of living every individual, at some time or other, exhibits behavior that is more characteristic of the abnormal than the normal. Another leading psychiatrist says that ten per cent of all the people are at some time or other neurasthenic. Whether or not these statements are true, of one thing we may be sure: some individuals are more susceptible to mental breakdown than others. In every case of mental disintegration we must look for two sources. First, we trace the *exciting* cause. This is the more immediate cause — the cause which precedes very closely the incapacity of the individual to carry on, a condition which in turn usually leads to his incarceration. Second, we must trace the *predisposing* cause. This is the underlying cause; this is the cause that lies imbedded somewhere deep in the emotional and mental life of the individual — a cause that was created by an abnormal physical heredity or conditioned by an abnormal social environment. It is this second, or predisposing cause, which baffles the psychiatrist. He must search for it as a miner searches for gold. Gold is never on the surface; it lies somewhere covered by the earth. So does this predisposing cause lie below the surface, covered by the years that have elapsed since the debris of mental disintegration first began to pile up. Like the miner, the psychiatrist must clear away the debris: then he must begin to drill down — down into the most unknown territory into which man has ever dared to venture — the human mind. His tools are crude — association, hypnotism, suggestion, and psychoanalysis — but he keeps drilling until he strikes the vein which will lead him to the source of the disease. Soon he strikes it and opens it up and he finds it filled with decayed matter — repressions, phobias, manias, compulsions, erotic ideas, unfulfilled wishes, conflicts, jealousies, fetiches and anxieties — matter which should never have been there — matter which never *would* have been there if only this patient's life had been guided by certain formulated principles—principles of living which, in this mile-a-minute civilization of ours, have become the only known safeguards of sanity. What are these safeguards of sanity? Fundamentally, there are seven of them, and they must all be used together. Let us review them one by one.

Watch Your Physical Health

TOO many people are under the impression that the mind and body are two separate and distinct entities. They think of mental health as one thing and physical health as another. They fail to realize that the brain is an intricate *physical* machine — that together with the spinal cord, it forms the central nervous system. They fail to realize that any *physical* damage to this machine directly through injury or indirectly through disease may result in mental disintegration. Aetiological investigations show an alarming number of individuals in hospitals for the mentally diseased suffering from physical diseases. The annual report of the Hudson River State Hospital at Poughkeepsie, N. Y., for the fiscal year ending June 30th, 1934, shows some of the amazing following figures as regards *physical* origins of insanity: with cerebral sclerosis, 255 patients; with general paralysis, 165 patients; with cerebral syphilis, 24 patients; alcoholics, 120 patients; epileptics, 109 patients. These figures pertain only to those patients in the hospital; if we were to add those on parole, in certain instances the figures would be doubled. I have not included the traumatic insanities which include thousands of individuals who are now insane due to brain injury sustained in accidents. Many individuals cannot comprehend the direct result of alcoholism on insanity; it has sometimes been responsible for as much as 30 percent of all admissions to asylums. Syphilis is the primary cause of general paralysis, which constitutes from 5 to 15 percent of all the admissions to mental hospitals. Furthermore,

syphilis is a predisposing cause of arteriosclerotic and senile changes, and psychologically, the knowledge of this disease may so disturb the mental equilibrium of the individual as to result in a psychosis.

A PSYCHOSIS due to drugs is not uncommon; morphine and cocaine both produce transient mental disorders, chiefly delirium. Lead, mercury, and arsenic all have, in various instances, been the cause of mental deviations. In poisoning by these substances the mental symptoms result from their direct toxic action on the nervous system. The very common gas, carbon monoxide, produces many mental symptoms of a transient order. Any ordinary infection may produce a mental disturbance. The commonest centers of focal infection are the teeth and tonsils, accounting together for about 70 percent of all mental disorders in which infection is identified as the cause. There are many physical diseases, other than infections, which act as sources of mental disorientation. Arteriosclerosis, the commonest cause of circulatory deficiency in the brain, can produce both the acute and chronic types of organic mental reaction. Nutritional disturbance, such as pellagra, is accompanied by tissue changes in the nervous system, and is ordinarily complicated by mental disorder. If we should dare to invade the field of endocrinology to ascertain its importance as a contributory factor in mental pathology, we might consume several pages just listing and explaining the "adrenal type," the "thyroid type," "schizoid group," etc. It has simply been my attempt under the first heading to give some conception of the tremendous importance which the condition of the physical organism has in relation to sanity.

Balance Your Life

TOO many individuals have lost the art of living. Their days have become top-heavy-over-burdened with too much of one thing. The result is as tasteless as a meal of six courses made up of the same dishes. There are doctors who have been blinded to everything in life but the four white walls of some hospital; I have known lawyers who were ignorant men outside of the judicial chamber; we have all seen teachers who have stepped out from their classrooms and could not carry on a three-minute conversation about the most vital happenings of the day. Such individuals are not even aware that they are losing the finest things that life has to offer. Religion, music, art, athletics, drama, education, politics, social service, civic activities, and many other opportunities beckon to those who would cease becoming machines and who wish to express themselves as individuals and not cogs in a machine. Dr. Richard Cabot says that men live by *Love, Play, Work,* and *Worship.* It seems to me that they live by this and much more. It is said by observers in Washington that President Roosevelt maintains his even disposition by the remarkable ability of being able to separate himself from his work completely. In his small vacations he does not let incidental matters prevent him from relaxing. When he returns to his desk, he is mentally alert to carry on. George Bernard Shaw, in his seventies, still takes his daily walk and retains his sense of humor. Pavlov still leaves his laboratory to play baseball in a nearby lot. Dr. Walter Beran Wolfe, aside from his busy professional life as a physician and psychiatrist, found time to express himself in writing, music, sculpturing and etching. Secretary Woodin had his music and politics at the same time.

The German philosopher, Hegel, once remarked that the only criteria of man's existence was his relationship with his environment — the greater this relationship became, the greater became his existence. For mental health we must increase what Carl Jung calls our *mental personality.* Let us read about the New Deal, the latest play in town, the most recent developments in international politics; let us follow Lindbergh's latest flight and read Mrs. Roosevelt's latest speech to the Women's Club; let us take off a Saturday to see the football game; on Sunday let's shoot eighteen holes at the new golf course. Our minds are machines; when they stop they become rusty. Keep them moving and the lawyer, the doctor, the teacher find a new zest in living and a new reason to live.

Find Your Life's Work

WALKING into the auditorium of a building recently erected for the industrial arts I saw inscribed above the stage the words: *Blessed is he who has found his work.* I wondered at that time as to how many individuals stopped to consider the psychiatric value of that single statement. More and more the institutional life of the insane patient is centering around occupational therapy as the surest way to mental rehabilitation. More and more have I noticed as I enter the newer hospitals for the mentally insane how much time and attention is given over to the occupational routine of the patients. I have stood amazed as I have inspected the work of psychotic patients — beautiful blankets, intricately designed baskets, attractive paintings. This has been the work of individuals beaten by life but who are again living in their work.

Lincoln once said: *Whatever be a man's work — that is his religion.* Insanity is a re-

treat from reality; mental health is an advance towards it. The mind that is occupied finds no time for too much introspection or emotional upsets. I have watched people tormented by hardships in living, who survived in their work. I knew a lawyer who was never really interested in anything; he laughed at politics and at education, and social and civic activities and religious activities were outside his sphere. Suddenly his young wife died. The blow was terrific and people wondered how he could endure it. This man changed in a few hours. He became active in his church and its charities and found a new joy in it; he adopted a political party and worked in the campaign; he joined a civic movement for better housing conditions for the poor — yes, he even undertook his law practice with a new zest. Work saved this man from a mental breakdown and he knew it. He reminded me of Elmer Rice's *Counselor-at-law,* who had contemplated suicide because his wife had deserted him, but, a short time after such contemplation, was busy upon an important legal case.

Of course, it is not only work but the right work that is necessary. Many individuals cannot find joy in their jobs because they believe they are fitted for better work. The person that is a mechanic and feels that his ambition has always been to be a civil engineer will be unhappy in his work and his mind will not be at ease. From a psychiatric viewpoint, this is one of the problems of the present civilization. To guard the mental health of a rising generation will be the problem of the vocational guidance group and in their hands is a great psychological problem.

Forget the Past

EVERY individual, in his lifetime will pass through those experiences which seem painful and which, for the moment, seem unbearable. Each person has the tendency to believe that his own experiences have been the worst. He begins to store up past remembrances in his mind and as time goes on a conflict develops. He cannot reconcile himself to what has actually happened. Often, in such a case, a complex develops. Then the thinking of the person becomes dominated by the complex. Such thinking is one of the clinical manifestations of the schizophrenic. The schizophrenic patient has cut himself off from his environment; he has created a world of his own. In this own world of his there is no necessity for clear thinking and so we get the hideous incoherence so typical of the utterances of the dementia praecox patient.

At one of the larger hospitals recently I saw two schizophrenics whose lives had been destroyed by their failure to fight a painful experience and so they retreated into their private worlds. The first patient was a woman of about forty years of age. She was the katatonic type and at the time that I was present she was pacing her room mechanically and repeating over and over again the same phrases. This is a symptom almost peculiar to katatonic schizophrenia and is a definite indication of some occurrence in the patient's life which the psychiatrist must reveal. This woman kept saying: "Get out, I tell you. Get out. Why did you come here? Go on, get out. Get out." This went on for the twenty minutes that I was present. Her personal history record revealed that this woman was married. Her husband's sister had moved into their home to stay for a while. But this woman, although she did not object at the beginning, began to resent her husband's attentions to his sister. Finally she demanded of her husband that he ask her to leave. He refused saying that he was fond of her and wanted her to stay on and live with them. A tragic series of events followed in which the husband angrily told his wife to live in peace or get out; she remonstrated, in turn, with his sister, but to no avail. The crisis came in time, and I viewed the result at the asylum. *This woman could not forget the painful words of her husband.* They kept haunting her for months before she was taken away. Even attempts on the part of her husband to repent and send his sister away failed to stem the tide of her mental retreat. When I saw her it was complete.

THE SECOND case was a man of fifty-five years who looked seventy. He also would pace the floors and keep repeating certain words and phrases. (This symptom is known as *verbigeration* and is generally associated with katatonic schizophrenia.) While repeating the words he would keep on rubbing the sides of his head until the irritation thus caused had left a noticeable mark. He kept mumbling: "We suspected Joseph all the time. We knew it was he. He was the one. Yes, Joseph did it." His history revealed that with his two brothers, this man formed a partnership. Things went financially bad in the firm and the brothers recorded the liabilities of the firm in two different sets of books, and then filed fraudulent papers of bankruptcy. An investigation followed which resulted in the indictment of the three brothers on criminal charges. In the judicial procedure which followed, two of the brothers swore false testimony, asserting that the other brother, Joseph, had planned and executed the bankruptcy without anyone's knowledge. One of them had testified on the witness stand: "Joseph did it. We knew it all the time." By the time

the trial was finished the truth was exposed and Joseph was vindicated. But the verdict could not set his mind free. *This man could not forget his brother's words as he took the stand to incriminate him.*

There is a great deal to the psychology of forgetting. We cannot live in a ghost world. We cannot be dragged down by that which has died with time. One of the most penetrating minds America has produced concluded his most famous essay with a beautiful description of this concept. In *Compensation,* Ralph Waldo Emerson writes: "We cannot part with our friends. We cannot let our angels go. We do not see that they only go out, that archangels may come in. We are idolaters of the old. . . . We do not believe there is any force in today to rival or recreate that beautiful yesterday. We linger in the ruins of the old tent. . . . But we sit and weep in vain. The voice of the Almighty saith, Up and onward for evermore! We cannot stay amid the ruins. Neither will we rely on the new; and so we walk ever with reverted eyes, like those monsters who look backwards."

Know Yourself

ONE is always impressed by the number of individuals who have wrecked their minds because they never knew who they were. I always recall the story of the boy who wanted to study medicine. Since childhood he had aspirations of studying medicine. He never knew exactly why but the desire burned within him. *He never really knew whether he was qualified to be a doctor.* He spent five years in study to prepare for medical school. He entitled, *The Preparation for Life,* we read: with the possibilities for a brilliant future before him. *But at the first operation he fainted.* He had had this neurotic taint since childhood. He suffered completely from a case of hematophobia — he could not tolerate the mere sight of blood. His mother recalled later that he had seen a stabbing when he was eight years old and imagined that he was covered with blood for days afterward. He made several attempts thereafter to witness operations being performed but he could not last them through. He was forced to withdraw from school. Two months later he committed suicide.

Know thyself! Socrates gave us this warning years ago. There are many individuals who think they know themselves. But they are strangers to themselves. Any individual who does not know his own capabilities and his own liabilities cannot cope with the problems of life. He thinks he can until he faces the crisis. Do we know whether we can face failure? Do we know whether we can assume leadership in an exigency? Do we know whether we are sincere? Do we know whether we are emotionally stable? The greatest weapon any person can secure against the torments of failure and inferiority is a proficient knowledge of himself. Security and its logical result, confidence, spring from self-comprehension. Only because of his genius do I quote Emerson again, this time from the concluding words of his famous essay on *Self-reliance*: "A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other favorable event, raises your spirit, and you think good days are preparing for you. Do not believe it. *Nothing can bring you peace but yourself.*"

I ONCE HEARD a famous psychiatrist say in public: "Every person should at some time be psychoanalyzed. It is not enough that we know our conscious minds; we must also know what lies below it." It is a crime that many individuals do not know the extent of their own abilities. Not knowing the power within them they are afraid to venture forth. It was William James who said that few of us utilize our "untapped reservoirs of energy." It is my firm conviction that many psychoneurotics would be leading happy lives if they knew how much their constitutions could stand as compared to the lives they were leading. I conclude this topic with an observation made by Alfred Adler in *Understanding Human Nature.* In his chapter entitled *The Preparation for Life,* we read: "As to individual occurrences in life, we can often discover that an individual knows nothing of his capabilities of living, because he undervalues himself. We will find also that he is not sufficiently oriented concerning his short-comings; he will consider himself a good man, whereas in reality, he does everything out of egoism; or vice-versa, he will consider himself an egoist in instances in which a closer analysis shows him to be a very good person indeed."

Be A Realist

IN his concise little treatise, *The Nervous Breakdown,* Dr. W. Beran Wolfe attempted to classify all of us into two general groups, *Romanticists* and *Realists.* Whether or not we all fall completely under either one of these categories is immaterial; we all display major trends in one of the above directions. Generally speaking, from the psychiatric viewpoint, a *Romanticist* is one who is unwilling to accept situations as they exist; such individuals would rather interpret their environments to suit themselves. In this group of people we find the day-dreamers, the ultra-idealists, impractical reformers, the pseudo-intellectuals, chronic failures, the get-rich-quick addicts, etc. A *Realist*

(Continued on Page 26)

Current Events

Santa Claus? Bunk! The age of seven is the spirit world's death year. Then genial old Kriss Kringle along with his prancing reindeers loses the credulity of the normal youngster. Other nursery fables are also disavowed at the normal mental age of seven it has been established by a "social maturity" scale devised by psychologists at the Vineland, N. J. Training School. A number of questions are asked the child in this test which are so arranged as to vary from infancy to adult life. The scale, itself, has been established through experimentation and can now be used extensively.

America's No. One Neurotic As this country's bestknown phobiac, students of abnormal psychology nominate Dr. Leonard, English professor at the University of Wisconsin. Distance-phobia and a terror of locomotives dog him. To become a terrified mental wreck he need merely walk to railroad tracks south of his classroom, wander a quarter of a mile from the campus, or swim or skate more than 50 feet away from Lake Mendota's shore.

Years ago his mind imposed upon him a prison with a radius of four or five blocks from his apartment. That same mind holds the learning of 30 centuries and a mastery of a dozen ancient and modern languages.

Eminent scholars the world over have visited Madison to talk with Dr. Leonard in his phobic pale. Whenever he dared not go out to dinner, admirers of his fun-loving, razor-keen intellect gayly brought basket parties to his home.

Dr. Leonard's lean, 6-foot physique matches his intellect. Swimming, skating, and slashing tennis matches keep him fit.

The Wisconsin scholar's phobia developed two decades ago. Shortly before his marriage in 1909 to Charlotte Freeman, friends told him his charming bride had inherited insanity. Her suicide two years later bore this out.

Shock and small-town slanders that he had driven his wife to take poison nearly wrecked the widower. One afternoon he nearly walked into a bill-board locomotive rushing head-on. He collapsed; that Summer the terror of going more than a short distance from his home turned his hair snow-white. In 1914 he married Charlotte Charlton. She divorced him last Summer, charging mental cruelty.

Eight years ago Dr. Leonard frankly placed his neurosis on display in a scholarly, self-analytical autobiography, "The Locomotive God." Three university psychology courses employ the vivid, yet restrained volume as a textbook.

Frequently phobiacs get cured by tracing their lives back to their terror's origin. In Dr. Leonard's case this brought some relief.

He read scores of books on abnormal psychology, then searched childhood memories. He recalled standing beside a railroad track. With a monstrous roar a locomotive suddenly appeared like a nightmare beast bent on devouring him. Hence his hate of locomotives and his fear of travel, his life-long mental torture.

Then Leonard sought to identify the occasion. He wrote for diagrams of his birthplace and school in Plainfield, N. J., and studied his mother's diaries. Finally he discovered the date of his childhood fright. He was 2 years, 4 months and 10 days old.

After a long, dogged mental fight, he has widened his prison radius to half a mile. Recently, he married Grace Golden, verse writer and his former pupil. She is 27; on his wedding day he was 59 years, 5 months and 4 days old. — *News-Week.*

The Course of Wealth Large fortunes have not only economic dangers to face but underlying psychological phenomena as well, it has been found by Dr. Charles A. Drake of Adelphi College. In the upper stratum of our civilization many a man of large wealth and superior intellect leaves as heirs individuals of a much lower I.Q. rating. This peculiarity is held to have important social significance by Dr. Drake who points out that an outstanding talent for business administration cannot run in a family for any great length of time and, on account of this fact, it may be concluded that great fortunes will not be handed on to posterity in any large sense.

Bad Weather Makes You Absent Minded "Look out! Absent-minded weather ahead!"

A ridiculous idea, predicting absentmindedness? And hooking it up with weather, too?

Apparently not. For scientific experiments now reveal that you are more apt to walk off and leave your parcels and other belongings on certain kinds of days. Those certain days, troublesome and exasperating, are the days when humidity suddenly rises, and clouds threaten rain. That's absent-minded weather.

You can see, now, why there are so many jokes about day-dreaming professors who go about losing umbrellas. Absent-minded weather is umbrella-carrying weather. And professors—but more about that sort of person later.

A Japanese scientist, K. Hisazuka, has demonstrated the connection between weather and this particular form of forgetfulness. He had the clever idea of counting the thousands of articles lost on street cars in a year in Tokyo and Yokohama.

In Tokyo—Japan's New York—a million and a half daily riders leave 200 of their belongings a day—just an average street car rider's day—for the car company employees to gather up. It looks even more impressive added up to 73,000 articles a year. But the lost-and-found department does not do the same steady business in books, parasols, and packages day in and day out. The rate, compared to the number of riders, rises and falls. Why?

The Japanese meteorologist put his 365-day score of lost articles beside the year's weather record. He looked to see if heat or cold made people forget their property. He checked up on humidity. There it was — humidity.

On days when the air suddenly becomes laden with a high per cent of water vapor, housewives, busi-

in Psychology

ness men, and school children suffer from a sudden outbreak of forgetting things.

Humid days are notoriously oppressive. Everybody complains of them. Perhaps they lower human energy, so that attention lags. Then, three hours later comes the sudden cry: "Where could I have left that birthday cake? I certainly started home with it!"

Damp, sticky weather often goes before rain. So, it may be, too, that the extra equipment people hang on themselves for doubtful weather is an aid to forgetting. Obviously, umbrella and raincoat are handicaps in the game of coming home with everything you are supposed to bring. And if rain actually falls, and garments drip, there is added distraction. On a day like that, most people could lose a bass drum and never miss it.

Absent-mindedness and forgetfulness can be guarded against, to some extent at least, is the view of a physician, Dr. Arnold Lorand, of Carlsbad, Czechoslovakia. He has devoted an entire book to these mental problems, drawing helpful ideas from the cases of famous persons and from his own experience with patients.

Here are summed up some practical ways of warding off the troubles of absent-mindedness and other kinds of forgetting, suggested by Dr. Lorand:

1. Notes are "necessary crutches" for people who have any difficulties of this sort. But, careful, don't be like Leonardo da Vinci. He took notes on everything he read and thought. But he always mislaid the notes, he was so disorderly.

2. Tying knots—the French call them "asses' knots"—in your handkerchief is good, if the rite is properly done. Tying the knot is no magic. You must concentrate on the point to be remembered while tying the knot, and even a minute or two after. And it is helpful to repeat aloud the name or number, or whatever you want to remember. Do that 10 or 15 times.

3. Just before going to sleep is the best time to tie knots or otherwise fix matters in the memory.

4. Putting your hat over, or under, an umbrella or other likely-to-be-forgotten object is a good idea. It is a very absent-minded person indeed who goes off without his hat. —*Science News-Letter.*

Elephant Uses Psychology

When an elephant with untutored mind wanders listlessly in his native dense jungles and occasionally stops to pluck some edible delicacy from the surrounding flora he is not using any great amount of psychology. But, when this elephant, subjected to the devious influences of some far-away civilization, finds himself in a circus it seems that the tricks he has learned are not all confined to the creation of awe in open-mouthed schoolboys. He has learned that when he gets a cold he is given a very pleasant kind of a drink which warms him up and makes him feel great. In order to obtain additional draughts of this delicious beverage (Spiritus frumenti, Scotch whiskey, 3-4 quarts) the wise elephant will emit a few pathetic wheezes and do his level best to appear to be a very sick beast.

Why Do We Buy?

Donald Laird, Colgate University's tireless investigator of the impulses that run the human merry-go-round, has this to say about the urges that make men and women spend money for things they may or may not need.

"The average person actually *needs* very little. But he *wants* a great many things. Mostly these are things he could live without, but he wants them more intensely than he does the few simple things which are absolutely essential for life. He will commit suicide if he does not have the favor of the lady he loves. He will risk prison to secure funds to give his children a better education than he had. These things, which he could possibly get along without, are so prized by the average person that lack of them may drive him crazy.

"The interesting thing is that the average person does not understand what he wants. The impulses which force him, in restless fashion, to seek this, that, or the other, spring from his unconscious. All the flapper may be aware of consciously, for instance, is that she wants, more than anything else, a riding habit to wear every minute of the day. She does not know, as the psychoanalyst does, that she wants this riding habit because it resembles masculine apparel and she has gnawing in her unconscious the wish that she had been born a boy. Practically everything that people want with a singleness of purpose is wanted for some unconscious reason of which, unfortunately, they are never really aware.

"Likewise, the father takes out an endowment policy to assure that his children can have a college education, not because it will be good for them, as he rationalizes it, but because he has in his unconscious the gnawing fear that he is not quite as proficient as men with a better education than he himself had. Or he may want to buy his wife every luxury, not so much for the great affection which he rationalizes for her as for the lurking unconscious feeling that he is not quite man enough to keep her love otherwise.

"One of the most useful assets of a salesman or advertising man can have is an appreciation of these unconscious forces. To be sure, you cannot say to the customer, 'What you want, old boy, is something which will lessen your fear of death.' The unconscious keeps itself too secretive for a blunt exposure to accomplish anything except more secrecy. But we can make that rowing machine a much-wanted thing by a casual mention of the increased death rate and susceptibility to disease among the overweight. His wife wants it to keep her attractive to men and to women; but he will want it rather because of this unconscious fear of death.

"The average customer's unconscious, many psychoanalysts have found, has stored up the *desire to be more masculine.* Strangely enough, this craving is stronger in women than in men. It is responsible for the suntan suit, the boyish bob, the boyish figure, the preference of office work to house work, of girls' athletic teams, of women spectators at such mannish sports as the horse races, the big league, or the ringside at Madison Square Garden."—*Review of Reviews*

THE SEVEN SAFEGUARDS OF SANITY

(Continued from Page 23)

is one who accepts situations as they actually are and who attempts to cope with them in the most practical way. In this group we might find the practical reformer the practical idealist, and the practical intellectual. The light-headed visionary has no place here.

Gustave Flaubert in his immortal classic, *Madame Bovary,* portrayed for us the life tragedy of a child raised on dreams, who created a little phantastic world of her own. From this world she never emerged. She imagined that every man she met fell in love with her. Every romantic venture proved another disillusionment. In the end the presence of reality forced itself upon her and she chose the shortest way out — poison. Among my acquaintances I know an individual who has never had sufficient to live on comfortably. Yet he has been talking of a European trip for the last five years, and never fails to stop in the showrooms of the highest-priced cars to know something about them before he prepares to enter the market.

If one wishes to see the Romanticist in purest form, let him observe the schizophrenic. Somewhere among his general symptoms there is present the dreamer. He evades the necessity for definite action. He no longer accepts a sense of failure. He indulges in dreams of wealth. What he was refused in reality he finds in a world of his own creation. Again when you observe cases of patients advanced in years, those suffering from involutional melancholia, especially the schizophrenic reaction-type, you find the "might-have-beens." The mind has lost all interest in life. It seeks no anticipation of the future. It closes within itself; then it regresses backward as far as childhood. It becomes enveloped in a make-believe world — a child's world.

Living is adjusting. It means that every person must accept his lot as he finds it and must do his best to change it in order to suit himself and his fellows. If everyone refused to cope with his problem and retreated into a self-made creation, social evolution would have been an impossibility.

Find Companionship

I WOULD not say, as some psychologists do, that every introvert is abnormal to a certain extent. I do not believe that is true. Nevertheless, I am quite well convinced that extroversion is one of the profoundest symptoms of a healthy mind. Most doctors and psychiatrists have definite views on this subject. In her popular college text, *Hygiene,* Dr. Florence L. Meredith writes: "It is ordinarily a sign of poor mental health either not to want friends, or to want them and not be able to make them, or to make them and not be able to keep them. For mental health, the aim should be to have many friends, lasting ones, of many different sorts, without too great interdependence on either side; to have sympathy, indeed sympathy for all; and to find one's self at home in all sorts of groups." Man is a social being. He is at his best when he is molded by social forces. He seeks the respect and the recognition of the group and strives to maintain his status with them. The schizoid type of personality misses the best out of life. Most of the individuals who have come to me with personality problems have complained of their loneliness — their inability to make friends of the lasting kind. In his beautiful essay on Friendship, Emerson observed that "our intellectual and active powers increase with our affection. The scholar," he said, "sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend, — and, forthwith, troops of gentle thoughts invest themselves, on every hand, with carefully chosen words."

ON THE VITAL topic of companionship, we must not neglect the erotic aspect. Man is a social being, but he is also a sexual being. Man, by himself, is an isolated figure; man and woman form a complete entity. There is a companionship in life that each has to offer the other. Love is a necessity in living. Dr. A. A. Brill, in his *Fundamental Conceptions of Psychoanalysis,* cites the case of a problem child, just a few years old, who was affected by the loss of his guardian at a young age. Part of his "love-life" was destroyed and he suffered by that absence. I do not speak here of *sex,* the physiological phenomenon, but of *love,* the emotional enigma. In his *Psychology of Sex,* Dr. Erwin Wexberg draws this distinction: "The essence of love is not sexuality, the material of which it is made, but the *form* which this material is given. To understand this form we must investigate it, not from a casual point of view, but from the point of view of its final purpose." Quoting *Psychopathia Sexualis,* Krafft-Ebing, master of the sexual question, adds: "True love is rooted in the recognition of the moral and mental qualities of the beloved person, and is equally ready to share pleasures and sorrows and even to make sacrifices." This element must be present in the daily life of man and woman. Together with many other vital elements, it helps keep intact the healthy personality of the individual, and so will keep him on the road of sanity.

What About Us Bachelor Girls?

By RUTH ANDERSON
Newspaper Woman

WANTED: By a million bachelor girls, a New Deal.

Now don't flare up and say the first thing that comes to your mind. Which will be: A new deal! The idea! What can they want? Why, those bachelor girls have everything — jobs, independence, opportunities to travel, careers. What else can they need?

Mothers with a flock of children will wax eloquent over the luxuries of bachelor womanhood, with its freedom from crying babies, diapers, epidemics of measles, colic, and, eventually, the heartbreak of training a child in the way that he should follow alone when he is eighteen or so.

And while listening to all these indignations against our never-voiced complaints — never, because we are loath to admit defeat even to ourselves — we are thinking of some disarming answer that will give no hint of the terrible inadequacy we feel at not having been able to capture a man and the consequences of such an accomplishment — home, children, completeness. Then we'll go silently on our way, crossing the street to avoid meeting a man, the married ones because their wives might see us speak to them and make life uncomfortable for us, the few single ones, because they might think we're chasing them. But we have little trouble shying clear of the bachelors — they stay just as far from us as we do from them. When they are ensnared, it is by some young, unwrinkled sweet child, still dumb.

So, to use up the same energy that our married sisters spend on their husbands, homes and children, we delve madly into careers, not always successfully but on the average as efficiently as men, in the realms of teaching, nursing and office work. Our leisure time we devote with unnatural enthusiasm to church work — that is a popular substitute on which to pour our love instead of on a man — to girls' clubs, study clubs, bridge, travel. Almost anything interests us, anything that will pass the time, for we can not endure to be alone with our thoughts. If so, we grow depressed, then irritable; then is the time we old maids become the cranks we are popularly known to be. Thank goodness our business and professional outlets, dating largely from the World War, have reduced the number of cranks.

This Problem of the Bachelor Girl

BUT, even as I hear the frightened protestations of ninety-nine per cent of that million of us old maids, I am going to boldly bring to the attention of whomever has any concern at all for us forgotten women, a problem which has been forced upon us for various reasons not our own. That problem is: How can we make our lives complete?

Biologically, men and women are created to complement each other's existence. Of course I am considering here only normal people, folks with natural instincts and desires, developed normally down through youth to manhood and womanhood. And we bachelor girls are as regular as any other group. If we go queer later on, it is, nine times out of ten, the fault of our short-visioned monogamous society.

It took fortitude to write that last sentence. I will concede, because I must, that monogamy is the marriage system, under which greatest world progress has been made up to the present time. But it isn't an one hundred per cent institution and, according to my meager knowledge of biology and from my observations even in my limited world, it can't possibly be the perfect system in a nation growing as rapidly in liberal, unprejudiced thought as ours is today.

I can think of two very good reasons why monogamy doesn't fill the bill. The first is one about which I, a bachelor girl, shouldn't know much. But I do, and I've watched and listened and read enough to know that men are unquestionably inclined polygamously. It's true; there's no denying it. Ask yourself if they're not, then answer honestly. And here's a compliment for the men: They will admit that it's true, almost to the last man, while, on the other hand, a large percentage of my sex wouldn't, even against their secret convictions.

But why not be honest about it? It seems

to me an intelligent nation, as we pride ourselves on being, can't afford but be honest about its social problems. Of course I know we shirk them because we are afraid of new institutions. We are afraid to revolutionize what we think is our peace, our security. We shirked the problem of child labor for years because we knew prices would rise with more expensive help in our factories. But today we have laws against child labor, and we are living as well as ever, by and large.

Well, men are naturally polygamous in spite of a monogamous system. They're made that way, in spite of our moral code and Christian dogmas. They aren't defiantly so, as you might protest. They are created thus. If you don't believe me, go to Forel and Kraft-Ebing, authorities on sex, and learn for yourself.

Twice as Many Girls as Men

AS FOR me, I can't quite imagine a Creator whom the inspired writers of the Bible say is merciful, putting something into our lives against which we are to fight without ceasing. I know; in my church I was taught that we are given the choice of fighting endlessly these sins of the flesh, so-called, and, if successful, reaching heaven or, if unsuccessful, burning in hell. But I repeat: I can't believe a God who has created a universe so perfectly operated as ours, would put man, His favorite animal whom He has endowed with mind, soul, on one of His planets just to suffer. His purpose, I believe, was loftier than that. I think He created men and women for each other's pleasure.

Women are not by nature and as a class promiscuous. But they have sex; I mean, we have it, us bachelor girls too. Now what are the reasons that we don't have the companionship, through marriage, that would make life full for us?

First of all, there are more of us eligible girls than there are bachelors. If you question that, consult the vital statistics and find out for yourself. Or, to make the subject more interesting, go over in your mind the list of each group among your acquaintances. You'll find nearly twice as many girls as men. This is poignantly true in my home town.

What is still more tragic is the economic inability of the existing bachelors to marry the half of us, thus reducing the million considerably. They are earning, but like us, just enough for one to live on. There are those among the very young folks who still marry spontaneously, hilariously repeating, while blindly believing, the old lie about two living as cheaply as one. And, to digress a moment from the vital topic, early marriages aren't always a matter of choice, a fact which is merely disgusting to us of more mature years who are already forgetting to remember the temptations by which we were tried but which we miraculously survived, unscathed.

But to those of us who have lived longer and seen the flats bare of but a table, bed, two chairs and stove; who have witnessed the cruel submergence of youth's aesthetic ambitions in a sea of noses to the grindstone, the prospect of single blessedness, so-called, seems the lesser evil. Furthermore, we have grown past the stage where we are satisfied to marry the young men our own age and struggle up with them. We want men already made, or well on the way to success. Why? Because we women age faster than our brothers mentally. We like the sanity, the worldliness of older men. By nature we want our men to be superior to us, and reason says that that being the case, they must be older.

Polygamy—the Way Out

SO WE come to another problem. The older men are either married or confirmed bachelors. And here we are, comfortless. As for the youth our own age, they will marry younger women.

Let's not even talk about the extra-marital escapades of these men who are naturally promiscuous though civilized, involving a limited number of bachelor girls. It is my opinion that seventy-five per cent of our class is strictly virtuous. We are virtuous because our religion taught us to be, or because the monogamous idea has given us a contempt for philandering, because we are rightfully careful of our own health, or because, through fighting to stifle our instincts, we have almost come to hate men.

But here's a secret: That hate is sour grapes, depend on it. It couldn't be otherwise, human as we are. Let a bachelor girl be addressed in an unguarded moment by a stimulating man, or about one, and she will betray her fundamental emotion by a pretty school-girl blush. Which is a sure sign there's lots of good in her yet.

Have I made myself clear? What I wanted to bring out is this:

We bachelor girls, normally created, live unperfected lives principally because we outnumber men. At the same time, my guess is, most men would be ready and eager to marry more than one wife if they could economically do so and if it were being done. Furthermore, I feel certain that, with women as trained in business and professions as they are today, the weaker sex would do its share to help support the family.

I don't necessarily suggest a Turkish style marriage system to remedy the shortcomings

and evils of our monogamous society. I haven't studied sociology enough to do any prescribing. Let that be worked out by those competent, and by time. The necessity is here now. It's something to think about, seriously.

Remember, in your considering, that I am not pleading selfishly for us bachelor girls — we'll get along, though not so happily, admitted or not. The problem goes much deeper, to the hatefulness of a system that fosters private and public prostitution. Are we being Christ-like, to unflinchingly demand the observance of a marriage system that each year makes slaves of thousands of God's choice creations? Even you married women, jealous of your husband's affections, must deny that we are being anything but Christian when we advocate an institution that might mysteriously swallow up your sixteen-year-old daughter some dark night. After that she will be worse than peacefully dead — she will be living a death.

I can see that the vast majority of our intelligent citizenry is still monogamous-minded, by habit. It was easy for monogamy to flourish in colonial days and while frontiers existed. Women were scarce then. But since, we women have outnumbered the men.

Evils of Monogamy

IT IS my conviction that jealousy is a product of the monogamous system. Out of the one-man one-woman idea grew the habit, then the greed of possession. Nobody can admire jealousy and greed in any one. Certainly they are vices which retard progress, usurping energy as they do, stealing it from constructive channels of endeavor.

However, I have hopes that some day, somehow, we bachelor girls will have our New Deal, and the nation will be ultimately the better for it. I think there will always be a considerable army of girls in my class, because of wars and the more dangerous work that men do, destroying them periodically. These destructive forces are not desirable; nevertheless they exist and command consideration.

I think that the race will be just as effectively propagated under a new system, and that the home and children will be just as sacred under the New Deal. How could it be otherwise, planned and fostered by a steadily-progressing intellectual people?

As for monogamy being a protection for women — that consideration is out in this day when we women are economically independent. We ask real, earnest, interested companionship from men nowadays, and stimulation. We don't ask to be hovered over, and the men don't hover either, except playfully, casually. They still love us, and we them — when we are given a chance — as ardently as ever under the new regime, the single standard. You still complement each other, those of you who have the conventionalized opportunity. The rest of us are asking for a conventionalized chance too. After all, what we want is a sanctioned and decent intermingling with our brothers.

If I have seemed to dwell too nakedly on the physical phase of woman's need for man, I have done so because that is fundamental. If the physical attraction, speaking plainly and truthfully, is handled as desire and good sense ask, there is time and ambition for the mental companionship that makes the relationship the happiest possible.

With the ninety-nine per cent of my bachelor sisters who are protesting such an unashamed declaration of our case, I will agree that with us, the first desire for male companionship is of the mind. We of the business and professional worlds like the versatility of men's conversation in comparison to that of women, whose chief interests are in their homes and children. Our married sisters simply won't talk with us about our interest in politics and business and social problems. We've tried them; we have learned of their disinterestedness with chagrin.

So we have to turn to the men for releasing our mental energies. They meet our need in the workshop, whatever it may be. But the eight-hour day in which things have to be accomplished doesn't give the time or opportunity to unload satisfactorily. In fact, the brief opportunities act only as invitations for more.

As long as I have ventured so far, I may as well add that no matter how honestly we girls would intend to keep our companionship with a man wholly mental, he, because of his comparatively stronger sexual nature, could hardly meet us on that plane so reassuringly. Provided of course that the two were unhampered by associates and the time and place were favorable and conventionally acceptable. The fact of man's nature just happens to exist, so it is irrefutable. In justice to the other sex. I will admit that there is undoubtedly a subtle air about us that excites them in spite of our intended avoidance of such thoughts or topics of conversation.

So, you must agree, we are surrounded by the wall of a Social problem. We older girls live and are seemingly, I hope, satisfied; yet we are denied a full life, our natural heritage, by a society that insists on monogamy, an institution incomplete to the male sex and the inducer of a deplorable prostitution of innocent children.

Let's have a New Deal.

ARE YOU EMOTIONALLY GROWN UP? MOST OF US MISTAKE CHILDISH ATTITUDES FOR MATURE REACTIONS. HERE ARE SOME COMMON SENSE SUGGESTIONS.

Just How Old Are *You?*

By J. E. BATHURST
Department of Psychology,
Birmingham Southern College.

THE cooing, kicking infant is the acme of satisfaction to others and to itself. It is happy, it is contented, it is satisfied. It does not have a care; to it the world is all it could ask for. It is perfectly adjusted to its environment. Its desires and needs have been satisfied and it is at home with itself and with the world. When later it may have wants they are satisfied by its mother.

But this condition of perfect bliss does not last long. By the age of two if not before, symptoms of dissatisfaction, tendencies to become irritable and unhappy begin to appear. And as age increases these tendencies increase at an alarming rate. Frequently, at the age of five a child becomes docile, or it sulks, or goes into temper tantrums, or it is stubborn or lazy; it wants so many things it cannot have; its behavior seems to have some ulterior end in view; it seems to be constantly pitting its powers against those of its elders; it pouts and whines and cries; from morning until night it acts as thought it is dissatisfied, unhappy and unadjusted. What has happened to the kicking, cooing infant?

Along with the growth of the ego in the child, numerous urges, drives, and tendencies appear. These seem to arise out of the maturing processes going on in the child. Now these urges and tendencies frequently appear more rapidly than they can be satisfied. Combine this with the increasing demands of the expanding ego, and you have the general background for the child as he appears at five. Of course the five year old child does not understand this and unfortunately neither do his elders. The lack of understanding on the part of the child and especially on the part of the elders give the background of the stage on which the child must play its life.

When the child cannot satisfy his urges and tendencies and the demands of the ego, he turns to any means that gives promise of assistance. Since the child does not understand what the proper means are and since the elders do not seem to understand either, the means chosen will be the result of trial and error. The erroneous ways the child runs onto account for the existence of such means as sulking, tantrums, stubbornness, pouting, selfishness, and fighting. In other words the child is maladjusted. It becomes maladjusted because neither it nor the parents know how to utilize the proper means to satisfy its natural and legitimate demands.

Growing Up Is Painful

WE COMPARE childish and adult behavior. We point out a number of childish thoughts, feelings, and actions which are frequently possessed by adults. The question arises as to what is meant by childish thoughts, feelings, and actions. We can answer this question in a word by saying that childish behavior is maladjusted behavior. The cooing, kicking infant does not have childish behavior; it is perfectly adjusted. But the five-year-old that sulks, or goes into temper tantrums or is selfish or stubborn does have childish thoughts, feelings, and actions. In other words a child or an adult has childish thoughts, feelings, and actions when it is maladjusted to its age. If it is adjusted to its age even though it may be only five years old it does not possess childish behavior. We say "adjusted to its age" because a child of five would not have the same thoughts, feelings, and actions as an adult even if it were perfectly adjusted.

We now have the idea that childish thoughts, feelings, and actions are those which occur when the child or adult has urges, tendencies, and demands of the ego that it cannot satisfy. That is, it becomes maladjusted. Since these urges, tendencies, and demands of the expanding ego change with years, changes in thoughts, feelings and actions are necessary if childish behavior is not to develop.

As a matter of practice few if any children or adults are usually free from childish behavior. It is all a matter of degree. In regard to our problem of personality develop-

ment the rule is: The fewer the number of childish thoughts, feelings and actions the higher developed the personality.

Here we should realize that it is in thoughts, feelings, and actions that we frequently do not grow up. Physically we do grow up. This results sometimes in a person who is physically mature but in thoughts, feelings and actions he is childish; that is, he is maladjusted to his age.

Usually we are not so badly maladjusted intellectually as we are in our feelings or in our actions. And our actions frequently mature further than our feelings. Since maturity or absence of childish thoughts, feelings, and actions is a matter of degree, we say that when a person possesses a high percentage of mature thoughts, feelings and actions he is emotionally mature. Perhaps it can be said with truth that much, if not all of the unhappiness in the world can be traced to emotional immaturity.

The question naturally arises as to why one will not develop emotionally if it is to his welfare to do so. This question cannot be answered adequately in a word. To develop emotionally requires giving up many of the pleasures of the senses such as children enjoy. Who has not longed for and perhaps tried to return to the days of the "barefoot boy with cheeks of tan." Who has not longed for the time when mother and father did all of the worrying about finances, and the ordinary troubles that seem to come daily out of nowhere. We do not grow up because we think it is too painful. We want to cling to our old pleasures and to our old ways of doing things. In other words, we are unwilling to pay the price for emotional maturity. There are those who try to be both a child and an adult. They try to have their cake (be a child) and eat it too (be grown up). But this does not work very well. Certainly it retards the growth and development of personality. A pleasing attractive, and successful personality cannot be realized in this way.

Persecution Complex

IT WOULD be difficult within the bounds of this article to show how infantilism (for that is what it is when an adult remains a child in thoughts, feelings and actions) can be overcome.

Perhaps about all we can do here is to show some common feelings, thoughts and actions of adults that are childish in nature. This could then be followed by suggestions in regard to how these feelings, thoughts and actions can be overcome or eliminated.

Do you feel that others have it in for you? That certain persons are doing everything in their power to prevent you from getting along well in the world? Are you quite sure you can point out the person who is working against you? Do you constantly feel the effects of his antagonism by way of suffering failures and disappointments through no fault of your own? Do you feel that his antagonism is the primary reason you do not get along better in the world? Are you resentful of his attitude toward you and of the fact that he has no business interfering with you?

If you answer yes to any one or all of these questions you are to that extent infantile in your thoughts, feelings and behavior. If you feel very strongly that others are interfering with your welfare, you have what is known as paranoia or persecution complex. Occasionally, it may be true, a certain person may do something to circumvent you but that is probably the exception rather than the rule. Others may do things that interfere with your success but they do it to get ahead themselves. In other words, they are not thinking about you; they are thinking about themselves. The adult's attitude or feeling is to go ahead and work out his problems as best he can, giving the other person the benefit of the doubt that he is doing likewise and that he has no special designs against him. This attitude will relieve you of a feeling of hate, fear and inferiority and will enable you to work out your problems with a much better chance of success. It will also enable you to grow in your personality.

Do You Blame Others for Your Failure?

DO YOU feel that you possess talents that are not recognized by others? Do you feel that if you were given a chance you could really succeed in life? Do you have a feeling sometimes that you are a genius but that the hardness and unfairness of life keeps you down so that you cannot give it to the world? Do you have the feeling that although you admit you are not a genius, yet you feel that if you were given the opportunity you could do as much or more than the average man or woman? Do you feel that the surroundings of your home, the teachings of your parents, the neighborhood in which you grew up, the lack of opportunities which you had in childhood, the training which you received throughout your childhood life, all tended to keep you down and prevented you from becoming what you otherwise could have become?

If your answer is yes to any one or more of the above questions, you still harbor childish feelings, thoughts, and actions. But you will say is it not true that one's former training and environment influence him very materially? Yes, that is true. But that does not jus-

tify you in feeling that way about it. That is a childish feeling for it shows that you are trying to depend upon something which is past to justify your present accomplishment or lack of it and to justify the lack of any too great attempt on your part to really try doing anything worth while. The adult attitude or feeling is to face present tasks and difficulties as they come and give no excuses or make no attempts to justify any other procedure than to face the difficulties and overcome them. Suppose you did have poor early training? Instead of using that as an excuse or justification for not doing anything or for not being better it should be used as a spur to greater effort on your part. But as long as you use it as a justification it will not spur you on and you will find yourself just like so many people do find themselves, old and still giving excuses for not having done more and for not having developed a better personality. The only solution to that tragedy, for it is a tragedy, is to grow up and become an adult in thoughts, feelings and actions.

Are You Disappointed in People?

HAVE you become disillusioned about life in general? Do you feel that life has played a trick on you? Do you have the feeling that others are frequently insincere in what they do and say and that perhaps you are the only one who really is sincere? Do you have the feeling that after all those who talk about the value of friendships, the desirability of having close friends, are merely expressing a wish and that they know that what they are saying is not true? Do you feel sometimes that perhaps there isn't anything in life really worth while since you cannot find anyone who is really sincere about matters that are serious? Do these feelings and thoughts cause you to be discouraged? Do you feel most people are hypocrites? That most people if given the opportunity will take advantage of you? Do you feel that perhaps others form friendships merely for what they can get out of them? Do you feel others should be more truthful and straightforward in their thoughts and actions?

If you answer yes to any one or more of these questions you have childish feelings and thoughts. It will of course be recognized that even emotionally mature adults could answer yes to a number of these questions. But the attitude of the person who is emotionally mature is one of understanding and appreciation of the limitations and weaknesses of others. He has no feeling that such weaknesses or limitations in any way justify or excuse his weaknesses or limitations or that he is better in these respects than others. The adult attitude understands that others are striving as best they can to solve their own difficulties in the best possible way. He understands that in doing this others frequently do, feel, and think things that to another person would appear insincere, hypocritical, and untruthful but that such were not the intentions at all. He understands and appreciates the fact that such actions, feelings and thoughts must be overlooked in the sense they must not be used in any way to justify him in thinking that he is better than others or that the world is so undependable that it leaves nothing worth while to strive for or that he should let these things cause him to feel that friends and friendships are not worth while. He knows that he is just like others and that what appears sincerity on his part may appear just the opposite to others. He also appreciates the fact that when another accuses him of being insincere and the accusation appears to him as insincerity on the part of the other, the other person simply does not understand the situation and that looking through the eyes of the other person he can understand why the other thinks and feels as he does.

Are Your Feelings Easily Hurt?

BUT let us go on. Are your feelings easily hurt? Do words and actions of others affect you unduly? Are you especially sensitive when others make remarks about you? Do you find it almost impossible to take a joke on yourself? Do you feel hurt if someone makes some slighting remark about your work or what you have accomplished? Are you unduly sensitive about your clothes? Do you feel inferior if you are not dressed as well as some of the others in your group? Do you feel inferior if another excels you in some line of work in which you have had considerable training and experience? Do you sulk? Does the success of another cause you to be unhappy? Do you go around with a chip on your shoulder? Do you try to impress your accomplishments upon others? Do you talk a lot in order to cover up your feelings when in the presence of others?

Again, if you can answer yes to any one or more of the above questions, you are to that extent childish in your feelings and attitudes. Perhaps no one could give a negative answer to all of the questions. On the other hand, there are those who, if they were honest with themselves, would answer yes to most of them. The adult attitude here is the objective one. According to this attitude, the remarks of others are analyzed impersonally and if there is no truth in them, it is recognized that the author of the remarks is having trouble in

solving his own difficulties and that this is a feeble attempt on his part to solve them. If there is any truth in them, it is accepted at face value. The adult has no strong emotional reaction either way. What he does as a result of such remarks will be constructive and will be dictated by the understanding and appreciation of the *total situation*. The emotionally mature extreme feeling of inferiority combined with a chip on his shoulder. The latter indicates an extreme feeling of inferiority combined wth an attempt to show superiority. Talking too much in order to cover up feeling is merely a symptom that the situation is not well enough understood to keep feeling in hand. If one is sensitive to remarks about dress or to the fact that one is not dressed as well as others, it indicates that in the past one has not been able to dress well, either because of lack of sufficient ability to dress smartly or because of lack of funds. This is the reason those who are poor are usually more sensitive to what they have on than those who are well-to-do. The poor person as a rule lays more stress on outward appearances than does the wealthy. The early background of a woman can frequently be ascertained by observing her attitude toward outward appearances and her sensitivity toward remarks about them. This does not mean that a mature person will not appear well dressed. It merely means he will not put too much stress upon it or will not be sensitive to remarks concerning it.

The Adult Attitude Toward Love

DO YOU have a horror of matters pertaining to sex? When the subject of sex is brought up, do you begin to get uneasy and perhaps try to change the conversation back to some more comfortable subject? Do you have a strong feeling that matters of sex should not be discussed in mixed groups at any time? Do you feel that those who discuss sex matters are probably abnormal themselves as regards sex? Do you have a feeling that anything that has to do with sex is wrong, unwomanly or unmanly? Do you have a feeling that somehow the sex act itself is too low down even to be thought about let alone discussed?

An affirmative answer to any of these questions indicates a childish attitude. There is probably no difficulty that causes men and women more trouble than this one. And it is here that perhaps more infantilism is shown than anywhere else. This is readily understandable. As a rule parents are quite unadjusted when it comes to a matter of sex, and this maladjustment is passed on to the children. One of the primary reasons for so much maladjustment here is due to the general attitude toward sex. It is supposed to be something that must not be talked about except in whispers and behind the scenes. This attitude on the part of parents produces in the children a strong emotional attitude toward sex matters. This is just the opposite of what should be produced, for when we take a strong emotional attitude, very tense in nature, toward anything, the chances are we will become badly maladjusted toward that thing.

Because the parents have not grown up in regard to sex matters, they produce in their children an attitude toward sex opposite from what they want. What they would like to do is to teach their children to take a healthy attitude toward sex matters. But one cannot take a healthy attitude and at the same time have a fear of it. The adult attitude [illegible]ly the objective of feeling toward sex matters the same way one would toward any other matter. When the proper time comes to discuss it, whether in a mixed group or not, it will be discussed with the same detachment that one would have when discussing the construction of an airplane or the laying out of a garden. The mature person does not have a fear of sex. He realizes that sex is a beautiful experience and that it becomes ugly only when misused or in the minds of a maladjusted person. The adult looks upon sex as sacred, something to be nurtured and understood. The emotionally mature understand that our most beautiful thoughts, feelings, aspirations and longings come from the sex urge. They recognize that mother love, love of the beautiful, love of life, tender feelings for others, all more or less grow out of the sex instinct. They recognize that to have a fear of it or to take an attitude that it is base, mean, and beastly is to destroy the possibility of building up these ideals and feelings which arise out of it. The adult will also know how to discuss sex with delicacy so that the discussion would not offend even the most sensitive. He will realize that out of the sex urge comes the creative urge which so often culminates in creative achievement. He will appreciate that the creative urge is one of the most fundamental in laying a foundation for man's happiness.

Covering Up Your Faults

DO you gossip? Do you like to talk about the short-comings and weaknesses of others? Do you like to tell another the undesirable things which a person has done? Do you enjoy talking about the wickedness of the younger generation? Do you think that when you were a girl or boy you did not indulge in as many things as young people do today? Do you enjoy listening to the gossip in the neigh-

borhood? Do you like to be the first one to hear such gossip so that you can pass it on to others? Do you express regret to others but inwardly have a feeling of joy when someone in the neighborhood whom you do not like very well commits some immoral act? Do you inwardly enjoy making an undesirable act of another appear even more undesirable? Do you like to tell others how moral and upright you are? Indirectly, of course?

Again the fatal yes shows you to be infantile. And how many there are who, if they were honest with themselves, would answer yes to most of these questions. One likes to gossip, one likes to make the immoral act of another appear worse than it really is, one likes to condemn another, one likes to be first to pass on some sweet morsel of gossip in the neighborhood, one likes to think of the younger generation as more wicked than the one in which he was raised, because by so doing he raises his own moral standing in his own eyes and in the eyes of his neighborhood. When one condemns the act of another, it is intended to convey the idea that he wouldn't think of doing such a thing. He thus raises his moral standing.

This is not the way of a mature person. The mature person understands that every human being has weaknesses. He knows that every one commits acts that could not be called moral. He realizes that to use these weaknesses of others to bolster up his own shortcomings destroys the maximum effectiveness of his own personality and prevents him from really becoming what he could become. He knows it interferes with his own success. He also appreciates that such an attitude is destructive to the development of his neighbor. He realizes that if he tries to climb upon the wrong-doings of his neighbor, he will destroy not only his neighbor, but himself as well. The way of the gossip is hard. The way of the person who feels it is his duty to watch over the morals of his neighbor leads to self destruction. This does not mean that a mature person will not have high ideals of morality and try to live up to them. It does not mean he will not try by legitimate means to improve the conditions in his community. But it does mean he will not do these things at the expense of his neighbor and that he will not use his neighbor to try to cover up his own weaknesses, urges, desires, and perhaps acts also. He will not pretend his own impeccability, especially not at the expense of his neighbor.

Don't Be Afraid of Failure!

LET us look at just one more illustration of childish feelings, thoughts and actions. When you ask someone to do something for you, and the request is refused, do you take the refusal as a personal matter? If you do not take it as a personal affront, do you feel badly about it? Does it make you feel just a little inferior? When you are told how to do something, when you did not ask to be told, does it give you a feeling of inferiority? When you fail in some undertaking, be it large or small, does it cause an inferior feeling or a feeling that you are not any good? Does failure cause you to go into a spell of melancholia? Do you feel discouraged and downcast for a considerable time after the failure? When you fail, do you have a tendency to seek the cause elsewhere than in yourself? Does accepting aid from others give you a feeling of inferiority? Do you have a tendency to try to cover up your failures from your friends and associates? Do you try to make your failures appear to be successes?

Again, how many of these questions would you be forced to answer yes, if you were really honest with yourself? The greater the number of affirmative answers, the greater your childishness or infantility. The adult attitude is to take failure as a guide to future success with no feelings of inferiority attached to it. The mature way is to analyze the real cause or causes of the failure with all personal factors eliminated, trying not to make the same mistakes again. The various kinds of feelings which affirmative answers to the above questions would involve have no place in the life of a fully matured person emotionally.

Grow Up Emotionally!

WE have now given a sufficient number of illustrations of feelings, thoughts and actions that are infantile by an emotionally immature person. Let us repeat for emphasis idea of what is meant by an emotionally mature person. Let us repeat for emphasis that no person, perhaps, is absolutely mature in his thinking, feelings and acting. It is all a matter of degree. Let it also be said again that just to the extent that one develops emotional maturity will he find happiness and success and just to that extent will his personality become attractive. The emotionally mature person is the one who understands life sufficiently to be able to overcome its problems and difficulties in an effective manner as rapidly as each problem arises.

If there is a rule or a technique to guide one on the road to emotional maturity, it would be this: Know what feelings, thoughts and actions are mature and what ones are not mature and slowly but surely acquire the former. One who desires to grow up emotionally cannot be too picayunish about his rights or about others trespassing upon his rights. Nor can he pro-

tect his feelings too much. One who is afraid to suffer from his feelings will make little progress here. If you are afraid of having your feelings hurt and if you refrain from doing things for fear they will be hurt, you will never grow up. If you would be a mature man or woman, it is essential that you learn to disregard your feelings as far as the effect they may have upon you is concerned. They should be used merely to spur you on. Your intelligence must be your guide until you have your feelings under control. After that they may be used as a guide, but never as a justification for an attitude you might have or something you may want to do. For example, if you feel hurt when someone makes a disparaging remark about you, or about your appearance, you should not use that feeling as a justification for appearing better or for not going out anymore, or for being melancholic, or for not liking that individual. It should be used as a guide in that the experience reveals a symptom of a weakness within you that should be corrected. Find the cause of that weakness and remove it. If you become emotionally mature, "Yours is the earth and everything that's in it."

Suggestion in Psychoanalysis

By
SIGMUND FREUD

IT IS perfectly true that psycho-analysis, like other psycho-therapeutic methods, employs the instrument of suggestion (or transference). But the difference is this: that in analysis it is not allowed to play the decisive part in determining the therapeutic results. It is used instead to induce the patient to perform a piece of mental work—the overcoming of his transference-resistances—which involves a permanent alteration in his mental economy. The transference is made conscious to the patient by the analyst, and it is resolved by convincing him that in his transference-attitude he is *re-experiencing* emotional relations which had their origin in his earliest object-attachments during the repressed period of his childhood. In this way the transference is changed from the strongest weapon of the resistance into the best instrument of the analytic treatment. Nevertheless its handling remains the most difficult as well as the most important part of the technique of analysis.

With the help of the method of free association and of the closely related art of interpretation, psycho-analysis succeeded in achieving one thing which appeared to be of no practical importance but which in fact necessarily led to a fresh attitude and a fresh scale of values in scientific thought. It became possible to prove that dreams have a meaning and to discover it. In classical antiquity great importance was attached to dreams as foretelling the future; but modern science would have nothing to do with them, it handed them over to superstition, declaring them to be purely "somatic" processes—a kind of spasm occurring in a mind that is otherwise asleep. It seemed quite inconceivable that anyone who had done serious scientific work could make his appearance as an "interpreter of dreams."

WE ARE ALL GULLIBLE TO A CERTAIN DEGREE. HERE IS A TEST TO DETERMINE HOW CREDULOUS YOU ARE.

Test Your Gullibility

By J. W. KLAPMAN
Psychiatrist,
Jacksonville, Ill.

BEFORE proceeding with the reading of this article take your pencil and encircle your answers to each of the following questions. By so doing you will acquire a stake in the subject matter, thus deriving the maximum benefit therefrom. Go through the test questions first, then proceed with the text.

1. Are you a "practical" person, strongly distrusting theoretical considerations? Yes..... No.....
2. Are you fearful of getting into an argument over any question? Yes... No...
3. Are you attentive to detail? Yes..... No.....
4. Do you ever question the opinion of an authority? Yes..... No.....
5. Do you believe in our country right or wrong? Yes..... No.....
6. Are you fervently religious? Yes..... No.....
7. Are you at all times anxious to conform to social conventions, or rather, are you at considerable pains not to appear "bolshevick?" Yes..... No.....
8. Do you believe that the use of drugs in the treatment of the sick is wrong and never justified? Yes..... No.....
9. Are you against small-pox vaccination strongly? Yes..... No.....
10. Do you think that scientific experimentation on animals is wrong? Yes..... No.....
11. Has a dear departed relative ever appeared before you in a dream or vision and did you attach great significance to this occurrence? Yes..... No.....
12. They say a pun is the lowest form of wit. Would you use a pun in a public address or article? Yes..... No.....
13. Do you believe in spiritualism? Yes.... No.....
14. Do you like to discuss abstract questions? Yes..... No.....
15. Do you follow the latest styles closely, in clothes, homes, cars, or any other rapidly-changing commodity. Yes.... No.....
16. Do you follow newspaper editorial opinion very closely? Yes..... No.....
17. Are you a close, shrewd bargainer? Yes..... No.....
18. Do you consider that believers in a Utopia are dangerous people and enemies of our country? Yes... No...
19. Have you ever had your horoscope cast or have you ever been strongly tempted to do so? Yes..... No.....
20. Do you ever visit fortune-tellers or have you ever been strongly tempted to do so? Yes..... No.....
21. Do you believe in nudism? Are you a sympathizer with this cause? Yes..... No.....
22. Do you believe in mental telepathy? Yes..... No.....
23. Can the ability to write good fiction be taught? Yes..... No.....
24. Is writing ability inborn? Yes... No...
25. Do you believe there is such a thing as hypnotism? Yes..... No.....

IT IS not my intention to convey the impression that so-called gullibility is a psychological entity. Most certainly it is not an entity. Moreover gullibility is a negative quality. Into its opposites go a considerable number of complicated and intricate factors, such as, for example, judgment, intelligence, knowledge and training; also what we may call psychic vigor, or intellectual integrity, etc., etc.

Nor must one lose sight of the fact that a person is not at all times equally non-gullible or gullible-resistant, and by the same token, no person is 100 percent gullible-resistant, to coin a term. Making due allowances for such modifications it still remains a patent fact that a surprisingly large number of individuals are easily taken in, showing uniformly a very much impaired ability to separate the wheat from the chaff.

Gullibility is Credulousness

TO BE gulled is to be cheated—to be duped. Obviously one can be duped in more ways than one and concerning many more things than money or other worldly goods. The business man who makes shrewd investments, who cunningly out-maneuvers his business rivals may fall a ready prey to some designing, scheming, worthless little hussy. "Oh," you say, "that is one of those *'affaires d'amour'*," and therefore you imply it is exempt from the stigma of gullibility. But why? He was duped into believing a great many things, which, if not impossible, were at least very highly improbable. The fact that he was governed in this by the sexual instinct is no more excuse than that a man kills another in the heat of the violent instinct or rather emotion of anger. Instinct, whatever that is, plays an important role in almost everything we do, whether it is an evidence of gullibility or gullibility-resistance.

The man who joins a Ku Klux Klan and is fully convinced that the Catholics and Jews are plotting the destruction of our country, and that if Al Smith is elected to the presidency the United States must surely become a dependency of the papal state, even if he has never lost a cent in bad investments, is surely as rankly gullible as if he had very seldom passed up the most wild-cat oil stock schemes.

Gullibility is a quality of great credulousness. It is certainly no psychological entity, but from a practical, pragmatic and larger point of view it appears to possess a not inconsiderable degree of psychic unity. You may conclude, perhaps, that the gullibility-resistant quality is really intelligence, that the person who is easily taken in is a denizen of the lower brackets of the I. Q. (intelligence quotient). But close observation of large numbers of persons will disclose the fact that by every known test for intelligence there are countless numbers of people who would rate normal or better, and yet, by and large, give evidence of a high degree of gullibility. What about the many dupes of demagogues? What about the frantic dervish-like adherents of the many cults and fads? What about the persons who are easily led by senseless slogans and silly axioms?

This factor of gullibility is often a marked characteristic of psychotic patients. I have had in my care a praecox patient who was a college graduate, a capable dentist, a good musician, very skillful in dental work and quite intelligent to talk to. What was characteristic of him was a lack-lustre quality about his intellectual processes. They lacked vigor, apparently wanting in the element of conation. Thus he would readily agree with you on any subject, appearing not to have any firm opinions of his own. He was the ideal "yes" man, a "yes" man who does not "yes" for ulterior motives, (the latter, psychologically speaking, would be no "yes" man at all but a probably shrewd conniver and schemer) but simply because he lacks intellectual vigor. He showed a considerable degree of stereotypy.

There can hardly be much doubt that this so-called negative quality of gullibility is a factor in the psychotic's delusions and hallucinations. We are all assailed at times with the constraint to believe that somebody "has it in for us" and is doing this or that on purpose, but because our intellectual and psychic integrity rejects these insinuations as being impossible or very improbable we are saved from developing what might otherwise prove to be paranoid delusions.

Keep the Mind Active

UNDOUBTEDLY, intelligence, education and emotional development are large ingredients in gullibility-resistant powers. Take for example the emotionally immature person. It is difficult for him to grant that a close friend or relative has proved very praiseworthy or successful in some branch of human endeavor. Such success appears to reflect disparagement on oneself. The latter is like the little boy at a party who throws a tantrum because he believes another little boy was given more ice cream than he. He really doesn't care for any more but he doesn't want to see anyone else get more than he himself has received, or even as much as he has.

The person so constituted will in spite of all reason force himself to believe that the friend's or relative's achievement has been greatly over-rated and is actually without any merit at all. Failing to appraise impartially because of his emotional compulsion to belittle, his judgment is almost invariably biased when dealing with the claims of those with whom he is at all associated in any way. Thus arises the observation that "a prophet is not without honor except in his own native country." That being the case, such claims are almost invariably distrusted so that what is of merit must, it appears, originate from a more distant and unrelated source.

Hence, the slavish devotion to so-called authority. This must finally tend to impair judgment and in the long run intellectual vigor itself, for the goal of truth and reality, which are the norm, are here lost sight of. And whenever and wherever an individual refuses to rely on reason and judgment as guides, there the conditions are ripe for gulling; for being duped and cheated.

Or, take the matter of education. Certainly

it is possible to find intelligent persons who lack any kind of formal education, but even here such persons are not uninformed. There has lurked somewhere in these persons a nidus of intellectual vigor which has led its possessors to explore, to reason, to make deductions, to perfect and complete integrations. But for the great mass of uneducated and uninformed persons, the field of intellectual activity steadily contracts; for the tool which is left to lie around becomes rusty and deteriorates faster when not used than when it is being constantly employed. Mental pabulum is as necessary to the intellect as carbohydrates and proteins to the body; the former cannot exercise on a complete void.

Thus with this atrophy there occurs a diminution in intellectual drive, which is one of the basic conditions for the incidence of so-called gullibility.

Coupon for Rating and Appraisal

DR. J. W. KLAPMAN
c/o The Modern Psychologist,
142 West 24th Street, New York City

Enclosed herewith find stamped, self-addressed envelope. Here are my answers. Kindly send me my rating and appraisal. It is understood this does not obligate me in any way.

1. Yes	No.	2. Yes	No.	3. Yes	No.
4. Yes	No.	5. Yes	No.	6. Yes	No.
7. Yes	No.	8. Yes	No.	9. Yes	No.
10. Yes	No.	11. Yes	No.	12. Yes	No.
13. Yes	No.	14. Yes	No.	15. Yes	No.
16. Yes	No.	17. Yes	No.	18. Yes	No.
19. Yes	No.	20. Yes	No.	21. Yes	No.
22. Yes	No.	23. Yes	No.	24. Yes	No.
25. Yes	No.				

Kindly encircle your answers.

The Egocentric Who Thinks of Himself

By
DAVID SEABURY

OF ALL the tendencies that obsess man, his egocentricity seems the saddest and somehow the maddest. Why should he so concern himself with himself, or limit his vision to the petty focus of what he can touch, as if nothing was that he had not created? To confine life to one's comprehension of it is to assume that one is God, nothing being real until apprehended by the ego. To draw a boundary around the universe, marking it out on the lines of one's own insignificance, proves that insignificance indeed. Such has always been a ruinous path. Napoleons have fallen, philosophers collided with reality and men shut themselves off from the richness of experience by erecting a templet of self into which life is fitted.

The world is made up of millions of people with closed minds and a handful of free-thinking personalities. Few men see life as it actually is, for the limitations of mental states, more than the qualifications of intelligence, determine perception. We view reality through the distorting lenses of our mechanisms and measure experiences by our imperfect relation to them. It is probable that for most of us seven-eighths of life is an illusion. Things are not what they seem. They are often the reverse. We become confused, static, smothered in the fog and lose the way to dynamic living.

Recently when an habitual criminal was sent to Sing Sing, he looked cheerfully at the driver of the car and called, "Home, James." When questioned as to his nonchalant attitude, he insisted he was merely swapping one prison for another and getting the best of the bargain. Life, he said, was a prison, or at least the average man's experience was a series of prisons. His philosophy is worth considering. Shut within our negative mechanisms we live in a jail from which there is seldom any parole. Life terms are not commuted until we cope with the inner conditions that entomb us. Unless we slough off the reactive forces that create our fettered responses, little joy in life is possible. We gain no command of ourselves. Our energy is spent in futile conflict of negatives when it might be turned to positive achievements.

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 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!*

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WE FIND THE "UGLY DUCKLING" IN EVERY FAMILY. WHAT CAUSES THE MEMBERS OF ONE FAMILY TO BE SO UNLIKE?

Human Puzzles

By L. M. SNYDER
Los Angeles, Calif.

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? "Human nature," you say. Yes, but how is that human nature developed? Can we figure out any causes which will turn out charming debutantes and pessimistic crabs in the same family? I believe we can.

Just as our bodies are made up of so many bones, numerous muscles, and so on, our emotions are developed through a series of experiences, some sad and others happy. Emotions or feelings react in the way that they are warped because of a previous experience. To-day's happenings find no clean slate on which to operate. All has been highly colored by various feelings which have gone before. Every human being is a bundle of more or less vivid impressions.

Let us picture the sulking wife. Perhaps our imaginations can help us to project her childhood. She might have been the darling of her mother's heart, the "apple of her father's eye" and highly praised everytime she made a move regardless of its value. Her mental set, as it were, was so developed that it expects praise for every deed. The minute this is denied, her feelings are terribly hurt, an overwhelming sadness grips her, and she almost unconsciously sulks as the only possible reaction. She has become a woman in stature but still lives in those distant infant levels emotionally.

Although she does not consciously realize what is happening, her emotions so sway her intelligence that she thinks with her feelings and feels with her mind. She never reasons out reactions, but leaps to conclusions emotionally.

But the youngster who continually brags . . . what detective work might we do on his past? It is highly possible that he has a stern father who domineers over him or a superior brother who makes him feel very inferior at home. This would be a very unhappy state of affairs if he did not have some outlet for his emotions. His injured pride and hurt feelings are somewhat revived when he "tells the world" that he is a big fellow and so unconsciously continues to get his satisfaction in this lop-sided way. He is compensating for being "stepped on" at home.

The Ugly Duckling

DOES the spinster aunt who roundly criticizes her young niece for her low backed bathing suit have a past too? Yes, but not the kind she wishes she had. She craved gay times and much affection in youth only to find herself unpopular and missing what the rest of the world was enjoying. Now, although she doesn't consciously realize what she is doing, she is taking out her "pet peeve" in life on her young niece who represents all that she wasn't. This then is probably her story although her strong defenses would make it impossible for her to admit it even to herself. When cornered by the facts she "covers up" with a cloak of righteous indignation and morality.

When we see charming and pessimistic creatures in the same family, what are we to deduct? Perhaps the "ugly duckling" was unwanted and continually criticised by his family while the more attractive child was always the favorite. Thus, although they both lived in the same physical environment, the emotional attitudes made life rosy for the one and "hell" for the other. With this start in life it would be easy to increase the sharp differences as friends of the family passed out praise for one and criticism for the other. Thus the vicious circle developed. As the years went on the impressions rooted in childhood grew into a full-fledged neurosis.

And so goes the guessing game of peering behind the "looking glass" to discover what nurturing and experiences brought about this creature and what that. Try this new type of cross word puzzle the next time you find yourself bored with a street car ride or a wait in a doctor's office. It has possibilities! You will find out what your friends are like.

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

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ANSWER:

YOUR request for an answer to your questions may put me "on the spot," so to speak, with the adherents of Freud, but you have asked for enlightenment.

The college woman to whom you refer must incline to the point of view of the psychoanalysts. The latter believe that dreams are either fragments of past happenings or "wish fulfillments." There is, for example, the case of the man who suffered from claustrophobia, or the morbid dread of closed spaces. In his dreams, throughout the years, he dreamed of being trapped in cellars, cages and deep holes, and he always awoke in a "cold sweat." He was psychoanalyzed over a long period, and a catharsis set in only after he recalled that as a child he was often locked in a dark woodshed by an elder cousin.

In another case, a woman who was morose by nature never felt happy unless she dreamed of a funeral. Analysis revealed that when she was a child she always wished for the death of a younger sister, believing that through the latter's sudden passing she would be in a position to demand more money for various pleasures. She was especially fond of riding on a merry-go-round, but it often occurred to her that if the "little brat," as she called her, were not around the dime that the children were allowed each Sunday would buy her two rides instead of one.

The view of the psychoanalysts seems sound and I have no good reason to refute it.

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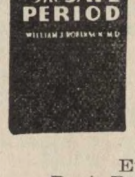
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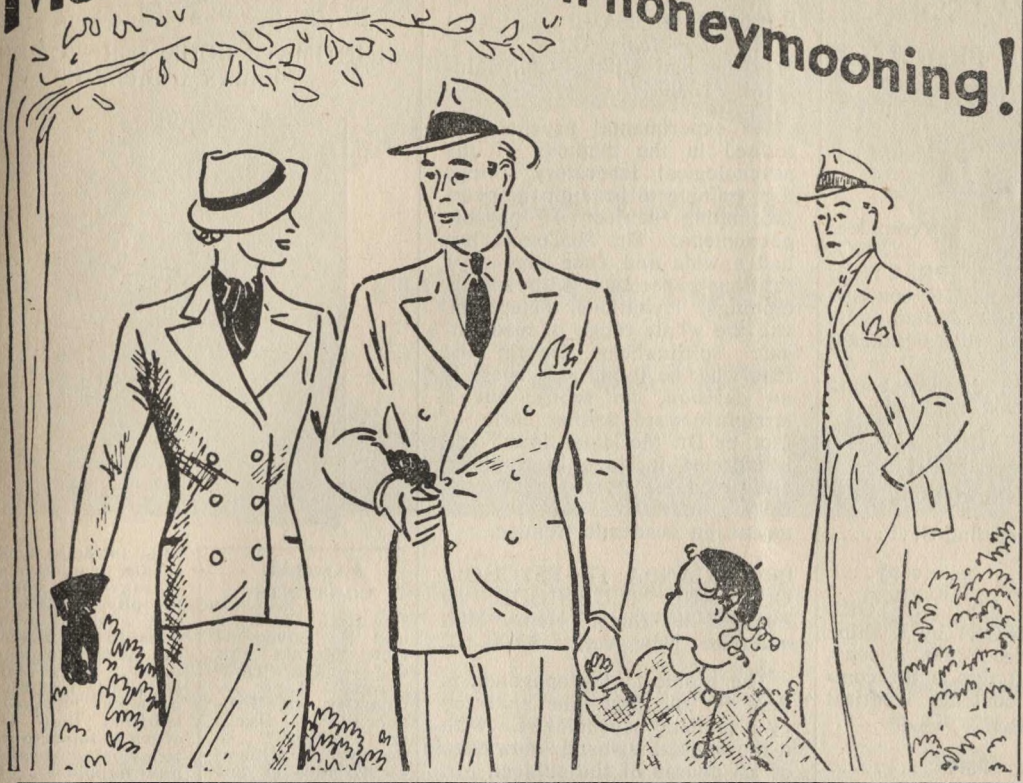
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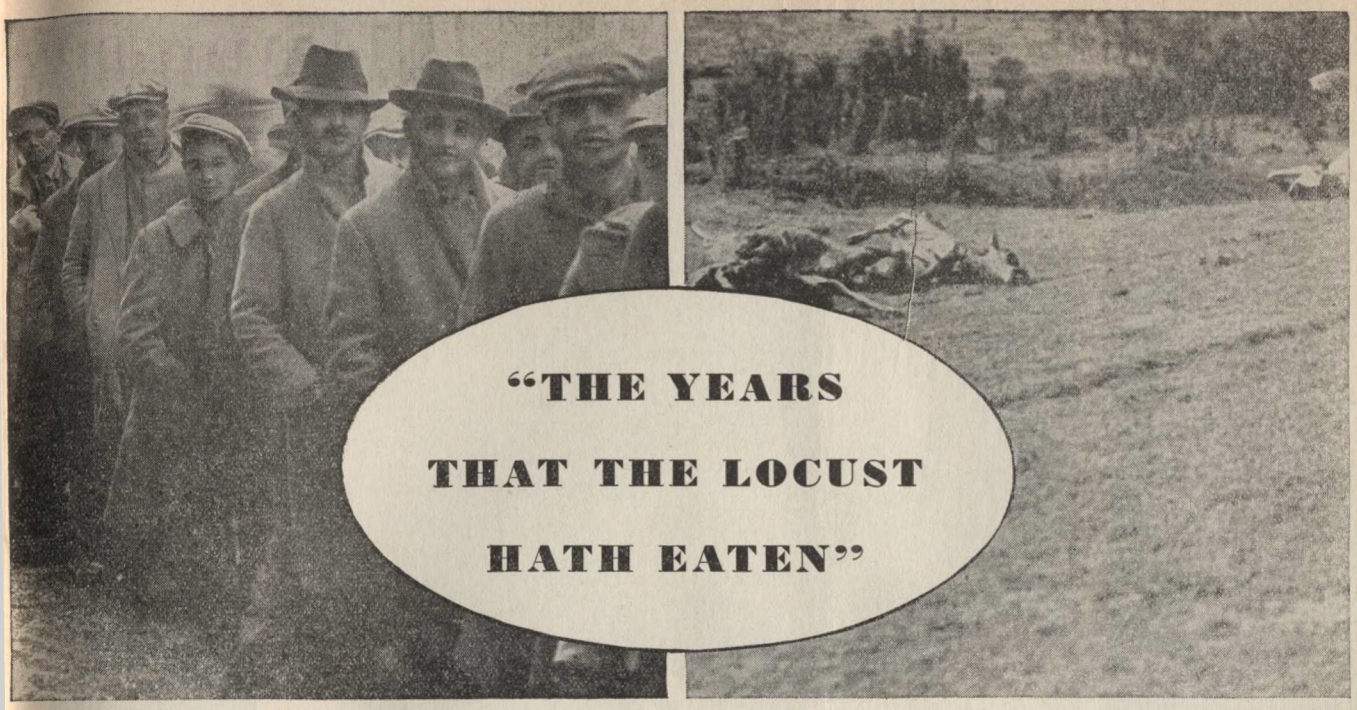
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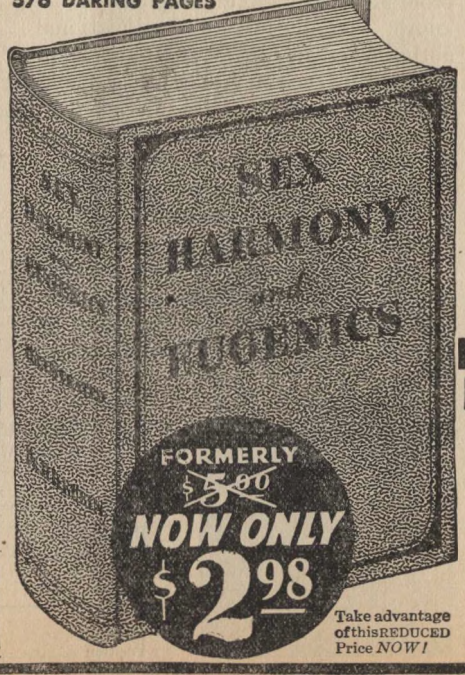
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