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Is Life What We Make It?

● *by* C. FRANKLIN LEAVITT, M.D. ●

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

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

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

It is normal to wish to live and be happy.

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

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

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

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

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

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

THE INFLUENCE OF FEAR ON MIND AND BODY

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

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

HERE IS A WAY OUT

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

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IN FORTHCOMING ISSUES:

Face Reading Psychologists

Do you believe that by charting the face, and without a scrap of information, it is possible to tell the kind of person you are, and hit the nail right on the head. There are so-called psychologists who believe this to be possible and actually practice vocational guidance based upon the laws of "face reading". Russell C. Mowbray, a well-known Vocational Counselor tells all about them.

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 superstitious 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.

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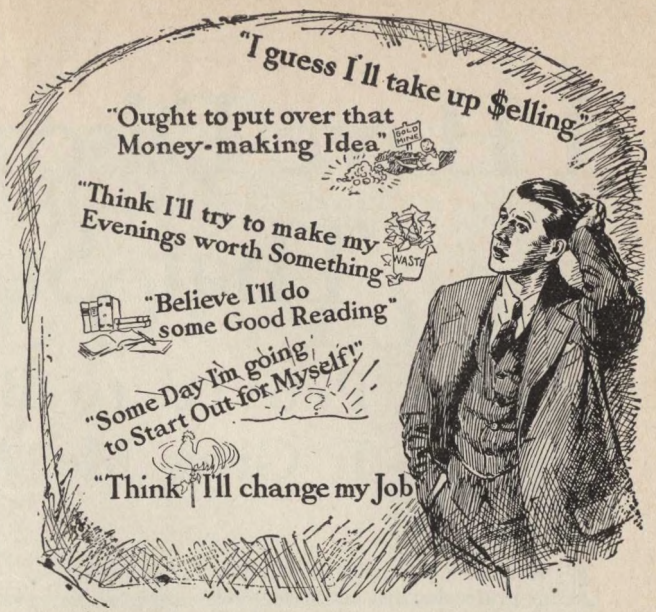
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The Man with the "Grasshopper Mind"



YOU know this man as well as you know **YOURSELF.** His mind nibbles at **EVERYTHING** and masters **NOTHING.**

At home in the evening he tunes in the radio—gets tired of it—then glances through a **MAGAZINE**—can't get interested. Finally, unable to **CONCENTRATE** on anything, he either goes to the **MOVIES** or **FALLS ASLEEP** in his chair.

At the **OFFICE** he always takes up the **EASIEST** thing first, puts it down when it gets **HARD,** and starts something else. **JUMPS** from **ONE THING TO ANOTHER** all the time!

There are thousands of these **PEOPLE WITH GRASSHOPPER MINDS** in the world. In fact they are the very people who do the world's **MOST TIRESOME TASKS**—and get but a **PITTANCE** for their work.

They do the world's **CLERICAL WORK,** and routine drudgery. Day after day, week after week, month after month, year after year—**ENDLESSLY**—they **HANG ON** to the jobs that are smallest-salaried, longest-houred, least interesting, and poorest-futured!

If **YOU** have a "grasshopper mind" you know that this is **TRUE.** And you know **WHY** it is true. Even the **BLAZING SUN** can't burn a hole in a little piece of **TISSUE PAPER** unless its rays are focussed and concentrated **ON ONE SPOT!**

A BRAIN THAT BALKS at sticking to **ONE THING FOR MORE THAN A FEW MINUTES** surely cannot be depended upon to get you anywhere in your **YEARS** of life!

The **TRAGEDY** of it all is this: you know that **RIGHT NOW** you are merely jumping **HERE AND THERE.** Yet you also know that you have **WITHIN YOU** the intelligence, the earnestness, and the ability that can take you right to the high place you want to reach in life!

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TEN per cent of his brain is all the **AVERAGE** person uses. He is paid for **ONE-TENTH** of what he really possesses because that is all he actually **USES.** The remainder lies dormant. The longer it is unused, the harder it becomes to use it. For the mind is like a muscle. It grows in power through exercise and use. It weakens and deteriorates with idleness.

What can you **DO** about it? That is the question you are asking yourself. Here is a suggestion.

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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, on 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 there 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.

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

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FEBRUARY VOLUME VII. NUMBER 1. 1936

YOU ARE IN LOVE WHEN YOU LOVE ANOTHER PERSON MORE THAN YOURSELF OR AS MUCH AS YOURSELF. IT TAKES EMOTIONAL MATURITY.

Are You a Love Cripple?

By JUSTUS D. WILBUR
Author: *What Nobody Tells Young People About Sex*

IS it news to you that not *everybody* can love another human being?

There is no more serious misconception than the idea that everybody has the capacity, the love, the ability to pour out deep emotion upon the right person when he or she comes along.

No, there are a great many people who have not loved and cannot love. They will never be lovers — although it is possible that they may be beloved. They simply have not "the wherewithal" of love. They will go through life without really loving. To the mature person this seems a tragedy, but as a matter of fact many such people are content to let it go at that — accepting another person's love without really loving in return; but nature has a law about such things. The person who loves is always living more richly than the person who is merely the recipient of love.

You might suppose that the kind of people who cannot and do not love would be those people tremendously immersed in some great work or idea. Let us say, Napoleon or Cæsar or Shakespeare or Dante or Lincoln or Washington. But the truth is quite the opposite. All these great people really loved, though not always happily and successfully. (Washington with Mrs. Fairfax, Lincoln with Ann). The very fact that they had great powers or great work made it more certain that they would and could love. Modern psychology indicates that great powers for any kind of accomplishment stem from the same root as the power to love. It is usually the people who have no powerful natural endowments of any kind (or who have some crippling impediment) who do not love and cannot love.

In fact the truth is coming out that *the degree of emotional maturity attained* plays a very important role in love; setting the degree and kind of love which is possible for a person. We now know that a great many people are "arrested" in their emotional development at some stage on the way toward maturity, and stay fixed at that point, often for life. If that point of "arrest of emotional development" is the equivalent of ten or eleven years of age, it may make absolutely anti-social criminals or morons; or at best "infantile" people whose destiny it is to go on loving nobody, or "loving" their parents in a dependent sort of way—with a "love" that is not at all love, in the sense that we define real love. Such people can be re-

educated psychologically only if they give willing, earnest aid.

The Stages of Love

AT all stages of development of emotional maturity up to about eighteen years of age the "love" experienced is almost entirely *narcissistic.* That is to say, it is *self-love.* The sixteen-year old usually *falls in love with love,* or with the idea of himself as a lover. He or she adore themselves in the role of being in love. It feeds the vanity and improves their sense of importance. That is why "moon-calf love" flits easily from one love to another; why the high school girl can imagine herself in love with one boy after another, and leave each one flat without the slightest compunction.

This is all very normal, if a young person moves onward with his or her years toward maturity (which should arrive at 24-26 years of age) toward real emotional absorption and real long-time interest in the welfare and happiness of another person; a *giving* rather than a *taking* attitude. It is an axiom that there is no real love without this giving attitude. It is the true coming of age of self when it learns to deeply value another self for its own sake.

There is no real love without also a deeply vital physical nature and a balanced glandular equipment adequate to full powers of emotion. Those who for some reason have not matured emotionally should check up physically, for they may be among the large number of people who, because of their devitalized physical condition alone, are not able to love adequately. They may not only be without that surplus vitality of the normal person, so essential to love, but they may also be *mentally conditioned* by their state of dependence and ill-health so that they are constantly *leaning* on someone else, and consequently *habituated to a taking attitude.* Their "love" is then merely that of the narcissistic child — it "loves" its mother because its mother provides its needs. Such people should be called "love cripples." They may be cured, like any cripple, but they may likewise also be hopeless cases, especially if they are not interested in changing their psychology.

Love Is Emotional Giving

TRUTH to tell, millions, women in particular, fall into the category of non-lovers. This comes as a surprise to many, for women habitually make more fuss over love than men. But in these millions of cases the women "love" only narcissistically, because they prize the man who will "give" them what they want. It is very easy to be mistaken about such women, because they show jealousy and hysterical possessiveness toward their men, and it is an old saw (dead wrong) that jealousy proves the existence of "love." But that is only because, like the child, they are enraged when what they selfishly want is threatened. They regard the man's love as their possession, their personal need — something they *get* from the man (protection, home, support, social place, security). In former days, and on some levels of society today also, the conditions of life exact a great deal of return from wives, so that they are forced also to give; but not necessarily *emotional* giving. The statistics of "cold women," as attested by doctors and psychologists, are startling. The late Dr. Beran Wolfe once argued with the writer that the percentage was 85 or 90 per cent of all women. It surely is 50 or 60 per cent — and the reason is that so very many more women than men have not come out of the narcissistic stage; are still eighteen or nineteen years old emotionally, instead of twenty-five as they should be for full emotional maturity. Men's work in the world tends to help mature them. Men are not "babied" and sheltered as much as women.

Men Who Are Interested in Their Careers

OF course a considerable body of *men* are also immature emotionally, and cannot love. Theirs is also a narcissism which has often been twisted to an excessive concentration on egoistic achievement. Clark Gable's second wife divorced him recently, saying that he was a man's man, terribly concentrated on his career (ironically that of screen lover!) and not really interested in women and love. This is the type — and the "tired business" man is only another version of the same thing; his work is his life to him. He cannot love anything else. The American business man is therefore notoriously a poor lover; but even so, his devotion often has more real love in it than that of the selfish, parasitic, narcissistic wife — because of his greater giving. Always more real love accompanies *giving* than accompanies *taking.*

Note how in the very midst of his severest campaigns Napoleon wrote soft *billet doux* daily to Josephine! He was actually in love twice, and his great campaigns did not preclude him from loving. Nor did they preclude Lincoln and Washington, even though their love was frustrated. Cæsar is rated as a cool man in love because Cleopatra could not mold him to her calculating desire; but that did not make Cæsar incapable of love! He loved well, in fact. So did Shakespeare and most great writers, poets, statesmen and the doers of the world — even J. Pierpont Morgan and other great industrialists of today, with certain understandable exceptions.

Love Another Person as Much as Yourself

IF you want the life of the inept man who cannot love, read *Amiel's Journal,* the diary of a famous Swiss college professor who never could make up his mind to love, and constantly ran away from it. He could really only love himself — as one may see in the very fact that he wrote an extensive diary (which is a notorious act of self-love). Pepys is an example; he fooled around a lot with love but was actually impotent. He probably loved himself alone; as did Marie Bashkirtseff, Rousseau, George Sand and others who took much pain to write out their daily love reactions and confessions. Even Casanova (and our modern counterpart Frank Harris) were self-lover types, as all Don Juans are; and their innumerable "love-escapades" (so carefully described by themselves as their only bid for immortality) were simply acts of looking in the love mirror and admiring *themselves.* The women they "loved" were mere lay figures; they were never really loved.

Who then can love? The answer is, those who take care that they move along normally to emotional maturity; to the point when another human being and his happiness is really taken into the person's heart and becomes equal in concern to his own. That person loves. The poets say that it is true love when you love another person *more than yourself;* but I will be quite content with saying only *as much*!

Dream Camouflage

By
JOSEPH COLLINS

THE hightroad to the unconscious is through dreamland. The dream is the way in which the psyche reacts to the stimuli acting upon it in the sleeping condition. It is not a disturber of sleep, as calumny says but a guardian of sleep whose duty is to quell disturbances. Indeed it removes sleep-disturbing psychic stimuli by way of hallucinated satisfaction. The successful psychoanalyst is the one who can go Joseph who was beloved of Israel, one better.

The reader must keep constantly in mind that psychoanalysis is "a method of treating nervous patients medically." Freud's disciples clamor for its recognition as an epoch-making adventure in psychology, but its originator does not. Freud maintains the study of dreams is not only the best preparation for the physician who would successfully handle nervous diseases, but that the dream itself is a neurotic symptom.

In dreams, repressions gambol and frolic, but they are all masked, so that only a kind of X-ray eye recognizes them, and their camouflage is so perfect that they deceive everyone save the dream expert who must, of course, be a Freudian. Like him who was so successful with Pharaoh's dream, he is called an interpreter, because he finds the hidden meaning.

The first thing to have in mind about dreams is that they always represent the fulfillment of a wish. The dreamer knows what his dream means, but he does not know that he knows, and therefore believes that he does not know. Unlike the boy who says "I know my lesson, but I can't remember," the dreamer, with a little coaching and particularly if he is credulous, is convinced readily that he knows what his dreams mean. If the dreamer is a person of average sensibility and morality, he or she is profoundly shocked, shamed and humiliated.

The dream is not of spontaneous origin. Its stimulus may have its origin in the outer world or in some internal organ. Usually it has its origin in the psychic life of the dreamer, in sources unknown to him. Hence, it is probably the product of a complex. Its more remote associations, even those that are connected with the dream element, are determined by no other complex than the one which determines the dream-element itself, and will lead to disclosure of the complex.

A dream is made up of two parts: the manifest content and the latent content. The manifest content does not amount to very much; it is the latent content that is the important thing. What the dream seems to say, whether it be sensible or absurd, clear or confused, is not our concern, since it can under no condition be that unconscious content we are seeking. It is necessary to find substitute formations for each element of the dream; when we find those, the hidden unconscious displays itself.

It *Is Not* Clever to Be *Clever*

By ROBERT ARNDT
New York City

ONE of the most overrated commodities in the world is cleverness. Despite the fact that a few individuals (for want of a better term, called comedians) are receiving fabulous sums for a few minutes recital of forced humor, cleverness, like crime, does not pay.

The world's funniest figures are at once the world's most pathetic figures. The clown, symbol of the world's fun, has been pictured through the ages with a well of bitterness beneath his grease paint, the paggliaco with the broken heart. Few of our famous comedians are notable for their offstage funniness. In fact, many of them are not even pleasant in their unprofessional relationships and several have had a reputation for cruelty and misanthropy that would seem better suited to our cinematic Frankensteins.

But even more pathetic than the professional jokester is the garden variety of bright young person whose conversation is a running fire of repartee, *bon mots* and witticisms and who seems to live in constant fear that he will say something dull or ordinary.

Cleverness appears to be an aspect of youth. It is amazing how many of our young men and women spend time and energy trying to develop the technique of cleverness. I was in a home the other day where the young man of the household asked me a surprising question. It appears that he had recently met a young woman on whom he was anxious to make a good impression. He was about to phone her but was terribly worried about what to say to her. "How," he asked, "does one be clever?" One doesn't! This straining, this desire to be bright and sparkling seems to run through all adolescents.

I have seen young men at the movies with pencil and paper copying down the bright lines of dialogue from the screen, especially the lines in the emotional passages, with the interesting though futile intention of using these pithy phrases in their own emotional relationship. Another young man wrote down every joke and humorous story he heard in a small book and carried this book around with him. He did not go so far as to read his stories out of the book but he used his spare moments for committing them to memory so that he was never at a loss to be what he thought entertaining. Other young people make a habit of adapting the pet phrases of radio comedians and injecting them into their conversations with annoying persistence.

Types of Cleverness

THE ways in which cleverness manifests itself are remarkably limited. There are certain definite categories into which cleverness falls and they are easily recognizeable. First, there is the practical joker. This is the sort of person who puts rubber bands in his friends' pipe tobacco, who calls them on the phone in the middle of the night to ask if they would be interested in buying a new vacuum cleaner, and who puts itching powder in his sister-in-law's compact. This individual is one of society's worst pests. He may win gales of laughter for his exploits from a few encouraging bystanders, but he also gains the undying enmity of his victims, which hardly seems worth his ephemeral success.

The most familiar type of cleverness one encounters is the brand of the punster. Punning, as many amateur practitioners of the art believe, is not humor. It is a mental process of warping words out of the meaning intended for them, and its effectiveness consists in the ability of the listener's mind to travel the same course as the punster's, a situation at best that rarely gains much favor.

A third type of cleverness is that of the omniscient person. Such an individual is always able to go you one better no matter what subject the conversation may touch on. If you are telling of your vacation at Atlantic City, he will say, "Oh, that's nothing, when I was on the Riviera, etc., etc." He is dogmatic about persons, dates, and claims to know everybody who is worth knowing.

Whatever form an individual's cleverness takes, it usually results from unfunny and even tragic circumstances. According to the findings of psychology, cleverness is often the expression of a feeling of inferiority. It is an attempt to cover up by verbal display some phase of

social inadequacy. Cleverness is more apt to be found in people with natural handicaps, physical unattractiveness, low earning power and limited accomplishment. In any social gathering you will usually find that the person being clever is the one who can do nothing else. Being clever is comparatively easy when compared with real accomplishments. Most other abilities require native talent to start with, a long period of training and discipline and the expenditure of much energy. Cleverness demands no such arduous program. You work mostly with material that is natural to you and understandable to your audience, the words of the language which you have been using as long as you can remember. The energy consumed in thinking up clevernesses has been proved to be the least exhausting of exercises.

Cleverness Based on Poor Understanding of Psychology

THERE are two reasons why people of ability and accomplishment do not go in for cleverness. One is that they haven't the time, and the second, that they know better. An intelligent person weighs the relative advantages of spending his time thinking up witticisms and doing something profitable, and he finds the former sadly wanting. One of the reasons that habitual cleverness is more apt to be found in the adolescent than in the adult is that the latter's greater experience has shown him the fundamental fallacy of cleverness.

The one great fault with cleverness is that it is based on poor understanding of psychology. The most successful people socially have discovered the secret of displacing the weight of attention from themselves to the people with whom they happen to be. Cleverness repudiates this social technique. In fact it is a highly egoistical phenomenon. In essence, the person being clever is saying "Look at me; I said this; aren't I clever?" While this objective may be gained and your audience will say, "My, isn't he clever," it is a futile victory because the clever person is not admired for himself, but for his cleverness.

The business world has long exposed the fallacy of cleverness. Salesmen are warned not to draw attention to themselves by making smart remarks, but to keep the attention centered on the product by being direct and sticking to the facts. The men who write our advertising have also learned to discount cleverness. It is proverbial among them that when a reader says, "What a nice ad this is," the chances are that he will not notice what the advertisement is trying to sell, and selling is, of course, the purpose of an advertisement.

The similarity between selling merchandise in business and selling yourself in life has been mentioned too often to bear repetition, but it may be worthwhile to remember the observation of one business man that "they still pay off on sincerity."

Isolated Family Life

By
ALFRED ADLER

THE general environment of the family is naturally important because it gives the children an indication of the extent to which the family takes part in social life. It gives them, in other words, the first impressions about co-operation. Children who grow up in an isolated family draw a sharp line between members of the family and outside persons. They feel as if there is a chasm separating the home and the outside world, which of course they regard in a hostile light. An isolated family life does not promote social relations and it inclines the children to be always suspicious and to look out only for their own interests. In this way it handicaps the development of social-mindedness.

A child at the age of three should be already prepared to join with other children in games and should not be scared by the presence of strangers. Otherwise the child will later turn out to be bashful and self-conscious, and will take a hostile attitude to others. Generally this trait is to be found among pampered children. Such children always want to "exclude" others.

If a parent occupies himself early with the correction of such traits he can be sure that the child will be spared a great deal of trouble later on. If a child has had a good up-bringing in his first three or four years—if he has been trained to play with others and to join in the common spirit—he will be spared not only bashfulness and egotism, but also a possible neurosis and even insanity. Insanity and neuroses occur only in the case of persons who live in an isolated manner, who are not interested in others, and who have not the right knack for cooperation.

THE MAN WHO IS IMPOTENT IS SICK, PHYSICALLY AND EMOTIONALLY. HE NEEDS SYMPATHY AND CARE.

Impotence— Real and Imaginary

By JOSEPH TENENBAUM
Author: *The Riddle of Sex*

ONE of the most common disorders affecting married life and cutting deeply into its very core, is so-called impotentia, or inability to live up to marital expectations. It is a tragedy that lies at the root of many a marriage wrecked on the rocks of sexual disability. It is the rust that eats away the connecting links of mutual confidence and destroys the very foundations of a lasting marriage. The problem is a many-sided one, and it is not to the credit of present-day society that questions affecting our population so deeply are veiled and grossly misrepresented.

Every physician, coming in contact with those unfortunates who, stricken with shame and fear, bare the innermost of their soul and plead for mercy and human sympathy, will be most emphatic in his denunciation of an ill-advised, scandal-mongering public opinion, which persists in degrading the feelings of those victims and making them the object of cheap witticism. To all those a warning!

When a Man Becomes Impotent

INABILITY to consummate sexual relations is rarely a factor in the female. Due to her more passive role, she is exempt from more active participation in the love act. Frigidity and lack of desire present no real obstacles. She may be the recipient of carnal love despite her apparent unwillingness.

It is different in the male. He is the active partner, and unless he be aggressive, the act remains spurious. For in order to induce orgasm in his mate and ejaculation in himself, certain physiological processes are pre-requisite without which sexual relations remain inadequate. One of the principal requirements of normal relations is the faculty of erection.

The faculty of erection is due to special structures of spongy tissue surrounding the male organ, which are known as the cavernous bodies. Their innumerable meshes and caverns, while collapsed and flaccid during sexual inactivity, become engorged and flooded with blood in the midst of sexual excitement, thereby causing the organ to swell and to stiffen. This is accomplished by the aid of a special mechanism remaining under the control of two centers. The automatic nerve center, acting by way of reflex, is located in the lumbar segment of the spinal cord. The higher sexual centers are vested in the brain. Their exact location is not known. It seems that the whole cortex is capable of receiving and transmitting sexual stimuli. The human mind is omnisexual.

From the brain a net of stimulating and inhibitory fibers transmits impulses, regulating the mechanism of erection. Under their stimuli and guidance, a sudden onrush of an increased blood supply takes place, which is prevented from escaping by a spasm of the blood vessels. The blood is retained until after ejaculation. With the escape of the seminal fluid accomplished, tension relaxes. The blood returns into its normal channels and the organ becomes flaccid again. The charm has been broken; erection ceases.

Now, erection is not the sole privilege of men. Women, too, are endowed with an erectile organ, which is called clitoris or tickler. It is normally found at the junction of the smaller vaginal labia. Excitation of the clitoris is an important factor in producing female orgasm. However, the act can go on without the aid of "female erection." Not so in men. A man unable to experience proper erection is sexually handicapped. He is impotent.

Lack of erection may be due to anatomical disabilities. Congenital anomalies of structure, scarring and loss of elasticity, subsequent to inflammation or trauma, may impair sexual fitness. Besides those purely local conditions, there are general systemic disturbances, like diabetes, gout and chronic poisoning, which may lead to sexual exhaustion. Excessive stoutness (obesity) may interfere with proper sex relations. However, all this is a mere drop in the bucket. There are many more pitfalls in the way of curtailment of sexual gratification.

As is known, erection can be elicited from the periphery by local excitation of the genitals, like friction and physical contact; or centrally,

through stimuli emanating from the brain. There is a complicated system of receiving and relaying sets and a veritable motley of nerve cells, ganglia and fibers interwoven and interlaced with each other, which at times may be subject to interference, delay or direct damage. Sexual life will suffer in such an event. Especially so, if it is an organic disease affecting the nervous system. Sex complications are encountered in tabes and paresis. Both are manifestations of neuro-syphilis and both lead to complete exhaustion of the nervous system after a period of short-stayed increased sexualism and annoying erections (priapism).

Brain Versus Emotion

THERE is a host of similar organic and functional disorders playing havoc with the delicate mechanism of sex function. But above all, it is the brain that counts more than anything else. For here is the central station where all the stimuli are received, accounted for, ordered and translated into will impulses. Indeed, the central nervous system plays a predominant role in sexual life. It is the highest authority in matters of sex. It correlates and coordinates the various sexual perceptions. It offers means of resistance and inhibitions. Love, while based on natural sex attraction, is largely a matter of psychic influences. The latter are an inexhaustible fountain of sexual stimuli. The eye, the ear, the sense of touch and biogenetically also, the smell, are the avenues through which sexual stimuli penetrate to the central nervous system, where they are being sublimated into perceptions, sentiments and notions. They represent the sensory and motor stimuli of love life.

But the same organ that serves as the cradle of love life may, at times, become the graveyard of love. It all depends. It is common experience that too much intellectuality and deliberativeness may impair sexual ardor and clip the wings of the primitive love dash. Without a certain primitive force penetrating and vibrating with genuine passion, the best intended love venture may remain an impotent gesture. As a matter of fact, also, too much love and tenderness may curb the forces clamoring for action and put on the brakes, where otherwise full sway would be experienced. This is one of the reasons why intellectuals are not to be found among the rank and file of sexual heroes. Indeed, they present a rather large contingent of restricted sexuality.

Of course, the influence of the mind goes further than that. For, thanks to the wonderful display and interplay of thoughts and emotions, we are able to keep our desires in abeyance and to restrict the scope of our sexual activities. Everything in measure! A step further and the normal may transgress into the abnormal. The dictatorship of brain matter may be such as to subjugate our natural instincts and cripple them forever.

Asceticism may serve as an example. A long continued fight against one's desires may succeed in extinguishing the natural spark or divert its contents into other channels, thus indirectly relieving sexual tension. And while asceticism is liable, at times, to exasperate the human animal and increase its ferocity, as a rule, long continued abstinence and forcible repression of the free desire will result ultimately in transitory or permanent inability to consummate the natural act. The more flamboyant a temperament, the bigger the damage done by too tight an incarceration of the natural instinct. But this is not all the damage derived from an imperious brain dictatorship. There are other spheres of undue psychic interference in matters of sex.

Psychic Impotence

THE human being is a complicated machine. Man is ruled by emotions. We have our fears, our hopes, our sympathies and our prejudices. They abound in sexual motives. Self-confidence is bound to increase our stock of energy; fear and disparagement, unless kept within certain bounds, may give rise to inhibitions curbing will-power and paralyzing our psychic life. This is nowhere so self-evident as in sex. Confidence increases sexual power. Fear and lack of self-confidence hamper sexual activity. It matters little if it is fear of being detected, or masked protests of a stricken conscience. Overemphasized responsibility or the awe before virginal sanctity have the same effect.

The man who did not succeed in his first approach to a woman may remain under the spell of this one unfortunate event for a long time. A normal, robust individual will soon be swept off his feet by the next female whom he happens to meet, forgetting all about his previous lack of success.

The neurotic, on the other hand, or the emotionally maladjusted, may remain with an indelible stigma on his soul, marring further success. Such an individual will keep on believing that he is "impotent," tearing himself to pieces and poisoning his innermost soul. Such a man is haunted by fears whenever he thinks of approaching a woman. He is a slave to an illusion which keeps him imprisoned. The more he repeats his unsuccessful escapades, the deeper-rooted becomes his obsession. His fixed idea develops into a fixed impotentia habit.

Now, it is true that success may break the

spell. But this requires exceptionally favorable circumstances. A tactful wife, the return of self-confidence in other spheres of human endeavors and mental diversion are of advantage in overcoming the nerve-wrecking self-doubts.

However, human psychology is as deep and deeper than the vast sea. There are fear complexes that lie beyond the orbit of everyday's experience. Their source is not easily detected. Subconscious elements come into play which are not only obscure, but usually date back to happenings which had long ago been divested of their realistic substance, leaving only their special flavor to feast on. We obey them; we are suffering from those hidden demigods or demons, whose powers are immensely increased by the inability of the victim to guess their true nature. From hidden nooks and corners of the human mind, they send their poisonous arrows, and unless some light is shed on their sinister activities, there is no gainsaying how far they may succeed in crippling our very soul. It is to the credit of psychoanalysis to have found the key to those riddles of personality. It has opened a new field of psychological research and therapy. And the harvest of that younger branch of medicine is more than promising.

Some or most of the inhibitions of sex date back to experiences which left an imperishable impression on the young soul. Some disappointment in early life, too severe an education, damning matters of sex as the devil's hidden desire, the insincerity of the whole approach to sexual matters, may lay the foundation of unexplained fear complexes and vacillations in later life.

Premature Ejaculation

WE have up till now identified impotentia with disturbed erection. This is an exaggerated claim. As a matter of fact, the majority of impotent men have not lost that faculty, at least not completely. A great many of them are capable of adequate response with one exception: they fall short of time. The erection does not last long enough. Ejaculation takes place precipitately. The curtain is being rung down before the play has progressed.

Premature ejaculation is due to irritability and weakening of the sexual centers, induced through congestion, inflammation and sexual abuse. Gonorrhea, with its complications, is a fertile field for precipitated ejaculation. Masturbation, coitus interruptus and excessive sexual exposure are next in order. Many a man pays the high price of precipitated ejaculation for his sexual irregularities. Hypersensitivity and overexcitement may cause a breakdown of the whole mechanism. The sexual act is completed before it has succeeded in getting a real start.

In some, the mere thought of what is to follow may suffice as a *finale*. However, it is not so much the man who is most concerned in this kind of inability, for he, at least, derives some sort of satisfaction out of the spurious act. It is the woman who is the main victim. Deprived of her just share of the orgasm, she is left in a state of suspense between heaven and earth, short of reach of either place. That such a practice must deeply affect her mind, as well as her physical condition, will be readily understood by any one conversant with the physiology of sex. Anxiety neurosis, hysteria, mental breakdown, headaches, dizziness, nausea and a host of other ailments affecting this or that organ are directly traceable to thwarted sex relief.

Of course, there are all kinds of women and their response to the sexual stimulus varies as their moods do. There is the hot-tempered woman, quick of response, who makes the necessary contacts easily; and there is the cool, passive type, warming up slowly and gradually under the influence of the sexual embrace. All of them need wooing, caressing and other expressions of love-making. An appeal must be made to her psyche as well as to her other erogenous zones, in addition to genital excitation. Some women need more than one orgasm to be relieved of sexual tension. Surely, no woman can be satisfied with half sexual rations. Lack of understanding on this score gives rise to tragedies, discords and infidelities which prey on the man's mind, robbing him of that little self-confidence that may still be left in him. Precipitate ejaculation joins lack of erection sooner or later. They are bound to meet by the order of the same fate.

All of which comes to prove how much involved and complicated the whole subject is, and how many explanations can be read into the simple facts of life.

A Cure for Impotentia—Wanted

IS there any? Those afflicted are clamoring for help and beleaguering the offices and backstairs of every known healer in this country and abroad. There is nothing they would not do to get rid of their shame and disgrace. No price is too dear to them in the hope of snatching relief out of an impossible and humiliating situation. They pay any price! But what of the relief?

There is a multitude of methods and remedies recommended for the benefit of this peculiar condition and this alone precludes their efficiency. There are too many cooks to spoil the broth, and very few who can improve its taste. This state of affairs, coupled with

secretiveness, invites quackery and charlatanry, and in no other field are there so many healers in wait for victims as in this special branch. Impotentia is the dumping ground of quackery.

Impotentia is the privilege of the aged. While there is no special age limit for potency, it is certainly futile for a man over sixty to hunt for a "cure," just because his appetite is greater than his powers to consume or to consummate. Neither Voronoff with his monkey glands, nor Steinach with his rejuvenation cure will solve the eternal riddle of senescence, of which sexual decline is part and parcel. Let those who have had their full share, sit back content in contemplation of past glories, without attempting to lure back youth lost forever. For those, there is no pity but ridicule in store, should they insist on playing to the false tune of pretence and make-believe. It is different with the younger set.

Unfortunately, sexual weakness is not limited to the aged. There are some youngsters in the fraternity who have barely crossed the early twenties, and yet theirs is the lot of *non possumus*. For some of those, there is solace and hope!

The Impotent Is in Need of Sympathy

ORGANIC diseases require expert treatment in their special fields. With the elimination of the murky source, the whole organism revives and clarifies.

Inflammatory changes in the genitals require the most painstaking and conscientious management in order to produce the desired results. The old truism, "Treat the patient and not the disease," is nowhere as apparent as in this particular field. Rest, tonics, invigorating exercises and mental diversion are among the chief means tending to ameliorate the general condition of the patient. On the other hand, overtreatment and over-zealousness are apt to create more harm than good. It fixes in the minds of the unfortunate ones the sex complex as the only visible peg on which they can fasten their imaginary troubles. It increases their neurotic disposition to the highest degree of susceptibility.

Where overexcitability of the nervous system is at fault, sedatives are indicated. A good vacation and freedom from daily routine work is as good a sedative as are cold showers or the druggist's concoctions. In the exhausted type of impotentia (atonic form) stimulation should be preferred. Organic preparations and extracts such as testicular substance, Testogan and what not, have, if any, at best, a temporary suggestive influence.

But, above all, it is the soul of those unfortunates that needs most careful attention. The impotent is sick not so much physically, as emotionally. He needs not so much physio, as psycho-therapy. The impotent needs hope. Let a ray of hope pierce the cloud of despair in which his soul is enveloped.

Lonely Personalities

By
KARL A.
MENNINGER

AMONG the personality types prone to failure in social adjustments, the secluSive, withdrawn, queer, eccentric, grotesque, odd, unsociable types are both conspicuous and numerous. Analysis discovers that these are really of two sorts. Some are "constitutionally" unsocial and really prefer to be left out of it, although they may possess graceful social technique; the other group is made up of wistful derelicts who long to dive into the swim and either don't know how or are held back by restraining fears.

The former are called "schizoids." The latter ought to be christened something; "isolated personalities" will do as well as anything. They are those who have been artificially withheld from human contacts to the point of developing curious deficiencies, mannerisms, attitudes, oddnesses, which serve to preclude their absorption or amalgamation into the group when, later, opportunities do develop.

The "rube" is an example. However funny on the stage, in real life the "rube" is a tragedy—an enormous failure in social adaptation. He sometimes comes to college, as some of us know, and sometimes leaves college only a little less "rubish" than he entered. It is a task indeed to alter a mould that has been setting for eighteen years.

The farms of the west and the great cities of the east develop two different types of provincialism, or "isolation," equally extreme. It is in the towns and small cities that socialization reaches its height. But geography and transportation facilities are by no means the sole determinants of breaking the shell. Isolation may result from many other things.

ASTROLOGY IS A SYSTEM OF GENERALIZATIONS WHICH CATER TO THE EGO AND ARE SWALLOWED UP WHOLESALE BY THE GULLIBLE.

Star Reading *Psychologists*

By RUSSELL C. MOWBRAY
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THE falsity of astrology has been proven before. The present article attempts to show a few examples of inaccurate definitions by astrologers who command handsome fees for their bunkish arts.

How can anybody classify human nature as such and such — Capricorn people are this way, Taurus people are that way — unless he makes a thorough survey of thousands of different people born in January and May, to verify and tabulate whatever correlations may be found, if any. Psychologists would gladly work with astrologers if these pseudo-experts would be willing to emulate the scientific method and get down to earth.

Faith Not Sufficient

MODERN science no longer accepts faith or inspiration as sufficient grounds for truth, though it must be admitted that there are many psychic phenomena as yet unexplained. Where we are still in the dark we need not fall back on nebulous theories.

A Hindu walked over burning coals before the Institute for Psychical Research in London, emerging from the ordeal of fire unscathed, where a native Britisher scorched his feet. The conclusion drawn was that the mystical power was faith. This attribute we should recognize as desirable when not blind and when superseded by sound judgment.

Star worship would usurp the place of reason but fortunately we get back to sanity by confronting astrologers with their own misstatements. The "Divine Science" was reputed to have been handed down by Adam through Egyptian and Babylonian priests. However, the discovery of Uranus and Neptune in the 18th century, and now Pluto, upset their calculations and robbed them of the inspiration idea, for the original seven planets.

Those who like to perpetuate superstitions are not fazed. They continue to rack their brains by making Uranus responsible for "strange, sudden and extraordinary events;" Neptune, a "significator of great crises." What the essential difference is between the two you can thus wool-gather. One astrologer said he had beaten Neptune by giving up smoking. Another said Neptune did not properly belong to the solar system—its influence to be restricted to one particular class, the astrologers.

Check Questionnaires With Horoscopes

FILLING out questionnaires is one method of investigating character. If the person answers with discrimination something near the truth may be ascertained. The sad discrepancy between astrology and self-analysis is often manifested.

A man's judgment of himself was that he did not act through feeling and impulse. Astrology said he did. Who was right? Of course we all act differently according to circumstances. Astrology had covered that contingency by saying he could be easy-going and adaptable. The statements about the Pisces man could be turned around to fit the Taurus man. The Sagittarius lover was the same indifferent kind as Taurus, and so on.

Pick Your Job by the Stars

UNDER birth-hour numbers for Gemini, the silly twins, Mercury, being the ruler, gives a taste for literary pursuits; Saturn and Uranus being co-rulers give the same results. Funny that planets are different! For Cancer, Mars being the ruler, helps literary men, too. For Virgo, Saturn being the ruler, also contributes to belles-lettres. When the sun is over Sagittarius it has the same effect. Philosophers, scientists, medical men, artists and politicians all have their favorable sky pilots. The duplications don't matter in planets having the same results — such is necessary to explain the coincidences and distribution of movie actresses for every sign of the zodiac. Virgo people make excellent actors. So do you and you and you all through the silly twelve.

The time of birth is known by stop watch to the split second, for accurate horoscopes. Twins may be different but there is always an alibi of minutes in which the stars can change. Unfortunately in the old days they didn't pay as close attention to those matters. Nevertheless, 80 per cent in the Hall of Fame were known to be Aquarius born, George Washington just missing out by three days.

June brides are furnished with additional inspiration for their first-born by the numerous presidents who arrived in the world during the coldest month. That old man, the sign of Aquarius, poured out quite an endless stream of water, but where it fell is another matter. "The reason is obvious to an astrologer," wrote the late Evangeline Adams. "Men and women born strongly under the influence of this sign live for humanity. They pour themselves out on the world." And some pour themselves out on relief, but of course they are the undeveloped.

Labels Haphazardly Applied

THOUGH astrology is ancient, the constellation of Cancer is no longer where it was. It now occupies the place of the sign, Leo. Cancer, the foolish crab, brought forth Calvin Coolidge and John D. Rockefeller. As for Leo, royal insignia for the king of beasts, we have Napoleon, George Bernard Shaw and Mussolini. Cancer people may not succumb to the disease of that name but the wall flower is very becoming to them. So in wearing this flower at dances, Cancer girls, you are dressing in harmony with your stars at the same time that you comfort a stag line.

"Scorpio is not only the strongest sign of the zodiac, and the sexiest, and the subtlest, but also the longest in range," informed Miss Adams, who charged $50 for a reading. Quite a stretch of imagination to place Theodore Roosevelt with banging fist in the same cradle with Robert Louis Stevenson, so quiet and gentle. The undeveloped Scorpions should remember that they are also eagles, so don't be hard losers to fight unfair.

Leo has 95 stars. Taurus, the bull, supposed to govern the people born in May, has 141 stars. Generalities are formed about groups of stars, not their individual influence. To an astrologer it is all one even if there are more than one. So far no one has attempted to record the moods, temperaments, or effects when the constellation had swung around to various positions under scrutiny. No scientific method has so far been used. It would take a score of psychologists many years to get any reliable information.

The seers of ancient times based their predictions upon the motions of seven planets as they passed around the stars and star groups. They were tagged with the same arbitrary designations as "Uncle Sam" and "John Bull." By analogy characteristics were ascribed to Venus and other planets due to worship of those pagan gods for which they were named. Omens were drawn from the entrails of animals as much as from a full or waning moon. The Babylonian priests coined hundreds of inferences to suit the occasion and to please the king.

Such is the glorious history of astrology for which we can no longer spare time as a serious psychological study. It has attempted to straddle two sciences: astronomy and psychology, and failed in both. For it was merely the fore-runner of times now fortunately more precise.

Does Punishment Deter Crime?

By
JANE ADDAMS

THE newspapers bring us every morning, information concerning many crimes. We ardently wish that the psychiatrists could add to their analysis of individual minds a study of the social situation. We should like to have them tell us what the effect upon the community is, for instance, of a case of capital punishment. Does it deter crime, as so many newspaper editors seem to think it does, or does it actually increase it. Perhaps the historians could tell us whether in those places wherein witches were executed others were deterred from becoming witches.

As Adler, the great Viennese psychologist, has been recently pointing out, there is in fact a morbid but very real attraction in the horrible, a sort of unescapable hypnosis. In any case, there are many reasons for questioning the simple assumption, which seems so obvious to uninstructed common sense, that the more severe the penalty, the greater its deterrent effect. The situation would be all too easy if that were true, and crime would have been eliminated in the very centuries in which it was most rampant. One result of the reaction in favor of severity of punishment was to arouse a great admiration for the use of drastic measures on the part of the public officials; a state's attorney received great acclaim and many votes when he could boast of the large number of men he had "sent over the road" or "sent to the chair."

THERE ARE MANY BENEFITS TO BE DERIVED FROM PSYCHOANALYSIS. THIS ARTICLE EXPLAINS WHAT TAKES PLACE.

An Hour *with the* Psychoanalyst

By CELIA COHEN
Atlanta, Georgia

ONE thing that analysis teaches, is not only to judge a person by what he says, but also by the motives which prompt him to say what he does and the way in which he says it. If you will be well judged, weigh your words carefully and understand the motives causing your statements.

People can be classified into two distinct groups by their reaction to new ideas. The first group, if they know nothing about a subject, will inquire intelligently about it, and refrain from passing an opinion until they have acquired enough knowledge to pass an intelligent opinion. There is the other group, who will immediately try to impress one with how much they know, by remarking that an unknown thing is the bunk, before they know anything about it.

For the benefit of our friends who have honestly asked, "What is Psychoanalysis," I will try to throw a little light on the subject.

Some claim that no one has discovered anything entirely new; so it is with Psychoanalysis. The bare foundation upon which this science was built was laid by Nietzche, Breur, Schopenhauer and Levin. Freud is called the father of analysis and rightly so because he is the one who built solidly upon the foundation, making the structure strong and practical. He is alive today and nearly eighty years old.

To experiment with the mind was very difficult, as it was an almost unexplored field.

Freud went about it much as a chemist proves a theory; obtaining the same results by repeated experiments with tireless efforts. Where the chemist deals with substances, Freud dealt with human beings.

At first he tried his method on people suffering with neuroses, but later he found it to be most beneficial to normal people and to the milder neuroses. Freud also experimented with hypnosis in treating shell-shocked patients, and found it helpful. But he found that repeated hypnosis in other instances tended to produce a "Trilby, Svengali," situation. There are still some who believe that hypnosis is a part of analysis and are therefore skeptical, but the one has little in common with the other.

A Few Freudian Theories

THE mind is divided into three parts, the conscious, co-conscious and subconscious. The conscious is that part of our mind through which we are aware of ourselves and our surroundings. The co-conscious is the part just below the surface with which we recall ideas from the subconscious to the conscious. The subconscious is the largest part which is sunk far below the surface and contains all the instincts, desires and emotions and hidden, repressed and forgotten material. It is the most important, yet the part that is least known to us.

Psychology, as it is taught in the schools and colleges, is usually on the conscious level and barely grazes the surface of the entire mind. It is with the subconscious that Psychoanalysis busies itself. It is referred to as Modern, New or Dynamic Psychology.

Some people are pretty much as ostriches and refuse to believe a thing exists if they don't see it.

In the beginning of time, man was all subconscious. An insane man has regressed back to that level and is living largely in the subconscious. Does it mean then that in prehistoric times everyone was insane? They approximated the subconscious and insanity more so then than now. When our early men wanted something, they took it, even though their lives hung in the balance. Does it sound like the actions of sane men when you read of the cave men clubbing their women over the head, many times with serious and fatal results just to satisfy a desire? It sounds like the actions of the insane, confined in institutions.

Psychoanalysis, a Civilizing Influence

FOLLOW the trend of development. We began with insanity, that is, the subconscious. Time finally evolved a conscious mind and civilization. By repeated experiments man

began to reason. That is, part of the subconscious became conscious, diminishing the size of the original subconscious. That is where most of us are today, but some have gone a step further and developed a conscious and a super conscious, or what Freud calls a super ego, or altruism. True altruism is almost as rare as hen's teeth. There will be some people who will doubt that, but until they have been through a deep analysis, they will be wise to keep their doubts in check.

The original purpose must have been to attain the super ego state, but what is happening? Have we reached the heights which we are capable of attaining? Statistics show that at the rate at which we are regressing backwards, the whole world may be insane in 105 years. Records show that there are three mental beds in hospitals to every physical one. There should be more mental beds for many patients who should be hospitalized and are not.

This is where analysis plays its part. It checks the regression. It not only checks it, but it draws you further away from it, on toward the super ego goal.

America is one of the most neurotic of countries and we have less than twenty well qualified analysts. All of them work over-time. It takes nineteen years to become a finished product, ready to explore the human mind. Is there any wonder that we have so few analysts?

How Complexes Begin

WHEN you are born you have only instincts, but from that instant on, every experience which you have is registered in the subconscious. Nothing is ever forgotten. These experiences are stored away to be used later, either as an asset or a liability. Unpleasant experiences are the ones that prove liabilities. They are held in check by the subconscious and each holding back, takes a certain amount of energy. That is wasted energy. As the years go by, the unpleasant experiences pile up, so that no one functions at full speed, because of the energy wasted on repressed ideas. Then these single experiences have a way of acting as a nucleus for other inefficient experiences and finally they become so strong as a group, that we call them complexes. You know how a person with complexes acts. Surely he acts with no good reasoning. Then complexes may go a step further and become associated with phobias, compulsions, delusions, hallucinations, etc., which bring one to the threshold of insanity.

People who are nervous, queer, eccentric, peculiar or insane, all have the same sickness. The degree determines the seriousness.

A great many people don't even know a nervous symptom when they see one. They imagine one has to shake or quiver before he is nervous.

For a baby to suck its fingers, or for a child to wet the bed after a certain age, is a nervous condition and these symptoms do not cease without mental residuals. These infantile symptoms will be replaced by other nervous ones.

How many people know that excessive drinking, smoking, gambling, over-eating, oversleeping, socializing excessively, being a bookworm and many other similar symptoms are signs of nervousness? I was talking to the mother of an insane son the other day and she told me with all sincerity that her son never showed a single abnormal symptom until the day he broke. I told her the symptoms were there, but she had failed to recognize them.

WE react to the world according to the way the world has acted to us. If our experiences have been colored by emotions, (and most of them have), then we have not seen reality as it is. The less we know of reality, the more susceptible we are to neurosis and insanity, especially when we are thrown out on our own resources.

Some people still cling to the old adage that insanity is inherited and not acquired. This idea shifts the responsibility from their shoulders. If it is inherited, they cannot be blamed, but if they have been guilty of giving their children wrong information, bad mental hygiene, that is unpardonable.

In a quiet room, for an hour daily, over a period of a year with the guidance of an analyst, one finally laboriously, recalls the repressed ideas, one at a time, associates them with their emotions and releases the tied up energy. That is one of the many changes that one goes through during analysis. The analysand is taught to see reality as it is and not through the colors of emotion. Each family has some peculiar ideas handed down from one generation to another. These are revised and the student is taught to face problems when they arise and not escape one way or another. This strengthens the personality. The knowledge of human nature which one receives and the broadening outlook are over-equivalent to many degrees offered at universities. Analysis is always coupled with ambition and with many beneficial changes. People watch a person with interest and curiosity as to how the change is brought about during and after a psychoanalysis.

A SUMMARY OF SOME OF THE THINGS WHICH PSYCHOANALYSIS ATTEMPTS TO ACCOMPLISH

1. It teaches you to face reality.

2. It makes you honest
3. It gives a thorough knowledge of sex and the primitive impulses.
4. It teaches you to recognize the mental mechanisms in yourself and in others.
5. It teaches you to know yourself and to understand others, and to find your limitations.
6. It gives you a knowledge of the principles of mental hygiene.
7. It teaches child psychology and child guidance.
8. It attempts to elevate the pleasure principle to the super-ego, lifting it from its former resting place in the Id.
9. It teaches one to sublimate properly, or better than in the past.
10. It teaches you to know your subconscious or a goodly portion of it.
11. It prevents conflict between the conscious and the subconscious, thus integrating your personality to a better degree.
12. It gives an insight into purposeful behavior.
13. It teaches one to recognize conversion-hysteria symptoms.
14. It teaches one to be broadminded and free from prejudice.
15. It teaches emotional control.
16. It teaches you to straighten out or better understand your love life.
17. It teaches one to know his limitations.
18. It teaches you to combat your complexes and prejudices.
19. It teaches you how to make yourself and others happy.
20. It substitutes the reality principle for the pleasure principle.
21. It teaches you to recognize elements of personality and its defects.

Racketeering within Ourselves

By
DAVID SEABURY

A MAN, like a factory may misuse his ability as well as pervert his power. One may turn an automobile plant into a place to make submachine guns for gangsters, or use the chemicals in a medicinal laboratory for creating poison gas. The band saws in a mill would make instruments of death as excellent as a guillotine. So, too, may judgment become hyper-criticism, reason turn into rationalization. and memory become a vehicle of regression.

Mr. Brown's ancestral line endowed him with a strong accent of rage. No one taught him how to use it as a dynamic element of his nature. He was punished when he became angry. At the same time his brother teased him until he was oversensitive. contentious, and irritable. His unconscious focus was thus concentrated so that turbid emotion sprang easily and instantly into action at the least hint of injustice. Unfairness, even if accidental and unintended, became a push button which, when touched by the slightest unpleasant treatment, set a morbid anger rioting in Mr. Brown's consciousness.

Mr. Black, on the other hand, is driven by fear. His wits are so worried by the dread of destitution that intelligent action has been compromised for years. He lives like a miser, earning little because his fear always clouds his reason and imprisons his initiative. His friend, Mr. White, has a different trouble. Sex is the racketeer who robs him of good purposes and deflects his attention to sensual interests. He was born with an excellent intellect, but he cannot now use his intelligence. An erotic furor breaks every other type of concentration and so dissociates his train of thought that little comes of his mental effort. The friends he has made in his forties know almost nothing of the man's real capacity, for by now the confusion in his consciousness is habituated. He no longer seems brilliantly endowed, such is the interference of his uncontrolled sexuality.

We may speak of these three men as neurotic and find a dozen scientific terms by which to diagnose their condition, but whatever our technical elaborations, we shall not have changed the simple fact that undirected emotions and misguided instincts are disrupting their lives.

THERE IS NO SUCH THING AS POOR MEMORY AMONG NORMAL PEOPLE. THE FAULT RESTS IN LACK OF SYSTEM.

Psychology of Memorizing

By IRVING WALLACE
Berkeley, California

THE average person claims he cannot remember names, errands or places, and therefore bemoans a poor memory. However, it has been proved that it is not the inherent ability to memorize that most persons lack, but instead, the ability to memorize systematically.

Ever since the days of old, memorizing has been a study and an art.

Consider Gambetta, the great Tribune, who was able to repeat the Book of Ruth word for word backwards. He was able to accomplish the same with all the works of Victor Hugo and Ossian.

Then there was Arlinin, the Neapolitan, who used to recite 15,350 lines from Dante without a moment's pause.

And La Crole could repeat twelve verses in twelve unknown languages after hearing them read aloud once.

Cyrus, the energetic King of Persia, knew the name of every soldier in his vast army by heart. Leagues away, in fair Athens, Themistocles could call all of the 20,000 inhabitants of the city by their first names. What a Postmaster-General he might have made!

How were Cyrus and Themistocles able to retain so many names?

There was no magic to it. King Cyrus undoubtedly possessed a system of committing names to memory. He would make it a duty to interview each soldier. Besides dishing out advice, Cyrus would ask the man questions and study him intently. The King would become interested in the soldier's past, and his ideas and ambitions. Thus the great leader discovered the man's personality, and in the future, always attached the name to the definite personality.

Memorizing Names

THE average person, when introduced, is very casual. He does not pay much attention to the other's name, face, stature, voice. Therefore, no clear-cut impression is retained.

In memorizing names, the system used by King Cyrus is generally considered the best.

An amazing example of memory-training can be found in the case of Senator Boydell, of South Africa. The Senator listened to 63 questions put to him in three hours during a budget debate. And then, without a single note or reference, he answered all of the questions in order!

Now the Senator's ability was not a gift from the Gods. It was simply that he had trained his mind. As each of the 63 questions were put to him, Boydell identified it with some piece of furniture or painting in the Senate Chamber. Then when he rose in refutation, each successive object in the room gave him a picture of the question asked.

The most simple and tedious method of memorizing is through repetition, or repeating a fact over and over again. But even that takes a certain pattern. By giving words and phrases rhythm, and by thinking out carefully exactly what they mean, facts can be quickly memorized. That is the method used by Paul Muni, the talkie star. In fact, it was used successfully a century ago by Friedrich Theil, of Eisenberg, Germany, one of the greatest scholars in history though he never attended school. Theil was a self-taught master of difficult languages. In his lonely room, through systematic repetition, he learned Hebrew, Greek, Sanskrit, Assyrian Cuniform, and Egyptian Hieroglyphics.

In more modern times, Herman Heidegger, of London, could call from memory the wording of all the signs along both sides of the street for ten blocks after walking past to observe them. And he accomplished the feat through relating each sign to some colorful picture which registered vividly on his brain.

There Must Be System

AND right here at home, in El Paso, Texas, the Reverend W. B. Hogg memorized the entire bible. Without a doubt he used a method.

According to Professor Robert S. Woodworth, head of the Department of Psychology

in Columbia University, the secret is system.

"In general, memory training consists in improved management of the learning process. Observant study, alive to patterns, relationships, meanings, and promising cues for later recall — economy of effort in learning, by use of recitation, the best combinations, and understanding of the material in hand — these principles of good management indicate the field in which memory can be effectively trained."

All in all, it must be agreed, that there is no such thing as a "poor memory" among normal people. The fault rests in lack of system. So figure out some simple method, lock yourself up in the kitchen, and get to memorizing — and Bon Voyage!

What Complexes *Have* You?

COMPLEXES, like the sentiments and dispositions, are psychological constellations formed by the attachment of the instinctive emotions to objects or experiences presented by the environment, but which, owing to their painful or repugnant character, are unacceptable to the "self."

As a matter of experience, we often find that these complexes are only partially repressed. What is often completely repressed is the cause.

The results may be very evident in that excessive emotion is experienced in relation to certain definite objects or situations. You may, for instance, experience great fear when you see a spider or when you enter an elevator or the subway; but do you know why?

Here is a test in which test groups of words are provided; it is for you to choose from each group the words which give rise to unpleasant emotional reactions. You may find that the words which you select in this way fall into a well-defined group. In any case they should assist you to define more clearly what you find to be unpleasant.

This examination of yourself may help to lay bare some of the causes of these complexes. Closer study and definition of the symptoms often have this result.

When you have your first list, read it through carefully and choose the word which is the most disagreeable of all in its associations or its results upon you. Ask yourself why it should be so. Patient and calm inquiry may reveal the cause.

Here are the word groups:

1.—Microbes, conscience, heart-failure, poison, sleep.
2.—Father, enemies, money, blushing, failure.
3.—Mother, queerness, religion, dizziness, falling.
4.—Accident, sin, operation, lightning, marriage.
5.—Death, neighbors, impulses, suicide, disfigurement.
6.—Breakdown, women, forgiveness, cancer, insult.
7.—Agony, ruin, deafness, work, stammering.
8.—Motor, persecution, drugs, parties, headache.
9.—Bells, day-dreaming, loneliness, arteries, visions.
10.—Jealous, food, suspicious, temper, guilt.
11.—Love, business, bashfulness, soul, machines.
12.—Sweetheart, childhood, syphilis, rivals, men.
13.—Passion, voices, sex, helplessness, disease.
14.—Snakes, longings, smoking, teasing, darkness.
15.—Gun, paralysis, hysterics, moodiness, worry.
16.—Blood, children, medicine, crowds, dances.
17.—Tired, baby, fire, inferior, tuberculosis.
18.—Coffin, giggling, nervousness, spirits, twitching.
19.—Fright, cats, engagement, epilepsy, teacher.
20.—Divorce, scream, insanity, wreck, awkwardness.

The cure of complexes can be achieved by three methods which must be combined:

Trying to discover the cause or causes.

Cultivating a sense of humor in relation to your complex or complexes.

By gradual re-education. This implies that you should steadily accustom yourself to the feared situation or object.

Rejuvenation— Fact or Fable?

By HERMAN H. RUBIN
Author: *The Glands of Life*

RESPECTING the question as to whether or not rejuvenation — or "reactivation," as many now prefer to call it — is possible, there have been the bitterest and most vehement differences of opinion.

From the ultra-conservative side — just as was the case when old Brown-Sequard first announced the regenerating effect of injections of gonadal extract — there has issued a veritable gale of horse-laughter.

The "stand-patters" snorted and chortled at the absurdity of the suggestion that through endocrine reinforcement or reactivation — or by any other means — the physical and mental faculties could be "stepped up," or that life might even be prolonged, under certain conditions.

In 1910 Dr. Serge Voronoff first made an extract from the sex glands of animals and injected this into patients. In this, of course, he merely duplicated the older experiments of Brown-Sequard, some of which were astonishingly successful.

He afterwards transplanted glandular tissue directly into the glands of his subjects. One of his animal experiments caused quite a furore at the time. Into a 12-year old goat, who had lost his hair and was too weak to stand up, Voronoff transplanted the glands of a young goat. Within two months, the old goat could be mated with a young one ond claim proud parentage to a healthy offspring.

Voronoff's idea now was to find glands especially suited for direct transplantation into man. Now and again human glands of those who had lost their lives by accident could be used. However, these glands had to be transplanted while they were still warm, and this procedure was entirely too uncertain.

And besides, there arose the question of the possibility of transplanting the gland of a diseased subject — a possibility that might well cause even the hardiest to hesitate before jumping out of the frying pan into the fire.

So Voronoff addressed himself to the task of finding the animal whose glands were related to human glands so closely that they could be effectively transplanted, and so abundant that their supply could be assured. For this purpose, he selected the glands of large monkeys of the chimpanzee type.

Transplanting Monkey Glands Into Humans

IN 1920, Voronoff first transplanted a 12-year old monkey gland into the body of a 74-year old man. The results were really astonishing. This old man gained in strength and vitality, his appetite improved, his hair started to grow and the skin became young and firm.

After Voronoff's original transplantation experiment, many men had themselves subjected to these treatments. So great became the demand for the monkey glands that wild chimpanzees became very scarce. So Voronoff imported large flocks of the apes from Africa and started a chimpanzee farm in Ventemiglia, between Italy and France. Here the climate is mild enough for his subjects to live. In his famous castle, on the Franco-Italian border, he has hundreds of these apes, on whom he depends for his supply.

In a recent publication, Voronoff tells us that "Transplantation has previously been a practice confined almost exclusively to men. Our newer research shows that it can be applied with equal effectiveness to women. Work in this field was started several years ago, and our success has been remarkable.

"In practice, there is hardly more difficulty in rejuvenating women than in rejuvenating men. We don't even speak of the fact that the abdomen must be opened. Transplantation is accomplished with the use of only a local anaesthetic, because no organ is removed; one is added.

"The effects of the operation begin to show themselves after a few months. Generally it takes about a year before the full effect is evident. When I see my patients after that period, I can hardly recognize them. Their eyes, formerly sunken, lustreless, glitter; their movements are lively and elastic. They appear to be young women. Wrinkles have disappeared. They seem younger mentally; their power of thinking is strengthened. Their ac-

tivity, mental and physical, is unbelievable.

"Children born to parents one of whom has undergone a transplantation are remarkably healthy, and possess all the potentialities for becoming outstanding human beings. A physician friend of mine once showed me the photograph of the three-year-old son of one of his patients. 'His father,' he said, 'is seventy. Immediately after a rejuvenating operation, he fell in love with my secretary and married her'."

Dr. Eugene Steinach

ANOTHER of the early moderns to contribute something definite to the fact that the reactivation of an aging organism is possible, was Eugene Steinach, of Vienna. In 1920, Dr. Steinach presented his findings on "Rejuvenation through the Reactivation of the Aging Puberty Glands."

It was at the Eighty-Fifth Convention of German and Austrian physicians, however, that Steinach first presented the results of his experiments with rats and guinea pigs.

He had selected senile, weak rats — old, doddering octogenarians in physiological age — and performed on them what is known as *vasoligature* — a simple operation which consists in tying off the *vas deferens* — the duct through which the external secretion of the testis travels. This procedure facilitates the absorption of the secretion of the interstitial cells back into the system, thereby stimulating the activity of the endocrines generally.

The antiquated rats, thus treated, grew a new coat of hair. Where they had been listless and apathetic respecting food, they now developed voracious appetites. And where they had apparently entirely forgotten the utility of the sexual functions, they now fought with younger rats, introduced into their cages, for the possession of fertile females, completing the copulatory act with these females.

The "reconditioning" of senile female rats by Steinach and other biologists, accomplished by the transplantation of ovaries from young, healthy rats — produced equally successful results.

Old rats, completely sterile for some time, were enabled to bear healthy broods. The ovaries of younger rats implanted in these old rats stimulated the function of their atrophied organs, and made possible once more the development of female germ cells.

The old rats, impregnated after these operations, built nests for their anticipated young, developed adequate mammary glands, and were enabled to suckle their young with complete satisfaction to all concerned.

Stimulating the Internal Glands

AT this time, Steinach confirmed what had long been known, which was that the eunuch, in whom the interstitial cell secretion is lacking, is almost invariably by nature cowardly and retiring. We see this docility in the fierce game cock who has been caponized. He loses his pugnacity; he becomes fat and sluggish; the hens no longer attract him, nor he them. He is so far beneath the contempt of the other roosters in the barnyard that they no longer even take the trouble to try to pick a fight with him or chase him off the premises.

However, if the sex glands of another rooster be transplanted under the muscles of his wing or elsewhere in his body, as Steinach demonstrated, so that their powerful, vitalizing hormones may circulate in his blood stream, an entirely different situation develops.

Mr. Rooster once more exerts his right as cock-of-the-walk. He will attack any bird that trespasses on his premises, from a bantam to an ostrich. He will crow in defiance to anything that makes a noise, from a tin whistle to a locomotive. He will attempt again to dominate his harem. In brief, his "roosterhood" will once more be fully restored in every respect. This is attributable to the restoration of the internal secretion of the interstitial glands.

Briefly stated, the Steinach operation stimulates the internal glands at the expense of the external secretion. The result is achieved by ligating the *vas deferens*. This operation may be performed on one side or both. If it is performed on both sides, it renders the subject sterile — or incapable of producing offspring. If performed on one side only, the procreative powers are not disturbed. Thus unable to function externally to its full functioning power, the gland accelerates the output of the internal secretion, the so-called gonadal hormone. This is the basis for rejuvenation, according to the Steinach procedure.

Hormone Injections Replace Rejuvenation Operation

UNDER the above title, we learn from an article in *Science News Letter* that "Professor Eugene Steinach has replaced his famous surgical operation for rejuvenation by injections of a highly concentrated form of the sex hormone, in combating sterility among cattle in Switzerland. The condition is of comparatively frequent occurrence in highly bred Swiss cattle.

"Working for Professor Frei of the Zurich University, and the Swiss veterinary surgeons, Drs. Staheli and Gruter, Professor

Steinach at first devised a method of treating sterility in cows by implanting ovarian tissues and in steers by grafts of male sex organs. The results were reported to be very satisfactory but the high cost of treatment and the necessary training of the operators prevented it from becoming of practical value.

"Further investigations showed that a single injection of progynonbenzoate under the skin of the animal's neck would cure sterility, if it were of glandular origin. Out of 46 cases, 44 were successfully treated, the results becoming apparent within 24 to 48 hours, it is claimed. Some of the animals were 9 or 10 years old and had been sterile for one or two years. The results were said to be due to reactivation of the ovaries."

It seems hardly possible that any question concerning the reactivating effect of this procedure could arise. These convincing results have done much to place the fact of rejuvenation upon a highly scientific plane And at the same time, throw a bombshell into the ranks of the snorters and the sneerers.

And now we have the statement of a Russian scientist, Dr. Boris Sokoloff, that the cortex of the adrenal glands is really the gland that has more to do with longevity and the maintenance of health and virility than any other gland or structure in the body.

Professor Sokoloff was formerly Professor of Experimental Medicine in a Russian University, and later on research worker at the Rockefeller Institute, Columbia University Cancer Institute and George Washington University Medical School (St. Louis).

Therefore, what he has to say about deferring old age, and the preservation of robust health, is worthy of respectful attention. In his latest book, *Vitality*, Dr. Sokoloff sketches the problem of vitality and its relation to glands, particularly the cortex of the adrenal:

"When we use the word vitality, we must remember that it is used to denote the quality of a living organism. Vitality is based, not on the demonstrations of physical energy, but on dynamic energy, which is in great measure potential."

By "potential energy" or force of life, that does not show itself in ordinary muscular exertions, etc., Dr. Sokoloff means the greatest latent reservoirs of human capacity.

"Senility," he contends, "should be considered as a disease, or rather a complexity of diseases. And one of the most important manifestations of it is the slowing up and disappearance of vitality."

Dr. Sokoloff does not appear to accept the inevitability of old age, as we usually understand it. On the contrary, he points out that in the human and higher animal body, *vitality depends upon the sound activity of the endocrine glands.* That is, such glands as discharge powerful hormones which stimulate living cells.

He says: "Are we in a position to connect the vitality of man with the activity of the endocrine glands? We need hardly hesitate over this question. The vitality of man depends on the condition in which the endocrine glands are at the moment. And the weakness of those glands brings, as a rule, a decrease of vitality, a breakdown of the human organism."

The key glands, as concerning vitality or potential energy, according to Sokoloff, are the (anterior) pituitary and the cortex of the Adrenal glands.

People with an active pituitary gland and a healthy cortex possess the greatest amount of energy. They are the type of energetic and aggressive men and women who make their way in life.

Curiously enough, the Adrenal glands are about the first ones to be adversely affected by germs and poisons that invade the body. Disease germs and poisons lower vitality by injuring the Adrenals. Hence the importance of carefully preserving their functioning power, if we would achieve health and longevity.

My own experience would seem to indicate that most gratifying results are very frequently secured by the stimulation of gonads, adrenals, and pituitary — and occasionally the thyroid.

With this must be combined thorough elimination, so as to rid the system of accumulated toxins that tend to lower metabolic activity, and to normalize the functioning powers of the system.

And then a diet, carefully selected, so as to furnish all the mineral salts and vitamins necessary to the system.

These, I believe, are the most important of all aids to long life and vitality.

Current Events

The Criminal and His Ego The average young criminal of today is filled with ego, and his first request after arrest is for those lurid newspapers that make him out a hero. The disagreeable prospect of taking a "hot squat" in the electric chair seems remote, so long as he can gloat over his likeness sharing space with pictures of Babe Ruth, LaGuardia, Einstein, Lindbergh, Toscanini or Roosevelt.—*E. P. Mulrooney, former Police Comm. in New York City.*

Driver's Own Reflex Act Throws Car "Out of Control" A new auto appliance to prevent ten per cent of all serious automobile accidents such as that which took the life of Belgium's young queen was described by Dr. Yandell Henderson, Yale University professor of applied physiology, in a report to the National Academy of Sciences.

The device would prevent the type of accident now explained by the phrase "the car got out of control." In these accidents it is not the car but the driver that gets out of control, Prof. Henderson said. A self-preserving reflex action of the human body that "could not be eradicated in a million years" is what makes motor cars in perfect condition suddenly "get out of control."

The reflex action is a "self-righting reflex," much like that which causes a cat, no matter how it is dropped, to twist around and land on its feet. It occurs in all animals. Even a new-born baby has it. No training can eradicate it. It is a righting reaction to recover balance and regain support of the body. In the driver of a motor car, it may be brought into play by a jolt or by a start such as any driver may experience when he sees a child run into the street ahead of his car.

"When it occurs in the driver of a car," Prof. Henderson explained, "the impulse that dominates him is to steady himself in his seat. He grasps the wheel with his whole strength, his arms stiffen, and he is as likely to steer off the road as along it. Simultaneously and as part of the same nervous and muscular complex, he performs another act so instinctive that in many cases he is entirely unconscious of it. His legs are forcibly extended and his feet are pressed down hard.

"Any motorist, no matter how experienced, who is suddenly and severely jolted, instantly reacts to steady himself in his seat; and in so doing he presses his foot down hard on the accelerator pedal."

The result is that the car tears along at its highest speed, "out of control," until it runs into a tree, wall, over a ditch or overturns.

The remedy Prof. Henderson suggests is a safety pedal for the left foot at the spot where this foot normally rests when not on the clutch. Heavy pressure on this pedal, which would occur with the same reflex that drives the right foot down hard on the accelerator, should either counteract the pressure of the right foot on the accelerator and allow the throttle to close, or it should turn another butterfly valve in the carburetor and shut off the power.

This safety pedal would work because one of the characteristic and reliable features of the thrust of the legs in the self-righting reflex is that the two legs are always pushed forward and downward together, Prof. Henderson explained.

By way of accustoming the motorist to the safety pedal, Prof. Henderson suggests that moderate pressure on it might be allowed to blow the horn.

Prof. Henderson described many accidents of the "car out of control" type which showed how the motorist himself was out of control due to this reflex.

—*Science News Letter*

The Biggest "Big City" Noise In Jersey City Alfredo Pugliese, 38, listened to the metallic shout of a riveting machine as long as he could. When he couldn't stand it any more he got his revolver and shot his wife and then himself.

In New York a girl living on a busy street heard the clamor of sirens, horns, motors, screaming brakes, until she was a little deranged. She solved the problem with a lethal dose of potassium cyanide, deadliest of poisons.

In Chicago a man living under a taxi dance hall was kept awake by the night-long shuffle of feet, combined with the city's murmur, until he leaped out of his window.

In New York Mayor LaGuardia and his Noise Abatement Commission have taken steps to drive the hurdy-gurdy grinders from the streets of the town, to the wonderment of those already deafened by elevated trains and squawking horns.

But—and it's a big one—while sound engineers and psychiatrists conspire to muffle the metropolitan din, along comes Dr. E. J. Abbott, University of Michigan research physicist, with the statement that, of all the harsh, nerve-scraping, sanity-shaking, noise makers in the world, the worst, first and foremost is—*woman!*

The chatter of women according to Dr. Abbott, is worse than fifty beer trucks carrying fifty riveting machines down a cobblestone street behind fifty brass bands playing fifty different Sousa marches at once. Worse, he says, than all the noise of all the cities rolled into one groan.

He can prove it, with the delicate measuring devices developed during the last decade for chartering sound. He can reduce the gabble of a roomful of Culbertson fans to decibels, just as the Noise Abatement Commission is reducing the tumult of city traffic.

Dr. Abbott speaking: "Women talking in their homes, set up vibrations 50 times greater than passing automobiles and forty times greater than the noise from a foundry."

This was court testimony, too, for residents in the neighborhood of Detroit's Huron Forge and Machine Company had complained of the noise and

in Psychology

Dr. Abbott was summoned to explain that the real damage to their nerves emanated from another source, closer home.

Dr. Abbott did not mention the chatter of men. The implication might be that men speak in such dulcet tones and modulate their arguments to such sweet cadences that no noise whatsoever results. Or, it may be, Dr. Abbott hasn't put male voices into test tubes yet. "Woman," he concluded, "will remain without a peer among the sources of noise in civilization." —*Home Magazine*

Curing Insanity by Sleep From Munich, Germany, comes a rather interesting discovery by Dr. Jahnel with reference to a form of insanity known as paresis. The doctor has found out that the winter sleep taken by certain animals such as the bear can, if artificially produced in a human being, cure paresis. This ailment is due to an infection which according to Dr. Jahnel is completely eradicated by an artificially produced sleeping trance. The method, of course, has not as yet been completely tested. But at least it raises the hope that eventually the control of mental ailments will share in the general advance of the medical sciences.

Very much in contrast to this highly technical treatment of insanity comes the report of D. Rodney Atsett that the treatment of insanity is greatly aided by a hot bath which leads to profuse sweating. Thus we have two different views on the subject of hot baths. The average person thinks that you are crazy if you take "one of those turkish baths," while the modern view of medical science is that if you *are* crazy you had better take one. Of course, there are a good many things to the treatment of insanity besides hot baths, but at least no one will ever be harmed by *this* form of home treatment.—*Health Digest.*

The Nail-Biting Habit This habit — so common among children, but not hard to find even among grown-up people—although it has the rather pretentious scientific name of "onychophagy," surely is repugnant; under its cloak no little danger lurks.

Regarding the causes of nail biting, there are people who consider the habit as an indication of degeneration; but the majority of authorities do not share this view.

Recently somebody thought nail biting was due to lack of some indispensable element in the diet, and here also much has been said about vitamins; but it seems that the idea did not go beyond the border of supposition. There seems to be more truth in the idea that nail biting is due rather to a nervous condition, like a man who bites the skin on his hands or lips; or the habit of certain babies who cannot fall asleep unless they suck their thumbs .

Not long ago Dr. G. Robin made special reference to onychophagy sometimes found in nervous and timid children, and to another type called by him "concentration onychophagy," found in children or adults while they concentrate on some mental occupation. Surely everybody has seen examples of the kind: children so absorbed in what they are reading that they bite their nails, perhaps until they bleed, without knowing why they do. Growing older often corrects this faulty habit, but it is always well for the parents to watch such children.

Queer as it may sound, the nail biting habit has not spared, among adults, well-known people.

Dr. Cabanes, who went to the trouble of making up a list of famous onychophagists, wrote that nail biters boast among their ranks such names as Napoleon, Robespierre, Bathier, Labiche, Rochefort, Mirabeau and Dupuytren, the well known surgeon, who also was a victim of this habit and used to bite, particularly, the nails of his left hand while giving lessons, gesticulating with his right hand as his speech required.

People who have the nail biting habit are not always easily cured. Our forefathers used to wet the nails with distasteful soap. But most of all it is necessary to re-educate the will power, while some kind of rebuilding tonic may also help. Dr. Disbury even suggested a special tooth appliance to be removed only while eating which prevents the upper front teeth from getting in contact with the lower ones, making it impossible to act on the nail, bite it or cut it.

The fight against onychophagy requires patience and perseverance, or rather stubbornness. Never give up nor despair, even if initial results are not encouraging. And above all, it must be remembered that the bad and dangerous habit must be fought with every effort.

Hibernator Arthur Gehrke, Wisconsin's "human groundhog," who goes to bed in November and stays there all winter, isn't really tired—*he's afraid.* At least, that's what Dr. Plahner, Milwaukee psychiatrist, claims after visiting the tavern which Gehrke operates when he is not "resting." He found that the now famous hibernator has been following his unusual custom because he has gall stones. The first attack occurred 19 years ago. When he found relief after a few weeks in bed, he decided to *stay* there for the winter, and has been doing so ever since. He's afraid to have an X-ray taken because it will reveal the stones.—*Health Digest.*

Brain Batteries It has been shown time and again that the cerebral cortex—the part of the brain which can be educated —generates minute electrical currents at some 10-50 microvolts which can be measured with tiny electrodes, amplifiers, potentiometers. Dr. Joannes Gregorius Dusser de Barenne and Warren S. McCulloch of Yale coagulated the cortical tissue in anesthetized monkeys by a few seconds' application of temperatures of 150-175° F. This wiped out the electric currents. By selective coagulation of one or more of the six layers of the cortex, the scientists found that each layer generated its own current.—*Time.*

The *Psychology* of Witch Persecutions

By WALTER SIEGMEISTER
Author: *Diet and Sex*

THE murder of several million women under the pretense that they were witches, which occurred only a few centuries ago, is without doubt one of the most horrible crimes in history. The very inadequate way in which nearly all historians pass over this subject would lead one to believe that the real facts concerning this matter have been suppressed, and that "witchcraft" is purely a product of theological imagination; which idea has been fabricated in order to conceal the truth. The fact that those who were persecuted were almost all women, while the persecutors were all men, is significant, for we shall see that the persecution of the "witches" has a deep sexual basis, and that "witchcraft" represented a battle between the sexes — the "witches" standing for the rights of women, and the clergy, who delighted in torturing them, representing the sexual rights of men.

The psychology of the witch-persecutions becomes clear when we realize that the sexual "rights" of the male were at stake, and that it was the clergy whose duty it was to protect these "rights," even with brutal violence. For to the degree that women joined the ranks of the "witches," to that degree did they part from the company of men. Rather than being old, decrepit hags, as conventionally pictured, the so-called "witches" were beautiful young women, and many of them were children. The movement know as witchcraft was in reality a revolt of females against male domination. The "witches" were united by a definite organization, and like other heretical sects which feared persecution, they held their meetings in secret, in secluded spots in the woods. Here was held the so-called "Witches' Sabbath," — but instead of being the wild dancing of old hags with devils, as the clergy depicted them to the populace, these meetings resembled those of the Anabaptists and other heretical sects. For the witch was the descendant of the ancient priestess, whose power the priest usurped, and who was therefor feared and persecuted by him. And since the Church has always performed the function of maintaining male sex-supremacy and female subjection, it is evident why it so violently and inhumanly suppressed this woman's movement.

Child-Devouring Spirits

IT IS interesting to note that while up to the year 1230, no one in Europe believed in the actual existence of witches as real human beings (in spite of the fact that this was the time of the darkest persecution), it was after the Renaissance and Reformation, during the period of Enlightenment, that the most terrific persecution of the women known as witches occurred. Concerning this point, Lowie writes: "Not in the so-called Dark Ages, but in the centuries following 'the revival of learning,' the belief in black magic gained ascendency to a point never known before or since and led to the death of thousands of victims, not through the ebullition of popular wrath but by the solemn machinery of duly constituted legal authorities. Barely five generations separate us from the time when a maid-servant — the contemporary of Hume, Kant, Voltaire, and Goethe — was burnt at Glarus, Switzerland, in 1782, for betwitching a child." (Lowie, *Primitive Religion.*)

It is significant that the German name for witch (hexe) did not originally apply to human beings at all, but to child-devouring spirits; it was used only in this sense before the fourteenth century, and was not applied to human beings until after this date. It is also interesting to observe that while in medieval Europe alone, witchcraft has been attributed solely to women, in other parts of the world and at other times, both sexes have equally participated in the practice. Thus, in the Congo, equal numbers of women and men engage in magical practices, while in Australia, more men than women practice witchcraft. Also, while the European witch was pictured as an old, ugly hag, the female witch among primitive people was often a young, beautiful woman. Among the witches of Europe, there were, as a matter of fact, women of all ages (many children joined the order), and there is no reason to believe that they were mostly old hags, as

conventionally imagined. The average witch was a youthful vigorous woman, who was known to be a witch by her vigorous stride. "From a fair enchantress," says Hueffler, "she was transformed, in popular imagination, into an ugly old woman."

Three Million Women Put to Death as Witches

THAT no one in Europe, even the most superstitious, believed in the existence of witches as real human beings prior to 1230 is indicated by the writings of William of Paris at this time, who says that although there are *lamiae* and *strigae* (evil spirits) who eat children, "that these are real women is a foolish belief." Witchcraft was created out of the imagination of the theologians from 1230 onward; and as the result of this propaganda, doubts as to the possibility of witchcraft gradually vanished, while side by side with this theoretical development, the practice of the Inquisition instilled the belief into the popular mind and created the impression that a great recrudescence of witchcraft was in progress. This led to the terrific persecution of these innocent women, which did not cease until the 17th and even the 18th century. "It must be remembered," says the Encyclopedia Brittanica, "that the modern idea of witchcraft is largely a learned product — the result of scholastic and inquisitorial ingenuity, mingled to a greater or less extent with genuine folk beliefs."

Beard states that during the 15th and 16th centuries, more than half a million women were put to death in Europe under the charge that they were witches. In the year 1516, 500 witches were executed in the city of Geneva alone, a certain inquisitor having boasted of burning 900 such "criminals." In Scotland, from 1560 to 1600, 8000 women were killed. One inquisitor, Benedict Carpzov (1595-1666) passed sentence on 20,000 women, who were convicted to be tortured to death, burned, and executed. Witch-burning seems to have lasted until the second half of the 19th century, the latest instance having occurred in 1888 in Peru. *It is estimated that a total of three million women were put to death as witches.*

Revolt Against Subjection

TO assume that these millions of women were put to death for no reason whatsoever, except because certain Churchmen imagined them to be witches, would be unreasonable. It would be much more rational to assume that they were killed for some other cause, and that "witchcraft" was a mere excuse invented by theologians for the purpose of concealing the real reasons why this crime was committed. Our studies lead us to believe that these women were killed not merely because they revolted against man-made religion and refused to recognize the authority of the Church and clergy, but because they revolted against sexual subjection. If three million women were killed as witches, many more million must have belonged to this movement. Was "witchcraft" in reality a movement for the emancipation of women, which the male clergy, whose function it is to protect the sexual rights of men, suppressed by such murderous methods?

There is evidence that the witches throughout Europe were united in the form of a female church which stood in opposition to the male church; and that they worshipped a goddess and a female messiah. The witches were organized into a definite hierarchial organization, similar to a church. Among them was a body of elders, the Coven, which managed the local affairs of the cult, and a minister. In southern France, there was a Grand Master who ruled over several districts. Prof. Pearson states that the chief woman of the cult was regarded as the manifestation of the Mother-Goddess and was worshipped by the "witches." Witchcraft was in reality a heretical sect composed largely of women, resembling the ancient Adamites, an early Christian sect which established communities of women.

The Witch Was the Descendant of the Pagan Priestess

THE European witch may be considered as being a descendant of the ancient pagan priestess, the Druidess of Gaul, who was the original religious leader of Europe before the invasion of Christianity with its male priests. The battle between the male priests who usurped the rights of the previous female priesthood found its last reverberations in the persecution of the witches. Many of the rites of the witches, such as the Brocken assembly on May eve, clearly go back to ancient Paganism, as does their Goddess, Diana. Says Hueffler, "It is a far cry from the witch to the pagan divinity, but there is no break in the long pedigree."

In her book, *The Witch-Cult in Western Europe,* Margaret Murry writes: "So-called witchcraft, or the Dianic Cult, was the prevalent belief of the people. It can be traced back to pre-Christian days and *appears to be the ancient and original religion of Western Europe* which was opposed to Christianity when it was introduced." This introduction of Chris-

tianity brought with it a male God in the place of the goddess, Diana, and the replacement of the witch-priestess by the male priest. "In the worship of the Virgin," says Hueffler, "may be found traces of Diana which for 600 years persisted side by side with Christianity, and is far from being extinct even in Italy today . . . The change from Diana to Christ, so far as it affected the great bulk of worshippers, was mentally imperceptible." "The Christian missionaries," says Murray, "converted the kings, but the people still continued the old heathen religion which the church suppressed by law."

Witchcraft a Movement of Feminine Rebellion

IN contrast to the belief in a Father and his divinely conceived son, the witches believed in a female diety, Diana, a virgin mother, who parthenogenetically produced a daughter, their savior, known as Aradia. Leland, in his *Aradia or the Gospel of the Witches,* writes: "In all scriptures of all races, it is the male, Jehovah, or Brahma, who creates the universe; in Witch Sorcery, it is the female who is the primitive principle. Whenever in history there is a period of radical intellectual rebellion against long-established conservatism, hierarchy, and the like, there is always an effort to regard women as fully equal, which means the superior sex . . . It is in studying the epochs when woman has made herself prominent and influential that we learn what the capacities of the female sex truly are. Among these, that of witchcraft as it truly was — not as it is generally quite misunderstood — is as deeply interesting as any other. *For the witch* — laying aside all question as to magic or its non-existence — was once a real factor or great power in rebellious social life."

"The witches," says Leland, "even yet form a fragmentary secret society or sect, and they call it that of the *Old Religion;* and there are in Romagna entire villages in which the people are completely heathen." According to Rolfe, Diana, the goddess of the witches, is the Old Amazon goddess, Diana (Artemis), who was later transformed into the virgin Mary. He writes: "The worship of Diana prevailed very extensively . . . so much so that when Christianity superseded Paganism, much of the heathen symbolism was adapted to the new rites, and the transformation of worship of Diana to that of the Madonna was comparatively simple."

Lying in Children

By
RUDOLF ALLERS

IT IS a normal phase of development for the small child to narrate as reality things that are only the product of his imagination. To brand such stories as lies, and to treat the child harshly or punish him on that account, is a great mistake, the result of which is only seriously to shake his confidence in the justice of adults.

At a somewhat later age we find the transparent lie told in joke. This originates in various ways. One is the naive joy taken in romancing, in the newly acquired ability to create something in words—a faculty that is stimulated by the child's own reading. How often does one not hear the question,—"Is the story true?" And how easily does the child himself invent "untrue" stories, which are at first just primitive untruths. A second source is to be found in the attempt of the child in this way to begin to test the omniscience and infallibility of his upbringers. If he succeeds in deceiving them, this immediately involves a feeling of triumph—which fact throws much light on the whole situation—and his striving after power is appreciably satisfied. Although this tendency is more questionable, punishment is not always indicated, but rather explanation of the folly and bad taste of such conduct.

The first real lie is born of fear, and is almost without exception a lie to escape punishment. As a rule the child will resort to this means of escape only if his natural attitude towards punishment has already been spoilt, which almost always implies previous mistaken treatment. An innate mendacity, or a disposition to it, does not exist; or, alternatively, one may say that it exists in every human being without exception. Whether or not the small child resorts to lying as a means of escape depends entirely on the way he is treated. I have come across many mendacious children, but none in whose case it was not possible to discover the grossest blunders in upbringing.

ARE YOU SO SELF-INTERESTED THAT YOU MAKE NO CONTRIBUTION TO SOCIAL WELFARE? IF YOU ARE YOU ARE MENTALLY SICK.

The Narcissistic Sister

By W. J. McBride
Research Psychologist

NARCISSISM is the technical name which Freud coined to describe the phase of psychical conduct characteristic of the individual in love with himself.

The name is derived from one of the Greek myths about the youth Narcissus. After a day of hunting, which left him weary, in the heart of a sylvan glade he came upon a beautiful pool as clear as crystal.

Leaning over to slake his thirst, he beheld, mirrored, his own image. The vision of his own beauty, his bright eyes, curled hair, sparkling teeth, and Apollo-like features enraptured and held his gaze.

So fascinated was he with his image he could not escape from its thrall. The gods were angered by this wanton conceit and turned him into the flower which bears his name. To this day he remains forever admiring himself in his mirror of crystal water.

Many of our social and personal problems are due to the simple fact that multitudes of people never emerge from the immature phases of emotional development which precede psychological maturity — the full-grown, healthy-minded, socialized man or woman.

Grown up in body (by the necessity of having to eat food), grown up in mind (by the necessity of education), through a perverse home training or harsh experience they remain psychically immature.

Not inaptly have they been described as "babies with beards."

The various narcissistic characteristics are well marked in such people. We have, for instance, vanity and conceit. These forms of egoism are self-evident and are usually treated by friends with good-natured tolerance, by enemies with hostility and criticism, and by the crowd with indifference or caricature. Yet vanity and conceit are the expression of a neurosis — an infantile attitude to life.

Everyone has read or heard of the young girl (and some not so young) who spends her time posing before the mirror admiring herself, like Narcissus at the pool, with entranced gaze.

When a more mature sister goes out for the evening the narcissistic one may "make-up" with the greatest care and sit for hours looking at her dazzling beauty in the mirror. She may even perform a dance in order to feast her eyes on her Pavlova-like grace and symmetry of limbs.

When she was a child her mother never ceased telling her that she had a beauty all her own, that there was something distinctive about her features and personality.

Now that she has grown to adulthood she cannot escape from this image in the pool of imagination. Other people have no reality. She lives in a futile deceptive fantasy world of her own making.

The probability is that she will never meet a man "good enough" for her to marry; and if she does marry, she will become a problem wife.

The Malady Disguised

THERE are those, however, consumed with self-love who are clever enough to disguise their childish emotions and outlook. The Uriah Heaps of society are proverbial. When the "humble" hypocrite cringes before those in authority, or treats those beneath him ruthlessly, he proclaims his egoism.

All jealousy, envy, resentment of another's success or attainment is nothing other than wounded pride — the childish immaturity of a person who cannot bear the thought of a rival.

And not a little of the disregard for appearance and dress in otherwise estimable people has its inspiration in a thinly disguised superiority complex.

Exhibitionism is an advanced form of narcissism. Narcissus remained passive at the pool admiring his beauty, but in exhibitionism the self-fascinated are at pains to proclam their virtues or parade their excellences before the public.

This glorification and worship of the self may range from the simplest things to the more

useful endeavors of the great actor, orator, teacher, or athlete.

Not a few of those who take up public work do so, however unconsciously, to bring themselves into the limelight. They find their real satisfaction, not so much in the actual results of their endeavors (though those are not to be despised), but rather in the enhancement of their ego by public recognition.

When this recognition is not forthcoming, or when the individual feels insulted or deprived of the reward and renown which his ego craved, he may suffer a nervous breakdown.

In a nervous breakdown the patient symbolizes the breakdown of his inner moral or psychical resources. For if an idol has feet of clay, if our lives are not based upon reality, they must collapse in the hour of crisis.

Megalomania (the insanity of self-exaltation) is another extreme form of self-love. The megalomaniac feeds his ego with inflated ideas of his own worth until sooner or later he begins to imagine himself a god.

This outlook is typified in the major spheres of life in the dictator who conceives his power and authority in the terms of omnipotence, who brooks no interference with his will and crushes ruthlessly all who dare to challenge his authority.

In the minor spheres of activity the megalomaniac is not a good companion, worker or sportsman. Like a child, he cannot suffer defeat, and this outlook influences all his conduct and thought.

Eccentricity and idiosyncrasies are also forms of self-love. By these habits and mannerisms the individual distinguishes himself from others and draws attention to himself.

Just as the child draws attention to itself by beating a tattoo on the window-pane, making faces or a general disturbance, so the adult-child draws attention to himself by some such similar method.

This is the psychology of spectacular stunts, publicity efforts, and what not. The child-adult cannot bear being unnoticed. By hook or by crook he will get into the headlines, and to attain this will undertake the most reckless and dangerous adventures, or do the most silly things.

The maxim of this type of narcissist is that it is better to be snubbed than ignored.

In its final expression egoism or self-love may issue in Dementia Praecox, a state of mental unbalance in which delusions of grandeur and magnificence hold and haunt the mind, divorcing it from all reality and normality.

Self-Love Must Develop

YET self-love in itself is not an enemy of the individual; it is a necessary phase of psychical development. The trouble begins when the narcissistic stage becomes fixated.

In the old Greek legend the gods were angry because Narcissus *lingered* at the pool gazing with fascination at his own reflected image. The writer of that ancient fable sought to stress the point that as individuals we have social responsibilities, that work must be done if society is going to persist, and that self-absorption leads ultimately to self-destruction.

It might be said with truth that the gods are still angry with individuals who make their puny egos the centre of thought, labor, and devotion rather than the social good. And the penalty of this self-absorption is an unhealthy mind or spirit or ultimate self-destruction.

Self-love must move upward and lose itself in self-respect and self-regard. Self-respect and self-regard are the basis of character, endeavor, and social usefulness.

The test, therefore, of psychical maturity is a very simple one: are we so self-absorbed we make no contribution to social welfare and progress? Or are we making such a contribution through developed social feeling, and so helping forward the progress of the world?

In the first attitude there lie mental ill-health and psychical infantilism; in the second, mental health and an all-rounded maturity.

Jealousy—the Marriage Wrecker

By
JOSEPH COLLINS

JEALOUSY in reality is a part of the ego urge; that is why it is so difficult to eradicate. But it is marvellous that we make such small effort to minimize its potency or shape its course. We take infinite pains and care to instill into the budding mind principles of veracity, chastity, temperance and self-control. We expend any amount of time and money teaching our children how to play fair. We try to infuse into them sentiments of altruism, of courage, of generosity—in short, all the unhuman but humane impulses, but we do little or nothing toward teaching our youths that jealousy is more likely to cause misery to themselves and others than almost any other component of their emotional makeup. Though personality cannot be entirely changed by precept, discipline or environment, it can be decidedly influenced if it be attacked before habit-systems have become set.

HERE IS A BRIEF IN DEFENSE OF PEOPLE WHO LIVE IN A HALF-WORLD.

The Psychology *of the* Intermediate Sex

By ROSALIE WINIFRED CLARK
San Antonio, Texas

DESPITE the flood of literature on the subject, the true significance of homosexuality has not yet penetrated into the public mind. So far, available information has done little but make the populace aware of the tentative trappings of the Urning; and, as always, they clamor for a sign, instantly suspecting every woman wearing a shirt-waist and a mannish hat, and every man whose hair is inclined to wave. Scientific books on the subject rarely fall into the hands of the casual reader; and popular fiction usually deals with it in a veiled and lurid manner. Why is not this neglected subject brought out into the open?

As an important, though generally unrecognized division of present-day society, homosexuals are entitled to a popular understanding of their true character and of their inability to fit neatly into life as the normal individual knows it. They are entitled to the right to stand before the world, not as freaks, but as human beings, freed from the unjust stigma of licentiousness. The public has said to them in effect that for them to be at all is to be guilty. Of what weird atrocities they are accused wholesale, only the imagination can suggest. And where the invert is not condemned, he is ridiculed. Despite any personal desire on his part to be simply himself, society forces him continually to play a role or to become an object of contempt.

Inversion and Perversion

ONE great drawback to popular understanding of the intermediate sex is the continual confusing of the terms invert and pervert, whereby, in the minds of the public, the misdeeds of the latter are inseparably linked with the lives of the former. That the pervert merits a measure of public condemnation is substantiated by the fact that secretly he despises himself; and, while we must pity his weakness, we cannot condone his practices. Unlike inversion, perversion is subject to the will-power of the individual. It is usually the product of youthful curiosity linked with a desire for unexplored thrills; the breaking down of intense sexual repression; or, when it comes late in life, it is chosen as a refuge in the face of threatened impotency. It is also a product of insanity and of drug addiction.

In itself it is destructive, and is devoid of the beauty and the idealism which is in general characteristic of inversion; and that the two should so constantly be linked in the public mind is an outrage to the invert whose life has been one of unquestionable integrity. It is ironical that the pervert, whose misdemeanor has brought about such reproach to the invert, should be among those most bitter in his ridicule and public contempt of the homosexual, while at the same time he seeks to cover his own unquestionable guilt. That the invert is not necessarily — in fact is seldom — a person with deep-seated licentious tendencies, is a fact which the general public refuses to understand. To them, the person who does not conform to normal sexual emotions is a person of sinister character.

A portion of the misguided public who are inclined to be sympathetic, are prone to patronize the Urning by assuming that his estimate of himself is characterized by self-contempt. This the true Urning resents as deeply as he does outright hostility. Is a man ashamed because he was born with a man's emotions? Is a woman ashamed because she was born with a woman's emotions? Then why should the invert cover his face with shame because of the emotions with which he was born? If there are those of this class who feel contempt for themselves, the blame must be laid at the door of a prudish and narrow-minded society, which, despite its assumed liberalism, is tolerant only of the emotions impaled within its own experience. The intense love of two men or of two women is beyond its comprehension, and is, because of its unconventionality, something ugly and abhorrent. So deeply instilled is this feeling of repulsion that the invert, from the earliest awakening of his emotions, is put upon the defensive. If the true state of his emotions becomes known, there are bitter torments in store for him; and if they remain hidden, he is suffocated and tortured because

of those same emotions. If he chooses to appear normal in the eyes of society, he must eternally fight his own nature; if he chooses to be true to his own nature, he must fight society.

Judged by the standards of society in general, the invert is an abnormal person—but in himself he is perfectly normal. The cloak of sinister mystery which is wrapped so tightly around him has been thrown there by an uncomprehending world. Scientific sexual facts are generally so little understood that an act of nature which fails to neatly divide the elements of male and female is not only an enigma, but is a lascivious enigma, worthy only to be railed against or passed over with levity.

The Invert Leads a Double Life

HAVING made a psychological study of the homosexual, I do not hesitate to state that, if the facts could be known, the world would find that its relative majority of perverts spring from people of average normality rather than from its inverts. For, closely interwoven in the strange nature of the invert is an intense idealism which makes the drab vulgarities of life abhorrent to him. I do not mean to imply that this idealism entails a life of abstinence—but I do say that much more often than not the homosexual is averse to an unconventional gratification of sexual emotion, and quite often, for the sake of this idealism, he falls in step with society and lives what to him is an utterly unnatural life. To all outward appearances he may fit in nicely; so nicely, in fact, that his friends and relatives may never guess his secret — but he maintains his hold on what the world calls normal through a spiritual anguish that the average person is seldom called upon to endure.

In order to divert suspicion from himself, or in an effort to adjust himself to the laws of normal people, a person of this nature will sometimes engage in numerous affairs with the opposite sex, preferring the epithet of profligate to that of freak; for the profligate and the gangster and the villain find a measure of understanding and forgiveness in the hearts of the public — but not one who has sinned by being born with a double nature.

Contrary to popular belief, the male invert is not always effeminate nor the female masculine in appearance. There are some, of course, who by their marked bi-sexual characteristics are an open book to even the slightly initiated. These few must openly bear the vituperations of society, while those whose true nature is their own secret must bear them in enraged silence. The girl whose voice, whose build, whose every movment is distinctly masculine, and whose interests follow the masculine trend, finds that an effort to disguise her true nature with feminine frills is rather awkward and unconvincing. And the man who is decidedly effeminate in appearance becomes ridiculous when he seeks to play the role of a cave man — ridiculous in the eyes of a world that knows so much and understands so little. If society would only accept these people as they are, such sorry blunders could be averted. It is nothing short of torture for a man whose every instinct is feminine to continually hammer at his nature in an effort to make it conform to his physical sex; or for the woman whose every instinct is masculine to bury her emotions, her ambitions, her desires under a covering of femininity.

How Does One Recognize These People?

IF one does not know these people instinctively, there is little to guide one in a study of them. There are general characteristics to be considered, certainly, but all in all they become simply circumstantial evidence when applied to any one individual. The girl who clings to a shirt-waist and low-heeled shoes and who swears mannishly may be an invert and again she may not be. The man who loves powders, the feel of soft silks, delicate colors and perfumes may be an invert and again he may not be. On the other hand, an invert may possess none of the tell-tale characteristics which will point him out to one not instinctively aware of his complex nature. They are in small numbers everywhere, these strange people, if only one has sufficient understanding to fathom their secret. There are a few general fields where they are likely to be found. While it would be a gross exaggeration to assert that all men dealing in ladies' ready-to-wear, lingerie, and millinery, and all women engrossed in sports or politics and professions generally associated with men belong to this class, it is true that a great many men and women of pathological tendencies are to be found in these walks of life. Some bury their emotions in their professions; some seek to do this, and fail. Some heed the dictates of their own natures and make the best of their haphazard emotional lives, offending society in an effort to be true to themselves.

When one's knowledge of these people has reached the stage where one feels capable of singling them out from among groups of normal people, the very fact that so many are to be found will in all probability make one doubt his powers of selection. But after awhile one grows to marvel at any large gathering where one or more of these people is not to be found.

Emotional Abnormality

IT is a strange fact that the homosexual, sometime in his life, rarely resists the temptation to reveal his true nature. In the face of assured condemnation and contempt he will do it, even though he might keep his secret to himself. Sometimes with a desire to find understanding; sometimes in despair at the desolation of his life he will open to the world the door of his soul. He may shut it quickly — so quickly that only the very discerning may see, but he is a rare person indeed if he can keep the true quality of his emotions a lifelong secret.

If the public were more generally enlightened, it might cease to take offense so quickly at a mode of life which does not conform to its own; it might cease to look upon the invert as a person of Satanic abnormality, crippled both emotionally and physically. There is a twisted theory rampant among those ignorant of the facts to the effect that the invert is organically imperfect. There are instances where this is true, but it is not in itself inversion; it is an added burden to that of inversion. If the world could only surmise the number of inverts who marry, beget children, raise their families and go to the grave carrying their secret with them, the absurdity of this belief would be apparent. Inversion is not fundamentally a physical, but an emotional abnormality.

Not only is the sexually-normal public in need of enlightenment on this subject, but these people should know about themselves. Information on the subject of sexual abnormality is the property of a negligible minority — and this minority does not always include those whom such information concerns most vitally. After a long battle, the public has generally been persuaded that, in order to meet the complexities of life in a sane manner, a normal child should have a normal sex education. But what of the abnormal child? What of the child who finds only discord in the rhythm of its playfellows' lives? Lonely, an enigma to itself and to its family and friends, it falls an easy prey to the emotions which rend its soul. Locked out from the secret of its own nature, it worships again and again where its love is not wanted, and perchance ends its life in despair. Perhaps it is ridiculed by a few who possess a crude, superficial understanding of its plight; perhaps it is held in contempt by those who condemn without understanding.

The Love of the Invert

THE young, not knowing what possesses them, seek to drive their strange nature out of them. They run madly, wildly, from they know not what, seeking affection here, distraction there, fighting, fighting ceaselessly, knowing that the hand of Nature is raised against them, but knowing not how, nor why, nor in what manner they may stay it. Their eyes — those eyes that have been so eloquently described by Radclyffe Hall — become haunted, hungry pools, too full of pain, surely, for the world to look into without feeling in some way guilty.

Numerous tragedies which fall to the lot of such natures could be averted if these people were taught to understand themselves, and if a thoughtless public were taught to respect their anomolous emotions. It is a tragic fact that usually the persons most loved by these people, and who therefor have the most power to shape and influence their lives are the ones who torture them the most by their lack of understanding and by their cold indifference. Love, to the Urning, incorporates the supreme significance of life. Without it, his soul must wither; and anything which belittles and flaunts this love is veritably wielding a death blow to his soul. I do not believe that men and women in general love one another with the same intensity with which the Urning loves; for even in the face of ridicule and aversion from the one beloved, he still pours out his love — pours it out in bitterness and tears and secret heartaches — but pours it out, nevertheless. His demands upon the person loved are as a general rule slight; he seems only to wish to be allowed to love — to worship, to serve. He makes gods of ordinary men and brings to them without question the rarest riches of his soul. Is such love to be sneered at? Is it to be forever beyond general human understanding?

Marriage?

WHAT finally becomes of these men and women who are denied the right of fulfilling their turbulent loves and passions? They draw further and further away from the humanity that refuses to give them shelter; they wear a mask to hide the hurt that their capacity to love and their capacity to suffer through that loving has left deep in their souls. All emotion, they become apparently emotionless! All fire and imagination, they become to all appearances cold automatons, no less enigmatical to the world in general, but even a little less human, and a little less fitted to draw even a meager understanding from the world that has shut its door in their faces. Or they cower before the world, and let its lashings beat them under — drowning their sorrow in drink, becoming in the end what the world believes them to be in the beginning. Some of them marry; and of all modes of living they might

choose, this is the most hazardous. A few, it is true, find comparative peace and happiness in this manner — but how many of them pay for their fight to appear normal with anguish that is unspeakable! Not the least of their fears is for the children that may come after them, heirs to the same baffling and painful nature.

Only those inverts who have consciously isolated themselves from the generally accepted trend of normal life are free from the torturing thoughts that their strange emotional reactions may at any moment bring grief to those whom they love as well as to themselves. The absolute invert who seeks to remold his nature too often finds that at a critical moment the mold will break, leaving him again at loose ends with life to which he has sincerely struggled to adhere. If, after futile attempts to personally change the nature of his emotions, he plunges into marriage, believing that normality of action will bring about normality of emotion, he is innocently gathering together the elements of a tragedy which is certain to include two people and perhaps a whole family, for, like the jungle fever that haunts the caged lion, his true emotions hover in the background, waiting for a neglected gate or a loose bar to fire them with uncontrollable desire. All the accumulated hunger that has been held in leash perhaps for years, breaks forth like a strange madness and bears down upon the victim in all its unspent force, cruelly demanding full restitution, and the invert is torn between the sense of duty and honor toward his family and the intense new love that has come into his life. Knowing that there is little peace for him in either choice, he is all too likely to reject them both and turn to suicide.

Is There a Solution,

THE truly bi-sexual person — that is, the person who is impartially drawn to either sex — is more fortunate in his chance for normal happiness. But even here there is the constant fear that the subordinated emotions may rise up at any moment and demand recognition. It is doubtful as to whether such people ever attain entire emotional satisfaction in the choosing of a mate from either sex.

Equally, if not even more unstable, is the nature of the periodical invert whose emotions are aroused at one period by those of his own sex alone, and at another by those of the opposite sex. At no time can he depend absolutely upon the constancy of his emotions. For him, as for the bi-sexual person, there is little hope for happiness in choosing a mate. The two sides of his nature clamor alternately for the ascendancy, and if he heeds them both, he must forever be a homeless wanderer in the realms of the emotions; or if he attempts to subordinate one side of his nature, he must cover it with a mask.

As has been pointed out by numerous pathologists, there is an element of the opposite sex in each individual. In some it has developed only in the minimum degree; in others it has developed a step further; and in others, as in the true homosexual, it has attained a marked development, until finally it reaches its climax in what is known as the extreme homosexual type.

If each individual in the ranks of the contemptuous could be brought to realize how narrow had been his own escape from homosexuality, his contempt might turn into sympathetic understanding. It is this public understanding alone that can tender a measure of happiness to the invert. If the world can only come to believe that his mind is not contorted, that his ideals, his passions, are pure and clean, and that he reaches out in natural simplicity for what he feels inherently is his own, it will have taken a great step toward this understanding. But this, if it comes at all, will of necessity come gradually; and there are many things that the inverts of the world must fight against unto death before they can hope to come into their own. Not the least of these is that most deadly of all weapons, ridicule. It will leer out from the faces of the safe and normal; from the cowards in the ranks of their fellow inverts; from the self-righteous in the arms of the churches. And it will wound and sting and sear the soul of the invert; for of all God's creatures he is the most sensitive.

Is there a solution for these thousands of men and women who must suffer in the midst of the world's sense of smug normality? Those who have answered this question in their own manner of life have been wrathfully censored. What solution has a public that is so ready to condemn? Sooner or later, despite its reluctancy to do so, the world will be compelled to make some concessions to these strange demands of Nature.

Why Peeping Tom Went *Blind*

By W. J. McBRIDE
Research Psychologist

IT IS now generally recognized that one of the main methods by which individuals escape from difficult and harsh situations and experiences is by a flight into sickness.

Through an assumed illness the hard-pressed and fearful attempt to evade their personal problem, and this psychic detour or collapse serves the same purpose as alcohol, fantasy, insanity, or suicide; it facilitates an escape from reality — a desertion from the front-line attack upon life.

A wise physician has said, "When a person says he is sick when he is not sick, he is very sick indeed." That is to say, an individual may, so far as medical diagnosis can ascertain, be organically and physically normal, and yet be the victim of sicknesses and illnesses which no medicine can alleviate.

It is a recurring phenomenon in industrial areas that with the approach of the holiday season the incidence of ill-health drops to a surprisingly low level. When, however, work is resumed the panel of sickness rises again to normal proportions. It is quite evident that in this fact we have the unconscious operation of the principle of a flight into ill-health in order to escape from the monotony and grind of the daily toil.

Adopted maladies are usually due to two basic factors: as a defense against an inner sense of moral imperfection, and as an escape from the difficulty or harshness of existence.

The classic example of the former condition is found in the legend of Peeping Tom. When the good and beautiful Lady Godiva rode through the streets of Coventry on her philanthropic mission, clad only in her womanly glory, the citizens were commanded to remain indoors with shutters bolted until such time as the heroic lady's journey was completed.

The prohibition was too much for Peeping Tom. He peeped through the window in order to get a glimpse of the alluring spectacle — only to be smitten with blindness.

Tom was not a bad man. He was a weak good man — with a conscience. His instinctive desires drove him to break the command which his conscience endeavored to observe. In the inner emotional conflict between desire and conscience, conscience won by a flight into blindness. He could not see what his conscience would not allow him to see.

Conscience not only makes cowards of us all; it very often also makes patients of us all. The bank clerk who was tempted to steal a sum of money and go off to a foreign country, who had also the privilege of returning to the bank after closing hours, lived in a continual dread of open spaces. He found considerable difficulty in going out alone. His fear of open spaces was a displaced fear of the consequences of his act and his flight to a foreign country (the open spaces).

Escape by Fainting

THE married woman who several times fainted in the street when she was on the way to meet someone with whom she did not want to be seen was making her escape, by fainting, from an inner intolerable situation.

The evasion of the difficulties of life creates similar maladies. A married woman begins to realize that she is losing the love of her husband. The shock of the discovery together with her sense of wounded pride and her desperate desire to keep her husband's love sends her to bed with paralysis of the legs. She cannot stand upon her feet or walk without considerable effort and support. Medical examination shows that her limbs are in a healthy and normal condition.

Psychological investigation reveals that her inability to walk arises out of an unconscious desire to prevent her husband from staying away from her longer than is necessary. Because she is so helpless and dependent upon him, he must devote all his time and attention to her.

Here is another example; an actual case. A young married man, the working representative of a certain industrial union, became very ill. His symptoms were a strange inability to speak, and extreme physical weakness. Diagnosis revealed no organic defect

either of the vocal apparatus or of the body, but mental investigation revealed that in virtue of his position he had to represent the claims and complaints of the workers to their employers.

Owing to the depressed industrial situation there had grown up a certain tension between the parties with regard to conditions of work and wages. Burdened with the sense of his onerous duties, and afraid that his representations were beginning to bring upon his head the dspleasure of his employers, which might mean his ultimate dismissal, he escaped from his difficulty by assuming an inability to speak and a physical weakness that permitted him to absent himself from his duties for a considerable period. Having resigned his position as representative he is now able to speak with his usual facility and follow his regular employment.

Sick-Headaches

MIGRAINE is now admitted to be a "conversion" symptom for a hidden personality distress. In the main a malady to which women are subject, it is in a very subtle way bound up with the feelings, frustrations, and difficulties peculiar to women.

Some writers would have it that women who are affected by sick-headaches are generally persons below the average of intelligence, of weak personality, overburdened by family duties, unable to retain the love of their husbands or to control their children, incapable of winning interesting friends or to take any interest in the world of affairs, loath to assume responsibilities or to make decisions. To have a sick-headache is to be excused of responsibility and to win a considerable amount of recognition and sympathy.

It is the opinion of McDougall, substantiated by Stekel, that these and many illnesses such as abnormal sweating, blushing, stuttering, height dizziness, watering of the eyes, disturbances of respiration, the heart, and bowels have their origin in a personality distress.

Know Thyself

WHAT in these circumstances is to be done?

First, the inner life must be harmonized. The fact must be faced that all self-deception is moral weakness. What Plato called the "lie in the soul" must be eradicated. If the wells of life are poisoned, there can be neither health nor wholeness in the personality.

Secondly, we must train ourselves to face life with courage, energy, and initiative. No circumstance should be allowed to intimidate us, for it is essentially true that "what life in the long run does to us depends on what life finds in us." A retreat into sickness, however temporarily successful, solves no problems and is an unconscious declaration of a final cowardice of soul.

As grown men and women we must not expect, like children, that we should be continually getting, nor should we claim, special exemptions and privileges. Let privileges and exemptions go to the weaklings; by our own efforts and courage we must take, create, and contribute.

In the third place, to achieve this we must move out from a self-centered existence into a larger fellowship and co-operation with our fellow men. In this simple social act there lie health and happiness. In the denial of it lie all forms of mental ill-health.

We finally must recognize that all mental hygiene may be summed up in the maxims: *Know thyself; be thyself; accept thyself.*

Make the Child Independent

By
A. E. MANDER

ONE child is encouraged and expected by wise parents to think things out for himself, to do things for himself, to feed and dress himself, to make his own amusements. So that child's character gradually develops along the line of sturdy self-reliance. He (or she) grows up with a habit of facing difficulties, able to shoulder responsibility, able to trust and willing to act upon his own judgment.

Meanwhile another child has a foolishly fond mother (or father, or elder brother or sister) who keeps the little one dependent upon her; wants to play too big a part in the child's life; likes to be feeding, dressing, playing with, amusing, doing all sorts of things *for* the child . . . when, for its own good, the child should be learning to face his own difficulties, to make his own decisions, to think and act for himself. Such a child will probably grow up into a man or woman of a type one often meets—lacking initiative; lacking self-confidence and self-reliance; always needing somebody to lean upon; shirking responsibility, unfit for responsibility, all his life.

THE PHENOMENA OF HYPNOTISM ARE MANY AND VARIED. HERE IS A DESCRIPTION OF WHAT A SUBJECT WILL DO UNDER HYPNOSIS.

How Hypnotism Works

By RAY NEWTON
Ferris Institute,
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THE scene is a living room which connects with another room by an arched door. In the latter room is a daybed. In the living room are gathered eight students who have expressed a desire to witness at close range some experiments in hypnotism. A stenographer is present to record every word spoken by the hypnotist and the student who has volunteered to be the subject. A fire blazes in the fireplace. Several reading lamps are lighted. The time is eight o'clock in the evening. The group is chatting, laughing, smoking. An atmosphere of informality prevails.

Some of the group have witnessed exhibitions of hypnotism on the stage; some are openly skeptical. All are interested in learning more about the phenomena of hypnotism. The volunteer subject is a young man twenty years old, a college sophomore. He has never been hypnotised before and has never witnessed any experiments in the field.

The hypnotist calls for order, requests everyone to be quiet. The subject is directed to lie down on the daybed in a position where the light does not shine directly in his face. His head is on a pillow. He is requested to loosen his shoe laces, belt, and collar, if they are tight enough to cause any discomfort. He is asked to relax all his muscles and close his eyes. The hypnotist then sits in a straight chair at the end of the daybed near the subject's head and places his finger tips lightly on the subject's eyelids.

The hypnotist begins to speak in a low, easy, monotonous voice, "Your muscles are all relaxed. You are resting easy. There is no strain on any part of your body — all muscles perfectly relaxed. You are resting. Your eyes are closed. The weight on your eyes is the weight of my finger tips. You are perfectly relaxed. You are breathing deeply. Soon you will grow drowsy. Soon you will go to sleep and do just as I tell you. You can hear only the sound of my voice. You are getting sleepy. You are growing drowsier and drowsier. You are getting sleepier and sleepier. You are breathing more deeply. You are going to sleep. You are going to sleep."

The subject does not yet appear to be asleep. The novelty of the situation and the presence of the others have caused his heart to beat more rapidly. The hypnotist realizes that this case may take longer than usual. He continues, "You are growing drowsier. You can hear only my voice. You are relaxed and you are going to sleep. You are going to sleep."

Under Hypnosis

AFTER a few minutes more of this the subject is breathing deeply, his heart no longer pounds, he appears to be asleep. The hypnotist removes his fingers from the subject's eyes and says, "Raise your right arm. Raise it right up straight." The arm is slowly raised, straight at the elbow, until it is extended straight up from the shoulder.

Hypnotist: "Your right elbow is stiff; you can't bend it. Try it." Subject appears to try to bend his arm at the elbow. It moves about at the shoulder and wrist, but the elbow remains stiff. The subject frowns, grunts, waves his arm about, but to no avil.

Hypnotist: "Now you can bend it. It's all right now. Now bend it and put your arm down on the day bed." Subject conforms to the suggestion, bending elbow easily, dropping arm to his side.

The others have gathered around the day bed, are discussing the phenomena, laughing at the subject's inability to resist suggestions made by the hypnotist. From this point on the others are free to move about, talk, smoke, do as they please. The subject seems oblivious to their presence.

Hypnotist: "It's very warm in this room. It's unusually warm; you are beginning to perspire." Subject frowns, begins to unbutton his vest and shirt, when the suggestion is reversed.

Hypnotist: "Now it's getting colder. Much colder. A cold wind is blowing; it is

freezing cold." Subject immediately shivers, buttons shirt and vest, folds arms over his chest, shivers again. The hypnotist then suggests that the temperature is just right, whereupon the subject sighs, smiles, relaxes.

Hypnotist: "Sit up. Now stand up. Now walk this way. I'll lead you. Walk where I lead you. Walk. Keep walking." Subject carries out all these suggestions even though his eyes are still closed. He walks with a peculiar shuffling gait, bumps into furniture unless directed away from it. There is present none of the "feeling the way" with the foot, none of the inhibition characteristic of a person walking in the waking state with his eyes closed.

Hypnotist: "Stop. You are leaning forward a little. Now a little more. Now you are leaning more— and more." Subject follows suggestions to the extent of losing his balance and falling forward. There is no tendency to hold back or to put out the hands.

Hypnotist: "We're going out in a rowboat now. Stand there until I get the boat ready. (A chair is placed back of the subject.) The boat is ready now. Sit down. (Subject sits down.) You are going to row. Row the boat. (Subject goes through motions of picking up oars and rowing.) Watch out! There's a stump back of you! (Subject pulls violently with left arm, right arm remaining still.) Now it's all right. Now we are going to fish. Get out your fishing pole and fish. Here's your pole. (Subject is handed a piece of paper rolled up. He takes it in his right hand and begins making motions as though casting and winding a reel.) That's enough. Now we're back home again."

Hypnotist: "Open your eyes but stay asleep. Open your eyes. I am right in front of you. Can you see me?"

Subject: "Yes."

Waking the Subject

SUBJECT is then led across the room to a table on which have been placed six playing cards, face down. He is seated at the table in a straight chair. He stares straight ahead with a blank, expressionless gaze.

Hypnotist: "There are six cards on the table. Do you see them?"

Subject: "Yes."

Hypnotist: "Count the cards out loud, pointing to each card as you count it. (Subject does so in a flat, monotonous voice.) Now I'm pointing to each one in turn. (All *six cards* are left on the table as before. Subject counts only *four*, omitting the two farthest from him.) Is that all?"

Subject: "That's all."

Paper and pencil are placed before the subject. He is asked to pick up the pencil and write his name. Just as the pencil touches the paper the hypnotist says, "Your name is Abraham Lincoln." Subject writes the name suggested, spelling it "Abrahan Lincln." He is then reminded of his real name, asked to write it and the sentence, "Today is Sunday." He follows directions, mis-spelling his own surname and beginning the sentence with a lower case letter. The handwriting and the errors are much like those of an elementary school child. Specimens of the subject's normal handwriting, taken after the experiment is over are entirely unlike the specimens made under hypnosis.

Hypnotist: "Now close your eyes. I want you to count slowly up to five. As you count, you will begin to awaken, and when you get to five you will be wide awake. Now count aloud."

Subject begins counting. His voice begins to sound more natural. He gets to five and opens his eyes. He remembers nothing that has happened, is greatly surprised to find himself seated at a table. The last thing he remembers is lying on the day bed listening to the hypnotist's voice. The others have some difficulty getting him to believe what has occurred.

The group remains to drink tea and eat sandwiches and discuss the mysteries of hypnotism. The skeptics are all apparently convinced.

Our Psychic Power Plant

By
ERNEST R.
GROVES

NOTHING brings out the character of the emotions more clearly than to think of them as the drives of human behavior. Behind conduct and thinking there is the motivating, emotional pressure that on the psychic level seems to spur the personality into activity. When we consider fear and anger, two of the strongest emotions, as they must have operated upon primitive man in the earlier period of human evolution through thousands of years, we realize the great survival value they have had. Not only did they capture attention at critical moments; they also brought forth the endocrine resources and permitted the individual to put all his mental energy or bodily strength into attempting to escape from danger or into attacking his enemy, whether it were man or beast. The power-giving emotion brought the entire organism into one cooperative, purposeful effort.

America's Institute of Grapho-Analysis

By M. N. BUNKER

GRAPHO-ANALYSIS has grown because people wanted it. Our first students asked for lessons when the thought of a school devoted to handwriting analysis had never occurred to me. A client in Cleveland asked for some typewritten instructions. A doctor starting a private hospital for the treatment of mental cases insisted that some sort of chart could be prepared that would help him understand the emotional reactions of his patients. The office manager of a southern seed company, employing hundreds of salesmen wanted to visit my office and take personal lessons in analyzing handwriting in order to do a better job of selecting his salesmen.

That was the point from which our first lessons started. Our first students told their friends, and the enrollment increased steadily. Many of those studying the lessons wanted the information for their own use. Others saw Grapho-Analysis as a means to increasing their earning power, or improving their possibilities for employment.

For example Mr. Short was employed in a simple clerical position with an insurance company. He studied insurance rates and regulations, but that did not increase his earning power as he wished, and he needed more money. He started Grapho-Analysis, and one day before completing his lessons, made a report for an insurance executive that was so startlingly accurate that the man hired the young man as an office manager.

Or we might take Mr. Fisher who earned as much as $10,000.00 a year selling correspondence courses for one of the great home study schools. Then he lost his trip. When he commenced with Grapho-Analysis he did not expect to get anywhere. It was merely a hope — a desperate gesture of hope, but inside of six months he was earning as high as $60.00 a week out in the business world using his training as a source of income. After he completed the course he wrote me, "I did not know where I was going or what the future held for me when I started my studies, but today the entire picture has changed."

Helps a Man Know Himself

THE Institute did not promise to change Mr. Fisher's thinking and set him on the road to more money or a profession. All Grapho-Analysis has ever offered is to help a man know himself, and to know other people. When he gets a thorough mastery of this knowledge he has the key that unlocks all sorts of doors. He has gained confidence, because he knows himself, fully, completely, in every detail. He is no longer afraid of hidden weaknesses because he can face them and fight them. He knows that he has some strong and worth while traits, and he avoids being hypocritically self-effacing, or apologetic. He knows that there are some things he can do and goes about doing them.

This principle was at the foundation of the first home study class in Grapho-Analysis. Mrs. P. W. Staight living at Owen Sound, Canada had taken the course. She believed in it. She was so enthusiastic about it that she talked over her lessons with some of her neighbors who also wanted to study it. Mrs. Straight had been a good student, and she believed she could organize the class and teach it.

That class, which was successful, started the idea. Mr. J. I. Kinman, President of Kinman Business University in Spokane, Washington, had also completed the course. He liked it, and believed he could teach it in a night class. Although he is senior member in the Kinman-Morris accounting firm, and President of the Chamber of Commerce of Spokane, he believed in it so much that he gave his time to his class.

In just this way one class has developed another. One class member has told another until today the problem is to provide teachers and class organizers to meet the opportunities that exist.

Just the other day the head of a large private school visited the Institute. He has just engaged a student living in his town to conduct special classes in Grapho-Analysis, but he said, "I had to wait three years for you to find a woman in our town who got ready for the place."

Such experiences illustrate clearly the handicap that the last few years have been. Men and women who had training in other lines, but were thrown out of employment were afraid to get ready to use grapho-analysis for fear that it would fail them in their time of need. On the other hand those who dared to try—who believed that they could succeed have been getting onto their feet, headed for a future that promises them very much.

Some of our most successful students have not had the money to pay their tuition. One woman sent us her diamond ring which was locked up in the Institute safe. She completed her course in record time, and found an immediate market for her services. Others have been permitted to study when

Editor's Note: We asked Dr. M. N. Bunker, Founder of the American Institute of Grapho-Analysis to put down in black and white the story of this institution devoted to handwriting analyses, which has become a national—even an international—institution during the last eight years when other businesses have been failing. Today there are Grapho-Analysis classes being taught from coast to coast. Individual students from the Gold Coast of Africa and from the South Sea Islands have become members of the Institute. Many men and women who were utterly discouraged, without funds, and without hope have found Grapho-Analysis a direct route to new hopes and a solid income.



Dr. J. G. PETERS, *President*
The Peters College

The Institute recently received a request from a large educational institution in the south asking for fifty test lessons for members of the college faculty.

the tuition they paid scarcely covered the postage cost, but they were in earnest. They were honest. They were ambitious, and out of such material the Institute has gained loyalty, and a fighting army of students who are its richest possession today.



Canadian study club members.

to mothers and fathers and shows them how they can understand their own children, when they can follow their character developments by means of their individual handwritings.

My first assistant was a college boy, taking a liberal arts course. He typed and took dictation, and his friends in college laughed at him because he was "working for a fortune teller." That was only a few years ago, but yesterday one of our advanced students reported that she had been asked first to talk before the Sisters of a Convent in Canada. Her talk and the truths she illustrated were so satisfactory that the Mother Superior asked her to come back and talk to the girls. There is every probability that she will have a





Another study club group made up of men and women who are mastering Grapho-Analysis. (right)

A middle states class with their teacher. (left)

People Need This Service

THIS loyalty has not come through financial cooperation alone. In many cases class organizers, and those who are helping the Institute are doing it as a result of a deep conviction that people need this service, and that they can do more good with Grapho-Analysis than in any other way. Take Miss McClure for instance. She had a long Grapho-Analysis report while teaching English in high school. She told her friends, and secured reports for them. Finally she undertook the study of Grapho-Analysis, and now she is organizing one class after another. She takes the message of service—of self-knowledge



Mrs. Staight was the first student to organize a study club in Canada.

class in Grapho-Analysis in that Convent — but the woman who made these talks has not completed her course. She is actually not ready to teach or use Grapho-Analysis in all of its phases, but the opportunity is waiting for her.

Hundreds of visitors crossing the country stop in Kansas City and visit the Institute. Men just out of the penitentiary, run-away boys, and business men come here. Authors, club women, executives from every field are asking "What is this science you call Grapho-Analysis?" They are asking it with sincere interest. They have heard of the self-knowledge it gives and they want to use it, and benefit by it.

WHY DOESN'T HAUPTMANN TALK?

By Dr. THOMAS L. GARRETT
Consulting Psychologist
New York City

Dr. Garrett will resume his department, **Consulting the Psychologist** next month. The following article is presented because of its timeliness.

AS silent as the Sphinx and as stolid as Napoleon in exile, Bruno Richard Hauptmann sits in his drab cubicle at Trenton and awaits the summons of the official executioner. And throughout this and other lands psychiatrists and astute students of human emotions wonder at his amazing reticence and try to explain it in terms of modern psychology.

So far as I know, however, not one of these luminaries has been keen enough to realize that this German war veteran is an introspective gambler. Life makes all of us gamblers, but, fortunately for the human race, most men and women are able to find outlets for this powerful instinct in various types of sports and games. Bruno, however, is so constituted emotionally that early in life he had to put his own personality on the chessboard as one of the pawns. Later his ego goaded him on to try to be a king in the game, and thereby hangs the awful tale of kidnaping and murder.

As a pawn, practicing petit larceny, Bruno was a failure. He wound up in the toils of the law as a cheap thief, as what the denizens of the underworld call a "punk." For years he brooded over his misfortune, and within him his defeated ego whispered, "Why not be a king, Bruno? You were not born to play the pawn in life. Do a big job; be a king."

So Hauptmann planned to do the big thing — to kidnap the world's most famous baby — and one night at Hopewell his plans came to fruition. Who was a "punk"? Not Bruno Richard Hauptmann. He was, indeed, the king of criminals.

But his ego nagged him, whispering, "Richard, you are still a 'punk' in the eyes of those who really know you. Now you must boast about your newly won glory, so that your old friends will know of your comeback, of your grand ascendancy!" And so it was that Bruno began to boast, and through boasting he came to his bitter end in the deathhouse.

BUT through it all he remains the sullen, die-hard king of the chessboard. He does not feel checkmated. He still believes that he can get out of the "danger zone".

Therefore, his great silence. To talk would mean to allow the State of New Jersey to make its final move and cry "Mate". That would be the end of Hauptmann, a born gambler. He is silent, always feel-

(Continued on Page 43)

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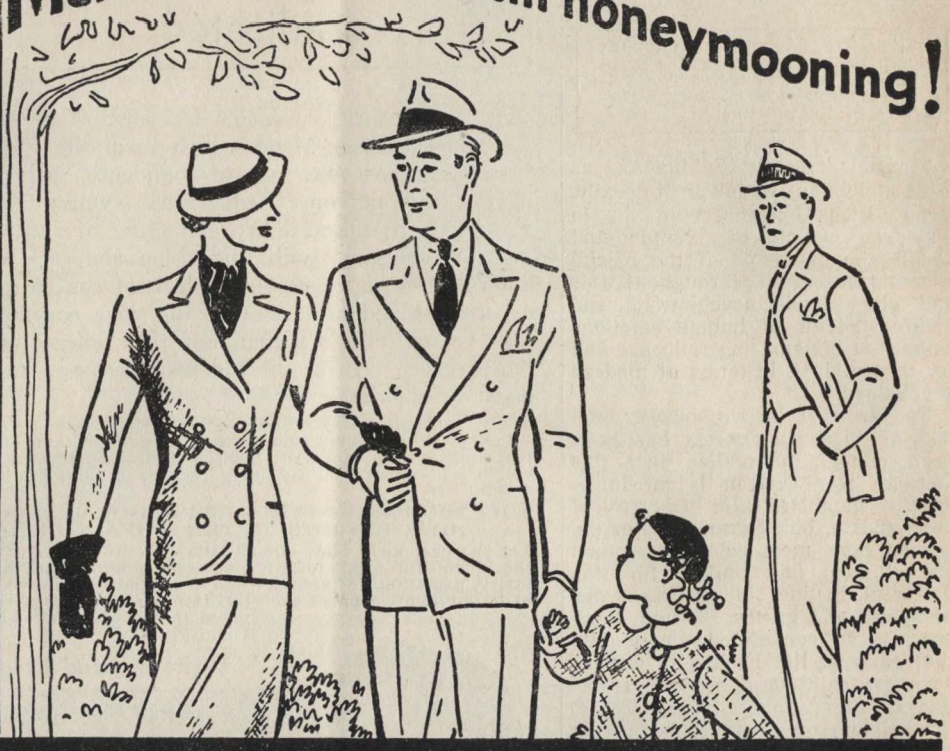
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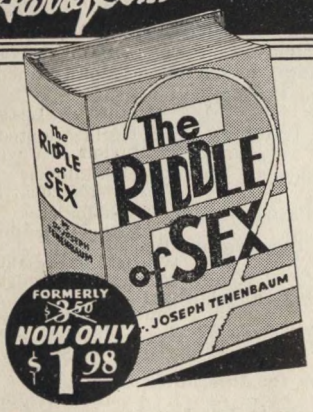
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Why Doesn't Hauptman Talk?

(Continued from Page 41)

ing that his opponents in the game of life will make a mistake and let him out of the trap.

Only recently the newspapers revealed the fact that shortly after the kidnaping Bruno, on an automobile ride with Hans Kloppenberg, turned to this friend and made some slight reference to a disturbed state of mind. According to Kloppenberg, the Bronx carpenter was on the verge of making a confession. And if you read this particular account you will observe that Hauptmann's attitude, on this occasion, was one of boastfulness. His ego, crying for vindication, was whispering to him, "Richard, don't let your old friend Hans Kloppenberg think that you are still a 'punk'. Tell him about the kidnaping."

But Bruno, in his heart, was still the "punk" that he had been back in the Fatherland, the "punk" who had held up defenseless women, and he was afraid to assert himself.

Time and again this powerful ego must have bobbed up, only to find itself suppressed by fear. Gambler though he was, Bruno Richard Hauptmann was not yet ready to "show his hand" and take his chances with the law.

For a time, of course, he still had an "ace in the hole". That was before the Lindbergh baby was found murdered. Everywhere, in all parts of the civilized world, trained sleuths and plain citizens were searching for the child, and Hauptmann, sitting at the side of his expensive radio set and looking out at the garage, had everybody puzzled. He alone knew where the baby was; he had fooled the police of the whole country. If he wanted to, he could confess to the kidnaping and give expression to his ego. He could stand up and say, "I'm a 'punk', am I? Well, I kidnaped the Lindbergh baby and I know where he is. You don't believe me? Well, here's some of the ransom money to prove what I say."

What, under the circumstances and under our legal system, could the authorities have done to Richard Bruno Hauptmann? They could have arrested him and, after giving him a fair trial, put him into jail, but certainly they could not order his execution. And as a prisoner, under such conditions, he would have become famous as the most mysterious criminal that the world ever heard of. Day after day they would have questioned him about the whereabouts of the baby, and he could have kept on telling them one story after another. One day he could have said the child was in China, another day in Germany, and another day in New Zealand. That he has enough imagination to conjure up such tales may be judged from the fact that when he kept his graveyard tryst with "Jafsie" Condon he told the aged doctor that the baby was on a boat.

(Continued on Page 45)

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The editors of The Modern Psychologist regret that only such a small number felt competent enough to discuss the subject.

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Why Doesn't Hauptman Talk?

(Continued from Page 43)

But Bruno, a coward at heart (for only a coward could rob defenseless women; only a coward could murder an innocent baby), did not have the courage to "tell all". He was afraid.

His ego, however, kept nagging him. If he could not boast about the crime itself he must boast about something associated with it. And thus it was that he began to brag about "what was hidden in that garage"; that is how he permitted his friend Hahn, local merchant, to see bagfuls of money that were cached in his expensive radio.

It was this same ego that finally led to his undoing. The oil station man, looking at the "goldback" proferred by Hauptmann, said, "A gold certificate, eh!"

The Bronx carpenter felt important. He could not confess the commission of that awful kidnaping and murder at Hopewell, but he *could* boast about the ransom money, about the thing so intimately associated with "the crime of the century". Inside of him that voice was whispering, "Now is your chance, Bruno. Say something that will sound big. Or are you still a 'punk'? What's the answer?"

And it was then that Bruno Richard Hauptmann supplied the boast that led to his capture and to that little cell at Trenton. "I've got lots more like that," he replied.

And how big he must have felt when he drove along the road that led to home and the rest of those gold certificates! He had outwitted the whole world.

Today, many months later, he still feels that he can outsmart justice. And surely his position has been strengthened during the past few weeks. Once it looked like "checkmate", like walking the "last mile". But now he has the youthful Governor Harold Hoffman interested in his case.

Had he confessed, he would now have nothing to look forward to but death in the chair. Now his silence is helping him. His "gambler's patience" is prolonging the fight; it is providing him with more days in which "anything might happen".

Hauptmann's silence may well be likened to the "poker face" of the man who holds a pair of jacks and is trying to brazen it out against the fellow who has three aces or better.

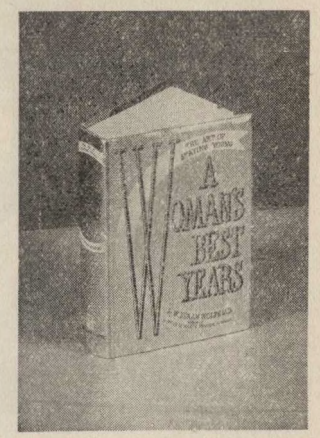
Bruno knows that the State of New Jersey has a better hand. Hence, his silence. He will show his own hand only when the authorities show theirs.

Yes, I believe that he will talk only when they strap him into the chair . . . and then for a price, LIFE. Until then he will always believe that there is a "way out". Once a gambler, always one.

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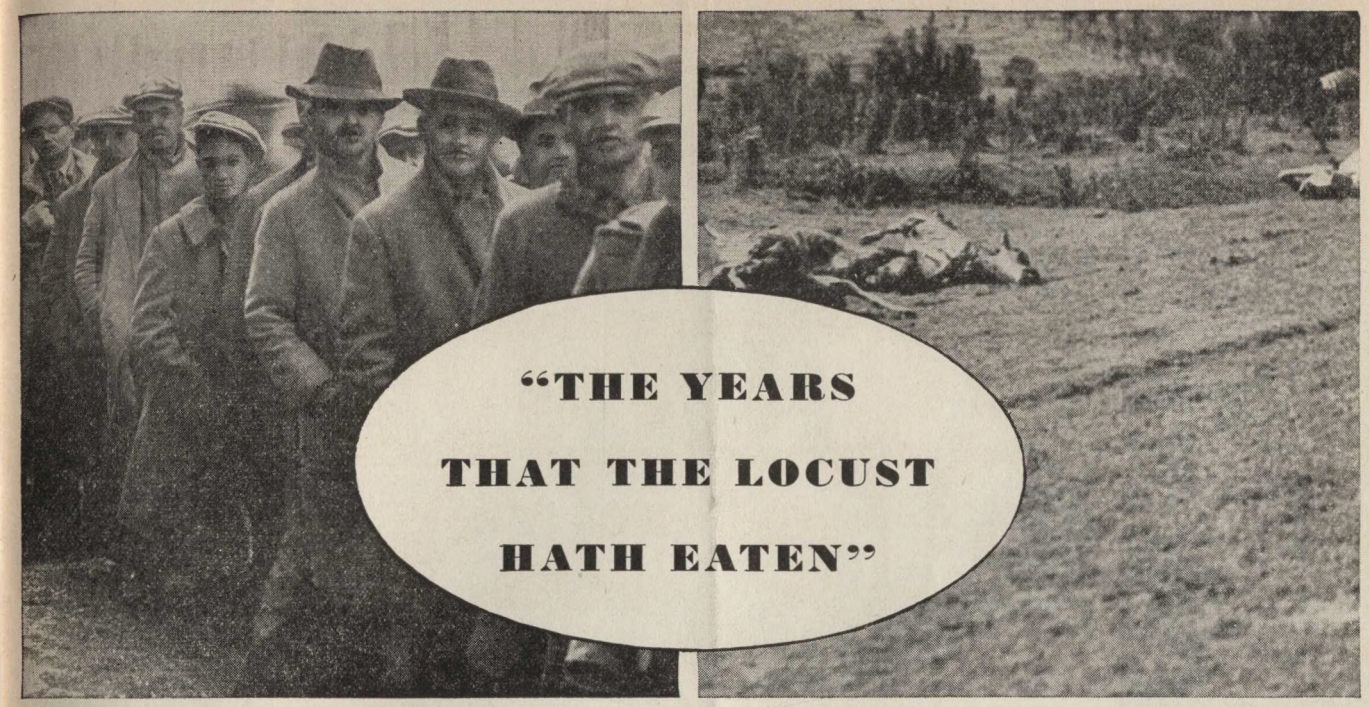
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• • •

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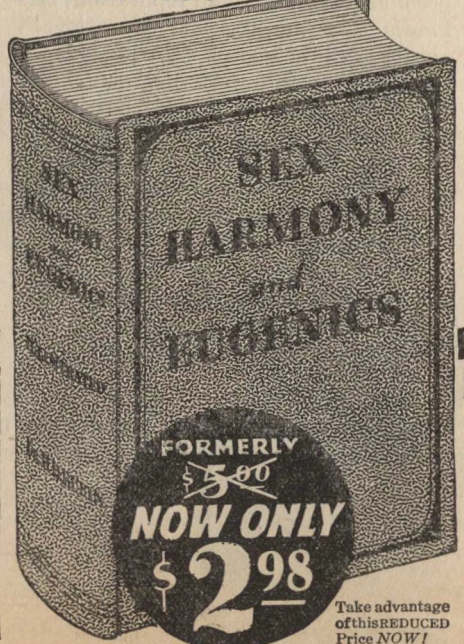
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