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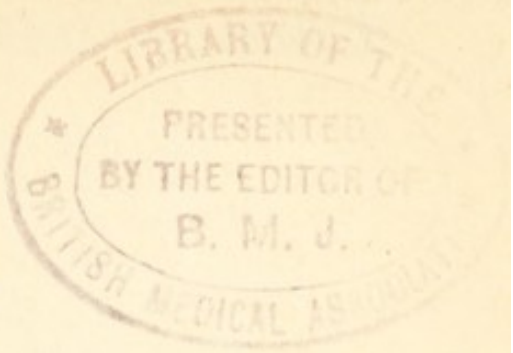
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UNDERSTANDING YOURSELF

By ALFRED ADLER

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UNDERSTANDING YOURSELF

The Mental Hygiene of Personality

by

ERNEST R. GROVES

Author of *Personality and Social Adjustment, Marriage, Introduction to Mental Hygiene (with Phyllis Blanchard), etc., etc.*

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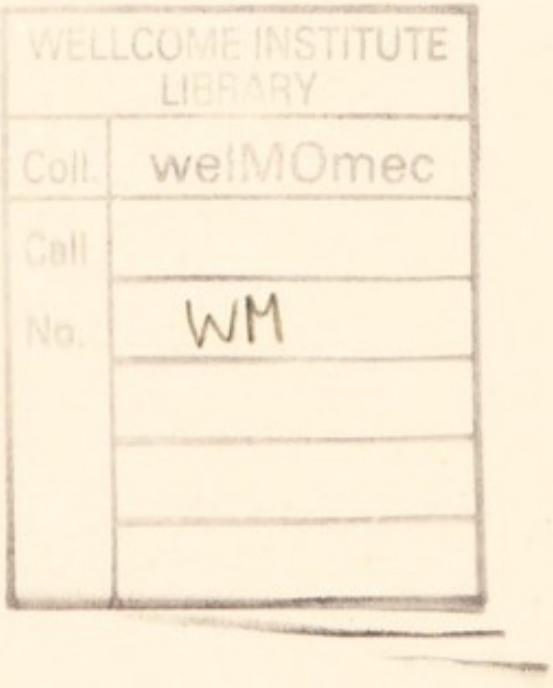

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To

WILLIAM A. WHITE, M.D.

SCIENTIST, AUTHOR, TEACHER, ADMINISTRATOR,
WHO HAS MADE ST. ELIZABETH'S AN
INTERNATIONAL SYNONYM FOR
PSYCHIATRIC LEADERSHIP

CONTENTS

PREFACE

THIS book has a practical purpose. It seeks to help the reader to understand himself and his problems, that he may increase his successes and his satisfactions. The discussion centers about the conditions that shape personality, but the attempt of the book is not to rehearse the findings and theories of science but to provide the means by which the reader can come to a better understanding of himself.

Problems of personality did not begin with modern civilization. They have perplexed men and women for centuries. Our modern way of living has increased these problems and made nearly everyone conscious of them. It also has developed resources for dealing with them. Mental hygiene, an art of living, rooted in science, has replaced the precepts of those who in the past because of their reputation for understanding human need have been sought for counsel by people in trouble.

The essence of wholesome personality has not changed through the years. It is, as it always has been, learning to live with one's self and to make good use of all one has for adjustment to the environment. Wise living has always demanded an inner and an outer strategy but the

first has now become more difficult as the emotions have grown in importance and have become so largely concerned with the self-feelings of the personality.

It was never more difficult, as most of us are willing to confess, to live vigorously and with judgment. Exhortations prove futile if they do not bring added insight. We cannot do well with ourselves merely by wishing or even by building high motives. Knowledge of our resources and of our problems is also required. The principles of mental hygiene have to be carried into our practices and this, we all find, means putting to use in a day-by-day consistency all the help we can gather from the various scientists that are exploring human nature.

As its title suggests, the book seeks to apply the information now available which has been gathered by those who have been studying human nature. I realize the importance of early childhood and family atmosphere as they influence character, and in previous books have dealt with the problems of parents, teachers, and others who face the obligations that go with power over growing life. This book is written for those who are seeking an understanding of their own personal problems.

It is not enough for us as adults to discover how much has been done to us during childhood by the attitudes and habits of others that helps or hinders us as we deal with our present problems; we need also the insight and practical counsel that will enable us to make the most of ourselves as we now are.

The book ranges over a large territory, and I am indebted to a host of thinkers and writers who have busied themselves with various phases of human nature. In no field of investigation does science meet greater difficulties than in its study of human personality, and nowhere are its conquests of greater value to the welfare of us all. The effort has been made to present material gathered from many sources, in direct language free from the technicalities that necessarily characterize the writings of the specialist. In the appendix the reader will find a discussion of the literature from which I have drawn information and inspiration.

In the pages that follow the business of living is not presented from a superior elevation, for they are written by one who shares the common problems of the men and women who try in the ordinary routine of their lives to practice the principles of mental hygiene to increase their own satisfactions and to add to the happiness of others.

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ERNEST R. GROVES

Chapel Hill, N. C.

I

THE HUMAN QUEST

One of the oldest of our eastern cities is blessed by a hotel which offers to its guests unusual food and comfort. Its reputation among traveling men is such that the veterans of the road, whenever in the course of their business they get within twenty miles of it, always seek it for a night's lodging, if possible. One of its pleasant features is extraordinarily large plate glass windows, fronting the lobby, that are snug up against the sidewalk. Many times have I sat in the large chairs with upholstering as thick as pillows, facing the street, and watched the people pass. One gets so intimate a glimpse of the faces of the men, women, and children who hurry by as to have the impression of an endless film of life always unwinding. Never have I sat there looking out without sooner or later noticing how few faces seemed happy. Rarely has anyone who has left adolescence behind passed with the appearance of being even contented. Of course, the face under such circumstances cannot be accepted as a perfect interpreter, but without doubt most of the individual passersby, if questioned, would admit that they are no more contented

with life or closer to happiness than the countenance of each suggests.

It is easy to see anxiety stamped on the faces of some, occasionally even fear. Determination, courage, hurry, sadness, anger, illness, lassitude, boredom, suspicion, and inferiority appear portrayed, but rarely happiness. When one thinks of this, it seems strange, since happiness is without doubt the most universal of all human cravings. I venture that no one has long sat in those comfortable chairs, looking out at the continuous procession of people, without finding himself pondering the meaning of it all.

Is happiness a futile quest, an ever elusive goal, socially useful because it tricks people into strivings and struggles which, although fruitless for the individual, keep the sap of life flowing? Such questions are sure to arise just as they have since men first began to meditate upon the meaning of human life and to search their experiences thoughtfully. Why do people continue to seek what they so rarely gain? Why do they expect happiness in the future when they know they have not found it in the past? What does it take to make a man happy? If people were to exchange places, would some find happiness where others have failed? Sooner or later, out of such thinking, there pops the question that underlies all the others: What does it take to make a person happy?

In spite of the fact that the term happiness, like the well-secured coin in financial transactions, circulates so freely in our conversation, it is a tricky word when we insist upon

knowing its content. Usually it seems to stand for no more than that one wants what one has not. It is because of this that it has such an unsavory reputation among thinkers. As a symbol, however, of the dynamics that move human conduct, it is straightforward and significant. This explains why we ostracize it from our logic and constantly use it in our intimate and emotional expressions.

Those who do not like it tell us that it has no common meaning, that although two people may be said to be striving for happiness, this does not mean that they are seeking the same thing. Surely this is as one would expect, and possibly it brings to the surface the first important fact that one needs to know about the universal, human quest for happiness. Happiness can never be something universal—the same thing for everybody—for it is as highly individual as anything we know. How could it be otherwise? Every moment of one's history, every constitutional feature of hereditary physical origin, the entire stretch of events, associations and settings that make the life unique, all working together, fix the satisfactions that beckon the way to happiness.

Whether one can achieve in the end happiness, or whether one always must fail, is for most of us an academic question that we would leave to those who like to make a game of thinking. We prefer to plant our feet upon what seems more solid ground and to think of happiness as something that we can have more or less according to our insight, our judgment, our energy, and, some would add,

our luck. It is in this more practical and less exacting sense of partial fulfillment of desire as compared with complete satisfaction that the parent, for example, asserts that he wants to have his child grow up to be happy. And when we probe the expression, we are likely to find that what the father or mother wants is that the child shall live wisely.

In our blue moments, happiness seems what everyone wants and no one has. When we are more hopeful, we often think of it as something so near that we are sure soon to have it. It is just around the corner. This confidence that the happiness that has so long slipped us we are about to capture was to the crusty-minded Dean Swift the one persistent human illusion. No one has ever expressed greater pessimism than he when he wrote, "Happiness is the perpetual possession of being well-deceived." Happiness to him was nothing more than an excursion into fairyland upon which childish adults insist.

Happiness not only seems unattainable but even a nebulous idea. We know we want it, but rarely do we know just what it is we desire. Often we are convinced that, if only we could accomplish this or gain possession of that or obtain some coveted recognition, we should be happy. But in our most naïve moments we do not believe that the mere doing or having something or winning prestige is all that happiness means. It is a word that suggests more than pleasure. Pleasure seems to us an individual, fleeting experience; happiness, the underlying, continuing mode of life. Although happiness is something hazy, impossible

for most of us to define satisfactorily, there is nothing uncertain about its importance. It best expresses the urge that drives humans into action. It personifies the cravings, the hopes, the willingness to struggle that belong to all of us, in spite of Dean Swift, so long as we find life endurable. What it lacks in exactness of content it more than makes up in its emotional substance.

Although nearly everybody claims to desire happiness, it sometimes seems as if no one really wants it. In every other wish we expect, when it is serious, that careful thought be given to some way of obtaining what one seeks. Although a multitude of people insist that they have their hearts set on winning happiness, it is very rare for any one of them to sit down and face squarely the question, What do I need to be happy, and what are the chances of my obtaining what I seek? Instead they flit from one purpose to another, constantly persuading themselves that if they can only have this or accomplish that, they will be perfectly satisfied. It is this unwillingness to look closely at one's own cravings that makes the pursuit of happiness usually seem so futile and haphazard.

The most superficial adult, if he thinks at all, must admit that happiness can never come from anything external to the self. It is as inward as the sense of being alive. Indeed, it is the feeling of being alive ecstatically. Surely, since this is true, no one can plan a lifetime campaign for achieving happiness unless he becomes well acquainted with himself—his equipment, peculiarities, desires, weak-

nesses, and potential abilities. Apparently the first blunder that most of us make in seeking happiness is to go out with no plan of procedure, merely making a hit or miss struggle for this and for that. We build our future, but rarely can we be said to be architects of our fate, for we have no design. We work like carpenters lacking not only blue-prints and sets of specifications but even a rough drawing.

The gaining of happiness cannot in method be different from any other achievement. We need first to know what we want and then, if it be possible, to learn how to get it, and in both of these endeavors we must first of all come to know ourselves. It is what we want that counts, and what we most want. It is how we attempt to execute our wishes that gives the promise of success. This is so sensible that it would seem axiomatic. It is the way we handle other problems, when we act intelligently. Why do we forget such elemental good sense only in this the supreme of all desires? There must be some reason for the casting aside of judgment, some explanation for the random way we attack the fundamental problems of our own destiny. Indeed, there is, and one not difficult to bring to the surface. We cannot plan because we do not know ourselves, and we do not know ourselves because we lack that objective, familiar knowledge with our inmost experiences that we so easily gather of things outside ourselves. We cannot know ourselves merely by being told that we must. We have to obtain some concrete assistance in getting

acquainted. This does not mean that we can go to others and have them do for us what we cannot do for ourselves. It cannot be vicarious knowledge even though our wise friends may help us. In the end we must depend upon our own resources, our willingness and ability to explore our inner self with sincerity, frankness, and perspicacity.

Interest in the question whether it is possible to attain human happiness may have ceased. Perhaps you have put this aside believing that it is nothing more than a futile, philosophic query that has no relation to the practical concerns of life. Even so, you are none the less willing to recognize that satisfying living requires efficient use of one's resources and that the most important of these is embedded in the self itself. The problem can never be made merely the wise control of things that one possesses or manipulates. Underneath, and most important of all, is the need of efficiently using the powers and the urges of one's own personality. To be sure, chance seems to play a large part in the destiny of every individual, but this is outside the province over which one has control. Leaving that part out of consideration, since it cannot be anticipated or commanded, we have left the inner and the outer resources upon which each individual must depend for his success in life. Of these, the first is both the more important and the less understood.

The first step toward the happy, the efficient, the wise, or the good life, call it what you will, must always be the facing squarely of one's own endowment, disposition, and

cravings. This insight cannot be had merely by the wishing. There has to be a concrete searching of the self. To help the reader to know himself, to tolerate what cannot be changed, and to utilize to the full his personal and unique resources is the motive of this book.

It is not so difficult to know the inner resources one has for the task of living, once the importance of finding them out is recognized. There is, however, the necessity of looking at the self from many angles. With such a background of scientific information there can be a true appraisal of the meaning of what one finds. The inheritance, the physical constitution of the body, the peculiarities characteristic of the individual thinking and feeling, the history of the past stretching from at least the time of birth to the present, social setting, including relatives, friends, enemies, and casual acquaintances, the suggestions that come out of the social conditions of the period, and the prejudices and judgment that one brings to any experience, all must have scrutiny if any genuine knowledge of the self is to be attained.

Some readers will raise an objection at this point. They will insist that it is morbid to give such attention to oneself. The issue that this query brings up is a most important one and one that requires frank and clear treatment. How often we know someone who is making himself trouble or spoiling what he tries to carry through or rendering himself disagreeable to others through some idiosyncrasy or small fault of which he is entirely unconscious. Fre-

quently we say, "How unfortunate it is that he does not have a better understanding of himself, for he would surely rid himself of his handicap, could he see it as it really is." It would not be morbid for him to gain the understanding of himself that would be necessary to get rid of what is constantly making trouble. Indeed, this is the only sensible thing for him to do under the circumstances, and without doubt the having or the not having of this knowledge often makes the difference between his success and failure in life.

Every once in a while the college teacher has a student, preparing himself for a profession, who has some habit or peculiarity, easily recognized, that is almost certain to make it impossible for him to get on in his chosen life work. This fact is soon realized by those who have contact with him, but rarely does anyone attempt to make him aware of his handicap. It certainly would prove an advantage to nearly every person studying medicine or law or theology or commerce if he could have, through conference and instruction, some way of getting better acquainted with himself, so as not only to know his natural resources but also such characteristics as are liable to hamper his career.

We commend the man who finds out that he has a tendency toward high blood-pressure and guards himself by appropriate diet, or who discovers a tendency toward sugar in the urine and abstains from eating much sugar or starch, or who, upon learning that he has strained his

heart, gives himself more rest, that it may recuperate its strength. We also recognize the need of the person who is beginning to reveal nervous or mental disturbance seeking a specialist for help, and we realize that this means gaining the same kind of knowledge of the psychic life that in the other cases is obtained regarding the conditions of the body. Investigation of the body or mind, when there is threat of disease, seems to us an act of common sense. Unfortunately we are not so apt to see that the gaining of similar information regarding the body and the mind, that is, the self, for the purpose of making the best of oneself and of gaining the greatest possible vigor of body and mind and of squeezing out of life's experiences the fullest quantity possible of satisfaction is also good sense.

He who is sound in his knowledge of himself is most likely to meet successfully the social problems that confront him in life. His willingness to scrutinize himself shows a fact-facing disposition which augurs well for any undertaking. More than this, it indicates his thoroughgoing determination to discover the resources he has at hand, and his recognition that his own character, purposes, and powers are related to any problem he attempts to handle, however external it may seem.

Nothing so brings out the failure of present education to prepare the student for life as the fact that we have no word that precisely calls attention to the failure of the individual to know himself. We see the opposite extreme,

and we say that those who are constantly inspecting the self, forever turning the attention inward, are morbid. Their mistake is not that they consider the self-life, but that they do little else. Their interest in personal experience is so out of proportion that they have distorted their life-program. There is, however, the much more common mistake made by those who go the other way and ignore their own inner life. They, too, in a different way, are morbid, for their reaction is as unwholesome as is that of the first group.

It is interesting to notice that these two different types both suffer from lack of adequate knowledge of the self. The first have become aware of the fact that something is wrong, but unassisted cannot penetrate into the trouble. When they are helped by the psychiatrist, they are not turned away from getting knowledge of themselves but are helped to get thorough and objective understanding until they have so heroically explored their inner life that they are able to take themselves for granted and put an end to what has been a futile endeavor to gain adequate self-knowledge. They have been morbid not because they have been scrutinizing their inner life but because they have failed to do it successfully. Their inability to carry through the task they vaguely have felt the need of undertaking explains their concentration on the self and their failure to put to use the information they have gained.

The other type has not even come to realize the necessity in the building of a sound program for life of sizing up in

the same just and objective way they would other people their self-life with its resources and liabilities. Plato and Aristotle, centuries ago, taught that it was the beginning of wisdom to get well acquainted with one's self. This also had been the message of Socrates to the people of his city, and three more sound-minded teachers it would be difficult to find in all the centuries of human civilization.

How often one hears it said that others know us better than we know ourselves. This means that nobody can be truly known except as an objective, detached human being. He who stands outside is free from the entanglement of personal bias and has an aloofness which, however easily we have it toward others, each of us finds it hard to have concerning ourself. True as this is, it does not tell the full story, for there is an important part of every life that the outsider can never directly know. That is the meaning to each of us of the experiences through which we go. The picture that he who stands outside sees is as partial in its way as that which he, standing within, has. A great part of the significance of our life is our unspoken reaction to the things we do, what we think, and what we desire. This ever-flowing stream of feeling is no small part of ourself, and it is just this which must forever be concealed from others. This territory of the ego can be explored only by those who gain the necessary courage and skill.

We are very apt, when we turn into this hidden portion of the self, to go searching for evidences of strength and to make our investigation a method of bolstering up our

pride or confidence. Such an effort has a legitimate place when we attempt to draw from our inner life energy to meet our responsibilities. The temptation, however, is to make this our only motive as we seek to know ourselves. It is well to know our strength, but it is equally wise to have as clear an eye for our weaknesses. One is surely as discoverable as the other, and probably happiness and success are more often decided by the way one deals with one's weaknesses than by one's ability to use to the utmost one's strength. In any case, the ability to realize liabilities is the supreme test of the honesty and thoroughness of anyone's effort to know himself.

You and I, like every other normal person, wish to make the most of ourselves. To wish is not enough. There is need also of learning how, and this means getting well acquainted with ourselves. Are you willing, for your own happiness, to attempt an honest look at yourself? If so, it is the purpose of this book to help you explore your self and discover its cravings and its capacities.

The happiness we all seek comes only as we make the most of our resources, but to discover what we possess in body and mind, in feeling and thinking, requires a self-scrutiny that we all find difficult. It would not be so hard to do this if we were willing to put aside vanity and self-blame and hold to the fact that only by knowing ourselves as we are can we use our opportunities to the full.

Our life problem is similar to that of the farmer. He must know the soil he seeks to cultivate as well as the

market for his products if he hopes to farm with profit. The composition of his soil is as stubborn a fact as is our heredity. If he understands what he has and how to handle it for his advantage, his success is great. Swamp land, for example, through drainage may become extraordinarily adapted to truck farming. So it is with our inheritance. It cannot be eliminated but it makes a vast difference how we handle it. The available market for the farmer's harvest is another rigorous fact that cannot be side-stepped. The same is true of the social situation in which each of us finds himself.

We all wish to make the most of ourselves, and realize in our thoughtful moments that this is the only way to happiness, but we shy away from the self-knowledge that the best use of our hereditary and social opportunities requires. It is easy enough to realize that we can get satisfaction from our automobile only as we know how to handle it. Although the same principle operates in human behavior, for reasons that this book will make clear we are not as ready to do the one thing needful for making the most of ourselves.

It will help us to understand our problems to consider the working of that part of the human self that we designate as the body. No instrument known to man is more complicated. No product of man's is so self-regulating, with its millions of parts working together in complex coöperation. The mere mechanics of the body as now known to science are so specialized, so intricate, and so

multitudinous, that no one person, though he makes it his life study, can hope to have anything but a general knowledge of these activities unless he concentrates his investigation and studies a small portion of this extensive human experience. The body is such a faithful instrument of the self, so quick to bring forth its elaborate protection against assault upon it as an organism, that its working deserves the description given by Cannon in his fascinating book, *Wisdom of the Body*. The purpose of the body is always to maintain life. When it surrenders to an overwhelming attack, death follows.

We distinguish, in common speech, the mind from the body. Useful as this is, it often leads to misinterpretation. The mind is as clearly an instrument of the self as is the body. Indeed, these two features of the personality are so inter-related that the separation between them breaks down as soon as there is any searching of detail.

The mind also is organized to maintain life. Its special feature, which we know as consciousness, has the same fundamental purpose. It, however, goes beyond merely attempting to conserve the physiological self, and this additional function can best be appreciated if we think of it as an attempt to fulfill the desires of the self. Emotionally this is the life of the personality. It is the task of the mind to fulfill desire just as it is the business of the body to minister to physiological needs. Satisfaction is the aim of the one; health, that of the other.

In spite of this similarity of purpose, there is, as we all

recognize, a vast difference between the way consciousness works and the behavior of muscles, nerves, blood, and the organs of the body. Consciousness in greater or less degree becomes knowing of its own processes. Instead of the automatic behavior of the body carried on by hereditary regulation, there is in consciousness the opportunity for constant interference. We know our wishes in a way that we do not realize the flowing of our blood, the absorption of our body fluids, the flowing out of endocrine extract, or the elaborate working together of both our muscles and nerves.

Consciousness not only seeks to bring self-satisfaction; it attempts also to maintain control over desire and to prescribe the methods of self-fulfillment. This difference between the body and consciousness, the final achievement of human evolution, is so great as to make our psychic problems much more difficult to handle than those originating on the lower levels of personality experience. Not only is the nature of the problem different, but there is another complication. Consciousness is our most recent achievement, a human feature added on to the physical and mental endowments of the animal. If we can speak of the wisdom of the mind in the way that we are justified in describing the workings of the body, we must admit that it is in the area of consciousness that this wisdom is least sufficient. Man has not had built in him, through his evolutionary process, the ability to deal with his own self-conscious strivings in anything like the degree that the body repre-

sents the fruitage of an enormous stretch of structural experience. The more ancient part of the personality has taken on the self-regulating behavior that has proved useful in the long struggle against the menaces of the environment. The routine that is beneficial, although intensely complicated, is nevertheless a routine and one essentially automatic in its adjustment. Consciousness offers nothing like the freedom of behavior so commonly assumed, but it does provide an area for struggle where the different drives and purposes of the self may conflict while the body by the consistency of its coöperation, at least when health prevails, maintains a harmony in the midst of a great multitude of activities.

When one considers how well adjusted to his common needs, through his endowment of instincts, the animal is, it is not strange to find that some biologists think man less happily situated. The evolutionist assures us that the human organism has been developing through a length of time almost unimaginable and that the coming of self-consciousness, so far as structural change is concerned, appears to be the finale in the long life drama. Surely so great an achievement must necessarily mean losses as well as gain. The advantages of more simple life are replaced by the opportunities of an equipment for survival not found elsewhere. It is true that in the life of the higher animals we do see intimations of the approaching of this new endowment, consciousness. The more complex the nervous endowment, the nearer the animal comes to the

quality that distinguishes the human, but only man, among all the animals, is blessed and cursed by self-consciousness.

It cannot be denied that a great many of the problems of human happiness are a product of this unique power that man among all the living things we know alone possesses. It is also true that problems that originate elsewhere may be influenced for good or ill by the reaction of the individual in his own consciousness. For example, the feeling of fear that accompanies heart shock illustrates how easily trouble in the body may be increased by one's emotional reaction to it. Most of the battles that we fight are conflicts that take place within consciousness. Indeed, we are so often occupied with our own thinking and feeling that we are apt to consider what we know as consciousness as ourself and to regard the body, in spite of its immense complexity, as a mere instrument to be used by self-consciousness in the same manner that we use tools. As we shall later see, this interpretation of the personality cannot be maintained in the light of facts that we now know. Yet it is true that what consciousness does to the body leads us in our uncritical thought to regard the latter as a docile servant.

It will not do in a genuine effort to make the most of oneself to become partisan of either the mind or body, reflex, instinct, or self-consciousness. Instead we have to conceive of ourself as a personality which includes enormous physiological and psychic activities, needs, and

satisfactions. Only so can we become familiar with our own resources. The peculiar significance of self-consciousness can neither be safely disregarded nor treated as our only problem.

No one gets very far in his attempt to live happily with himself who does not consider the resources at his command and the needs that require satisfaction. A mere knowledge of resources does not guarantee success, but failure to find what one has and how it can best be used makes futile any effort to win happiness. We not only have to learn what we have and what we do not have and what we cannot have, but also, and this is hardest of all, in the end we have to learn to get on with ourselves. What most of us would choose if we could would be to remain as we are and annex the powers and opportunities possessed by others. Rarely would one like to be someone else, but often one covets other people's resources. Obviously happiness must be sought in another direction. There is no escape from our living on our own possessions. We may increase what has been given us, we may more efficiently use our resources, but we cannot hope for happiness unless we learn to make good use of our own personality, physically, mentally, and socially.

We have to learn to live with ourselves. This cannot be a mere act of acquiescence. There has to be some searching to find out the meaning of human nature in general as well as to discover what we as individual specimens of human nature represent. This appraisal of human craving

and human resources and of personal desire and opportunity does not fall into our lap like ripened fruit shaken by the wind. The roadway to good judgment in this the supreme problem of every person's life proves too difficult for many and they turn away from the quest. They prefer to seek happiness along the easier avenue of some magical formula, or by day-dreaming, rather than look for facts, even though they are the most important one ever can discover. To struggle for emotional restraint, to discipline desire, to tolerate inherent weakness and to accept unescapable limitation proves too exacting. Such men and women would be willing to know themselves if it did not demand energy, honest self-criticism, and maturity of judgment. They seek an easier way to happiness, but there is none.

II

THE FRAMEWORK OF THE PERSONALITY

HAVE you ever become acquainted with your own skeleton? I do not mean, Have you had the weird experience of having seen a fluoroscopic picture of your own bones with the aid of a mirror? but, Have you ever given thought to the peculiarities of your skeletal structure? The question is a serious one and raised for a purpose. No one doubts that the self is influenced by body conditions, and anyone attempting to explore his own personality may wisely start with an investigation of his body. The skeleton is an important part of this and may rightly be thought of as the framework of the self. Therefore, any attempt to become acquainted with one's physical characteristics may well start with consideration of the skeleton one possesses.

In our casual contact with others we are all of us attentive to the skeletal differences of people, but usually without any effort to analyze our reactions. How often do we say, when first our attention is drawn to someone whom we have not met, "What does he look like?" When we become acquainted with him, the first glance of our eye is apt to be for the purpose of answering our inquiry. We

notice especially whether he is tall or short, thin or fat, and if there is anything peculiar about his posture or body-shape, it is certain to draw our attention. But rarely do we consider the simple fact that behind the external features of the body is the skeleton upon which the physical organism hangs.

No one will ever get very far in knowing himself who forgets that each of us is a body-mind personality. For our convenience in thinking, we are accustomed to separating these two parts of the self as if they were two separate parts of personality. The terms *body* and *mind* are useful because they permit us to carry on a sort of intellectual bookkeeping just as the money one possesses may be separated and classified and recorded on paper as if part were by itself. It is convenient to make clear that we are thinking at one time of body aspects of the personality and at another time of the other side of the self. It would be, however, a great error to suppose that these were any more than distinctions made for the purpose of clear thinking. We would soon become utterly confused in our effort to know ourselves, if we considered these artificial distinctions as the severance of the self into two parts, each to be considered independently of the other.

The findings of science are making such an interpretation of the life of the individual increasingly difficult. What we find when we go searching into the structure of the self is a body-mind unity in which the physical and the mental elements are so interwoven that their working together

makes an organic wholeness that cannot be satisfactorily severed into two portions.

One of the most impressive ways of becoming convinced of this union of what we call body and what we call mind, for convenience in thinking and writing, is to give thought to the personality significance of the skeleton of each individual. By itself, this bony framework would seem thoroughly physical, something that easily might be considered without relation to the mental side of the personality. Experience soon shows, however, that we are wrong if we make this assumption. Close attention to the personality reveals in greater or less degree, according to the peculiarities of the person, a relationship that cannot be denied between the skeleton and other features of the personality, including those we commonly regard as distinctly psychic. To say that no one can run away from his own skeleton is merely a spectacular way of saying that every one of us reveals in our body life, which is intimately a part of what we call consciousness, influences that are beyond the shadow of a doubt the consequences of the kind of body our skeleton provides us.

How intimate a part the skeleton is of our personality comes out just as soon as we consider what the skeleton represents. First, it is a product of inheritance. We are born predisposed to be short, to be tall, to be thin, to be fat, to approach average height or weight, or to acquire some combination of the noticeable characteristics of the human form.

The influences that are handed down to us that tend to create one type of skeleton rather than another are not so much in the bones themselves as in other parts of the body that determine growth of bone. For example, we find one of the endocrine glands, the pituitary, having much to do with the size of the skeleton. If it functions excessively, a giant is created; if deficiently, we have a dwarf. This does not mean, however, that this gland alone operates upon growth, because it also is influenced by the working of other glands. That is to say, there is a combination of features of the body suggesting inheritance that has much to do with the determining of the character of an individual skeleton.

The skeleton also registers the history and the habits of the body life of the person. Injury and disease, for example, may have a clear effect on the growth of the skeleton and in turn upon the personality itself. An illustration of this is *infantile paralysis*. Here we have a bacterial infection that injures a part of the nervous substance of the spinal cord, resulting in loss of function of arms or legs which in turn, in the case of a growing skeleton, leads to permanent changes in the bony structure.

The skeleton may also disclose the effect of the habits of the individual, and this we see when we consider the influence of diet upon the developing skeleton. The drinking of milk, which provides calcium needed for the growth of bones, cannot turn tall men into short nor short men into tall ones, but it does have a direct influence which modifies

even though it cannot control hereditary trends of the body. Sometimes habits that accompany vocational experience make an impression on the skeleton, changing it somewhat from what otherwise it would be. This is illustrated by the Negro woman who by carrying burdens on her head develops an erect carriage. On the other hand, the child who is constantly bending over at school comes to have a crook in his back which finally may become a pronounced and permanent curvature of the spine.

The anthropologists have long made much of the skeleton as a racial trait. There are differences, for example, between the skeleton type that belongs to the European race which we designate the Nordic, as compared with that belonging to another European race, the Alpine. Undoubtedly these differences are more than merely the mark of a special body type. They are one expression of that peculiarity which leads us to distinguish racial forms, a part of the many features that make one person a Nordic, an Alpine, or a Mediterranean.

Two thousand and five hundred years ago a famous Greek, whom we know as the father of medicine, divided the people into two classes—the long thins and the short thicks. He made this grouping because he had been convinced that it had significance in understanding disease. Each body type exhibited body traits that one would expect to find associated with its corresponding skeleton. This diagnostic method of Hippocrates has suggested other attempts to group human bodies in distinct classes and to

discover whether each has a special liability to certain diseases. One of these is the attempt to correlate the length of the intestine with the body form and with the tendency toward certain diseases.

One American authority, who has been interested in finding whether there is any propensity toward definite diseases associated with body shape and measurements, has developed in his medical instruction what is known as the Constitution Clinic. Dr. George Draper, in his work at the Presbyterian Hospital in New York City, has made special effort to stimulate the observation of his students. He teaches them to give keen attention to the physical appearance and body structure of the sick patient. Careful measurements have convinced him that different types of body architecture carry a tendency toward certain diseases rather than others. He trains his men to recognize in any patient the body evidences that point to the "Achilles heel" of that particular physique. Such a diagnostic method emphasizes the significance of the skeleton in the same way that interest in facial beauty draws attention to the shape of the skull upon which the beauty has to be molded.

Recently a student of diet has come forth with the sensible suggestion that, since there are three distinguishable types of body formation, there is need of recognizing these essential differences between people in planning a diet for health and efficiency.* Her classification is an adaptation of the ancient one of Hippocrates. She divides the population

* Bogert, L. J., *Diet and Personality.*

into the slender, the stocky, and the medium persons. With each, of course, goes the characteristic skeleton. Her description of the three types is very suggestive for us in our effort to get better acquainted with ourselves by considering our body structure and its mental and physical significance. The slender person she compares to the race horse. He is the quick, sensitive, nervous type, apt often to be over-fatigued and lacking in endurance. He tends toward bad posture, with rounded shoulders and shrunken chest. Fat is lacking, and the weight of the vital organs often leads to their sinking down and getting out of place. This group have short intestines and as a consequence do not get the full value from their food as it travels quickly through the body. People of this sort are apt to be over-active, to take life too seriously, to show melancholic trends, and to have stomach and intestinal disturbances. They need a quantity of good, nutritious food, easily digested, non-irritating, and with it a liberal amount of rest, sleep, and relaxation.

The second type is the opposite. This type has a long intestine and the ability to absorb from the food its full value. Such persons, therefore, tend toward fat and, unless they guard and limit their diet, soon become in adult life overweight. With the coming on of middle-age there is risk of high blood pressure, heart trouble, kidney disease, and diabetes. The stocky type enjoys life, is apt to be optimistic and a good mixer. His general mood is cheerfulness and content, in part because he is usually endowed with large

vital organs that are held in proper place by cushions of fat. This second type requires less food and more exercise than the first. There is greater resistance to nervous strain and less tendency to overwork.

The medium type is most fortunate because it avoids either extreme. There is great variation in this group because many that belong to it tend toward stoutness or toward thinness, and habits of living may easily carry them over to the first or to the second group, according to their natural trends. By knowing what these are we discover the traits characteristic of the individual body and disposition. To get the most out of life and to obtain the greatest efficiency, these people need a program somewhere near half-way between that which best serves the interests of the other two types. For example, they need more food than the stocky type and not so much as the thin type. The nearer they come to belonging to the former or the latter group, the greater need of adopting the regimen which is desirable for those of that turn.

Clearly more than diet is involved in the effort of the tall thins and the short stouts and the intermediates to make the best possible use of their physical resources. Of course, such a rough classification does not take into account individual variation from the type, and idiosyncrasies, but it is useful if not taken too seriously. Certainly no one is likely to go far in getting an objective knowledge of his resources and tendencies who does not frankly face the meaning of the architecture of his body. More is neces-

sary, however, in a well-regulated life than merely to gain this insight. There is need, also, of controlling and correcting, if necessary, that over which one has power and of accepting that which even though undesirable cannot be changed.

The development of a realization of this ought to be one of the chief motives of an educational preparation for life. The lack of interest that parents and educators often show in this problem reveals how little even well-meaning people appreciate the importance of giving attention to the skeletal development of the little child. Once the vital organs are permitted to sag or the spinal column to become crooked, the body is hampered in its functioning. In so far as respiration and digestion are affected and fatigue encouraged, unfavorable conditions arise that increase further the trend toward bad posture. Once habit becomes firmly fixed and corded into the bony structure of the body, the organism as a whole suffers, and this in turn affects the mind's life and lessens its efficiency. Without doubt the architectural trend in the bodies of some makes it easy for bad posture to develop unless genuine effort be made to build a correct carriage.

Some years ago I had a vivid illustration of the unhappiness that comes to those who have a real or imagined handicap of the skeleton. I had written a feature article for a chain of newspapers, discussing the dangers of having face-lifting and the like performed by quacks. Nothing was said, purposely, in the article concerning the feeling that

many have that they are too tall or too short. The editor, however, seeking illustrations for the article, included a picture of a machine that was supposed to lengthen the spine just a little, thereby increasing height. No mention was made of this in the article, but immediately after its publication hundreds of letters came asking where such an apparatus could be procured. Eventually a letter came from the Philippine Islands from somebody who had read a reproduction of the article printed in Chinese.

It had never before dawned on me that in every community, however small, there are individuals who are greatly distressed because they think themselves too tall or too short. Instead of accepting a situation that cannot be changed, they make it one of the dominating and devastating influences of their life. It is a serious matter for them, but only because of their attitude toward it. Rarely do others give it any considerable attention, but the victims are constantly thinking of what they believe to be the mark of all eyes and as a result developing chronic sensitiveness and even irritability. They exaggerate what, at its worst, is merely a temporary and trivial handicap in one's association with others until a feeling of inferiority is developed.

It is pathetic that some carry through life sensitiveness and inferiority feeling because of a temporary situation which has ceased to be true. The "bean pole" child, for example, who is noticed and perhaps made fun of because of his lankiness as he passes through adolesence often car-

ries from the experience the feeling that he is unfavorably noticed on account of his undesirable figure. This, of course, is more likely to happen to the girl than the boy. Often, as the body has continued its growth, the earlier appearance of disproportion has been lost, but the adolescent experience has so deeply sunk into the thinking of the self that the individual goes through life as thoroughly hampered as if the body were extraordinarily lacking in symmetry. An attitude of inadequacy is created which easily leads to anxiety, sensitiveness, and the inability to get on with one's fellows. This sort of thing brings out clearly how thoroughly a wholesome mind depends upon thinking sensibly about the skeleton one possesses, the framework of one's body.

The topic of this chapter provides a good approach to the study of one's own personality because it brings out how much our happiness depends upon using what we have. Nothing about us as adults is more final than our skeleton formation. We can change it, if at all, only slightly. With the passing of the period of growth it is left as fixed a part of our personality as anything that belongs to us. Often we can make better use of it than we do by attention to our posture, proper exercise, wise diet, and the like, but it is the least pliable part of our body structure.

It is perhaps best for us as we start to survey ourselves and our resources to encounter so solid a fact as the skeleton at the very beginning. It takes away the notion that it is our business radically to change ourselves if we are to

make full use of our opportunity. Without question there has been an over-stressing of the idea that in some miraculous way we are free largely to reconstruct what we find to be characteristic of us as adults. The preachment that we used to hear more often than at present, that it is our business to develop an all-round personality, has led to an enormous amount of self-deception and much vain struggle. It is not desirable that we seek an idealized perfection but rather that we use to the utmost our special resources. The doctrine of an all-round development urges us all to approach a common standard, and it is just this that we cannot wisely seek. Success always comes from being ourself in the most effective and intelligent manner possible rather than trying to be somebody else.

It might seem at first that this difference in life policy is of little practical importance. When one considers the effect upon feeling and action that follows the failure to change greatly one's personality, it appears at once that there is much at stake in this choice between the two kinds of program. There has been in the past too much futile effort to remake the fundamental personality on the part of the over-conscientious. Experience has proved how resistant our characters are to any deliberate striving for personal reconstruction and how prone we are in such attempts to rationalize ourselves into self-deception.

Fortunately what we most need for happiness is not to become another person but to use our opportunity in a sensible, efficient manner. Our life problem is similar to

that which we face when we consider our skeleton. The possibilities of change are far less than we might choose, but the ability to use or misuse our resources, more than anything else, decides our career. We can build a program for our life upon the practical task of learning to make the most of ourselves, and have honesty at the base. Just as using our resources leads to success, so in a similar manner learning to tolerate ourselves, not in the sense of shrinking from high standards but of recognizing our individuality, leads us more than any other life attitude toward happiness. It is not for us to seek a different personality but to utilize to our utmost the self we are.

III

THE CHEMICAL SELF

It may seem an exaggeration to speak of the *chemical self*. This is not because such a designation strains the facts but because we are so wont to forget the chemical activities of the body and not to realize how greatly and constantly they affect the personality. If the human organism could have withdrawn from it everything except its chemical processes, enough would remain to provide a wide and complex division of science. Although much of this chemical activity constitutes at present a major problem for medical research and is little comprehended by the layman, there are many examples of the important chemical working of the body that are commonly known.

Some writers in attempting to interpret the life of the self have portrayed it as it appears on different levels. One of these is a physiological level, and this includes much of what is meant by the chemical self. The term *level* suggests the notion that some activities are higher and others lower. Such a classification is, of course, arbitrary and merely indicates what the writer at the particular moment chooses to emphasize and what to minimize. This use of the idea of level, although convenient as a means of sim-

plifying thought, carries the temptation to think of the self life as something that can be sliced, so to speak, into various coördinated functions. Such an idea is misleading. The self is not a mere clustering of independent activities but a oneness that is separated into parts, not in fact but merely to make it possible to distinguish the different aspects of the body-mind organism.

When we speak of the chemical self we are endeavoring to make a selection of various processes of the body that can be brought together by stressing their common element. This does not mean, as sometimes it is understood, that the self life is maintained by underlying chemical activities, but rather that these occurrences that fall within the field of chemistry are a substantial and unremovable part of the self itself. Literally the self life has its chemical, just as certainly as it has its nervous side. It is not all of the self, but it is equally true that there is no self without it.

However we classify the various enterprises carried on by the individual organism, we find that each of them represents a means by which adaptation to circumstances is made possible. The chemical working of the body is one of the ways in which the organism adjusts itself to environment, and what goes on at this level is so indispensable that a serious failure brings death. Thus the self life must continuously make the physical adjustment which its going on in life demands.

The chemical activities may be interfered with and manipulated by conscious purpose, but for the most part

they function through an incitation that comes automatically from the equipment of the body itself. A great part of these chemical activities are therefore not ordinarily reported to consciousness, although too little or too much or a complete failure of functioning may arouse pain and draw the attention of the mind. The chemical organization of the body is extremely complex, and most of the knowledge which we now have of it has come from very recent discoveries that have been made in science, particularly in the field of medicine.

Perhaps the best way to get a clear picture of the significance of the chemical aspects of self, what at first seems to be merely a figure of speech, is to conceive of the body as a great factory carrying on numerous and often complicated chemical processes. The comparison breaks down when we ask "What does this manufacturing plant turn out?" Although it accomplishes much it produces nothing that is similar to the products of industry. The factory must be thought of as an enterprise organized to provide its own survival. Its great quantity of activities go on in the effort to maintain life and to permit the self to accomplish its conscious purposes.

The quantity of chemical activity is so great as to be bewildering. It is hard to realize, for example, that every cell of which the entire physiological body is composed maintains chemical processes belonging to itself while at the same time it is in intimate and reciprocal relation with various other parts of the body. Then we have a clustering

together of cells having a common function, and this we designate an organ, such as the heart or the liver, or the kidney.

If anyone is unconvinced of the justification of speaking of the chemical self, let him ponder upon the immediate and radical changes of personality that can quickly be brought about through chemical influences. A narcotic drug, a bacterial infection, deficiency or excess in the contribution of extracts from certain glands from which come the chemical substances that enter the blood stream, immediately is reflected in the self-life, and such changes may seriously alter the personality either temporarily or permanently according to the character of the influences that operate. Indeed, aside possibly from hypnosis, there is no entrance into the life of the personality that is more direct and more profound in its consequences than that provided by the chemistry of the body.

These chemical constituents of personality may appear in ripples or they may go forward as a great flood. They may bring quickly to expression a reorganization of the personality, or the reshaping may go on so slowly as hardly to be perceptible even to the closest friend. Not only as a consequence of different sorts of chemical influences may the self change; it may make such a transformation as to repudiate everything formerly characteristic. It may become primitive; it may become a new personality. Here, for example, is a good-natured, kindly, and self-controlled person suddenly turned to a man of violence, captured by

the impulse to hurt, even to kill, the friend or relative trying to do him service. Force has to be used to restrain this individual who has so strangely become crazed with passion. What is the explanation? Merely that the sick man has had his blood poisoned by a typhoid invasion of his intestines, and the foreign material has been conveyed by the blood to the brain, resulting in a clouding of judgment, an awakening of rage, the development of suspicions, so that the friendly nurse, even if she be the sick man's wife or daughter, is looked upon as a dangerous enemy deserving of an immediate onslaught. As the disease lessens and the blood increasingly frees itself from these unwanted chemical substances, the mind clears and the personality becomes itself again, possibly losing all knowledge of what happened during the height of the illness.

As the self is changed through influences of chemical origin, it is also made to develop a great part of its normal characteristic traits through its chemical activities. What we commonly know as "mood" is undoubtedly mostly if not, as some would say, exclusively the result of the coloring the self takes on in its fundamental reaction to life through the effect of the chemical processes of the body working together as a whole and including especially those of glandular source that we now know produce the emotional substrata of psychic life. Childhood, adolescence, and old age has each its seasonable chemical situation, and this in no small degree accounts for the personality traits that

we expect to find at these three different periods of human growth.

One of the most spectacular evidences of the significance of the chemical influences on personality appears in the drug addict. Suppose we consider the effects of habitual and excessive smoking of opium. Kraepelin, one of the world's psychiatric authorities, tells us that those poisoned by the chronic use of the drug come to have an uncertain memory, a loss of mental capacity, and an increase in the tendency to fatigue. They develop alternating periods of dullness and nervous restlessness. They show great variability of mood and are often depressed, irritable, with a tendency to hypochondria. The character changes and reveals indolence, lack of will, irresponsibility, and carelessness in their work. Their untruthfulness and efforts at deception are so characteristic as to be noticeable by all who know them well. In other words, the drug undermines the personality, and traits that were formerly prominent disappear and in their place come others quite contrary to those once possessed. In such a deterioration we have the normal chemical-self giving way to an artificial opium-self.

We do not need to go into pathological experience to realize the importance of the chemical aspects of personality. The normal process of digestion is an equally good illustration. The assimilating processes of the body may be thought of as chemical activities belonging to the physi-

ological organism, by which it is able to support itself. No sooner does the food come before the eye than the nutrition laboratory of the body starts its operation, and as soon as the substance enters the mouth the chemical substances start working upon it in the effort to get it into the form necessary for its incorporation into the body. How quickly this procedure can be influenced by happenings in consciousness is familiar to anyone who has experienced shock or fear or serious anxiety at a time when ordinarily he would partake of a meal. The opposite change of causation is equally clear, for any disturbances of nervous or physiological character occurring in the body and interfering with the processes of digestion and assimilation sooner or later are reflected in the disposition of the person, especially in his emotional outlook upon life. Everyone, for example, knows how certainly what has often been called auto-intoxication operates to produce depression and even, in time, irritability.

This is so true that medical diagnosis takes into account the emotional mood of the person, especially when there is suspicion of difficulty of digestion either in the stomach or in the intestines. Recent medical advance in the understanding of the significance of the endocrine glands, whose function we are soon to consider in some detail, has shown that digestion as well as growth and reproduction is primarily under hormone control. Indeed, there is reason to suppose that the chemical processes were the primitive methods by which the various parts of simple

organisms were able to connect with each other and act in harmony. The hormones seem very like chemical substances that carry on in our present complex and widespread bodies the same sort of interrelating of various body functions that once was maintained in a very simple way.

These hormones have remarkable effectiveness and operate with specific results upon the parts of the body that are so constituted as to respond to their influence. Thus, for example, the extract of the pituitary gland affects the growth of the body. It is interesting also to notice that these extracts are relatively simple as chemical substances and can be at present in many instances gathered from the glands of other animals and used for the purpose of correcting the human individual's deficiency. Thus the thyroid extract taken from sheep is used to cure what is known as cretinism in the human.

In the ancient days when philosophy speculated as to the nature of the human body, a favorite topic was the question where its life originated. Various organs were favored, such as the heart, the lungs, the liver, and the brain. We have come long since to realize that in such a complicated mechanism as the physical body it is impossible to isolate any part of it as the cause of life. The nearest approach to such a vitalizing center seems to be the inter-related glands which we now know as the endocrines. Although the body has to function as a whole in order to maintain life, it is from these structurally insig-

nificant glands that energy flows forth in the form of chemical substances that stir up the operation of different parts of the body. These internal secretions enter the blood and are diffused, each substance bringing about its appropriate activity according to the function that has been delegated to it. In this way the development of the physical structure of the body and of the power of reproduction is incited by the appropriate endocrine contribution.

In like manner other processes than growth are also connected with endocrine activity. The emotions of fear and anger, two of the strongest that man experiences, are illustrative of this fact. The hormone which comes from the adrenals, two small glands situated beside the kidneys, known as adrenalin, has an important rôle when one is possessed by fear or by anger. This adrenalin, which appears indispensable to the continued beating of the heart, is increased when there is need of special muscular action and when fear or anger is aroused. Surplus energy is spread throughout the body, leading to a more rapid and stronger pulsing of the heart, the squeezing of the big veins which adds momentum to the circulation, while at the same time the liver is stimulated into releasing surplus sugar which enters the blood and provides energy to the muscles. Meanwhile this same magical substance quiets digestion.

In a moment of stress the body is given the most favorable conditions for flight or for physical combat. While the emotion is being felt in consciousness the body is

made ready for the primitive responses that must often have been carried forth in the earlier period of human evolution. The fact that this substance can be extracted from the adrenal glands of higher animals and used as a drug with the same effect as when produced by the individual's own glands shows how thoroughly it is chemical in character.

The potency of the endocrine extracts is impressive. One author has illustrated this in the case of adrenalin. He states that it would take fifty miles of water tanks, each holding six hundred and twenty-five gallons of water, there being two hundred tanks to the mile, to provide enough water to mix with adrenalin to dilute one ounce to the point where it would not be stimulating. It is said that it would require five thousand miles of such tanks to render impotent one ounce of a substance that has been isolated from the pituitary gland. Such illustrations reveal the tremendous energizing power of these chemicals that are continuously affecting the operation of the body and the mind.

It is interesting to discover how recently we have come to know the importance of these glands that for so long a time puzzled the anatomist. Our insight as to their importance has literally brought about a new departure in medicine similar to that which came with the discovery of bacteria. The existence of these glands in the body has been known for centuries, but their purpose was a matter of speculation until in 1849 an English physician,

Addison, described the disease which is now named for him and showed that it was related to pathological changes in the adrenal glands. In a faint way certain disease conditions had been previously tied up with the thyroid and pituitary glands, but not with the clearness and precision of Addison's discovery. Even this diagnosis, although convincing, did not lead to a concentration of interest upon the endocrine glands, and it was not until as late as 1889 that a French physiologist, Brown-Séquard, through experimentation on himself with extracts from sex glands, started endocrinology which has now become so significant a part of modern medical therapeutics.

It is safe to say that even yet this division of physiological knowledge is the most backward and that our knowledge of the working and the importance of these glands has just begun.

We have learned one thing. The endocrine system is far more complicated than seemed to be true at first. Not only are the effects of any one of the glands extended and diverse; many of them contribute more than one substance. Several of the endocrines have two distinct parts, each giving forth an extract that operates on the body quite differently from the other. In addition to the direct influence of endocrine stimulation upon the self, as in the emotions of fear and anger, we have the indirect effect. For example, an authority tells us that no one having blood plainly deficient in calcium and markedly low in phosphorus can be wholesome in his attitude toward life.

He will tend towards irritability, disagreeableness, and discontent. And now we know that it is the parathyroid that stands guard over the calcium content of the blood. Disturbance in the functioning of this gland is reflected in the calcium metabolism of the body.

In the midst of such a physiological complexity, from which thus far apparently only elementary facts have been gathered, it is not strange that some writers have rushed ahead of our knowledge and have made all sorts of claims for the endocrines, even going so far as to insist that the self is nothing more than a product of endocrine stimulation. This exaggeration has led naturally to reaction and on the part of many to a discounting of the chemical aspects of personality. Hoskins, an American authority in this field of medical investigation, has well said that morality has not yet been made a matter of chemistry. It is clear, nevertheless, that no one seeking knowledge of himself can afford to forget how important are these chemical influences that operate upon personality.

It must not be thought that the endocrine system is self-contained and oblivious to environmental conditions. If this were true, investigation of endocrine conditions would permit the foreknowing of one's destiny but would offer no means by which the individual could put to use the knowledge of his glandular situation. Fortunately, this is not true. The working of the endocrine glands is not only open to the influence of food and drugs, the latter often obtained by extracting substances from

the glands of slaughtered animals, but one's habits and psychic experiences also play a part in glandular activity.

The mental hygiene program does not call for a mere passive surrendering to the endocrine influences that heredity or the ongoing in life has given one. On the contrary, there is nothing so near a psychological miracle as the efficacy of thyroid extract when administered to the cretin idiot who has been unable to develop normal mind on account of a defective thyroid gland.

There is, of course, no possibility of any one of us handling without aid from the specialist our own endocrine problems, if such there be. The question, What under existing circumstances is the reasonable program for each of us as we seek to get the greatest efficiency and happiness from our body equipment? carries us beyond any mere consideration of the endocrine influences to the larger problem of body hygiene. This deserves a chapter of its own, but before we turn to that it is important to notice that this brief excursion into endocrinology is helpful chiefly because it impresses the need of our thinking of the self not as a vague something located in the brain but as a functioning organism of great complexity, a product of innumerable influences that in the past have operated upon it and in the present are helping to make it what it is. Only as we consider the working of various processes that, taken together, constitute the personality do we realize in any concrete fashion the fullness of the self which we each possess.

We must not forget that there is a psychic aspect to this working of the chemical processes of the body, and that influences proceed from the brain as well as to the brain. One of the most practical illustrations of this is appetite.

An example which brings out the value of understanding this relationship between appetite and conscious experience is the problem of dealing with a child that is developing a finical appetite. A common but ineffective policy is for the parent to make a great to-do about the child's not eating, even to force food upon him or to offer him a reward if he eats heartily. Any of these reactions on the part of the parent is likely to create more trouble, even causing the child permanently to dislike certain kinds of food.

Suppose we consider what should be done rather than what often happens when the parent has no appreciation of the meaning of the situation that he is attempting to deal with. First of all, we take care not to be urging food upon a child who is sick or who has some organic difficulty that needs to be cleared up if he is to have a normal appetite. If he has usually eaten well we are very cautious when he ceases to be hungry lest we attempt to make him eat when nature is protecting him, as often happens at the beginning of an illness. If we are sure that there is no medical problem involved we proceed somewhat as follows, adapting our program to the type of child, his age, and circumstances. We are careful to provide him

with food that is well-cooked and attractive in appearance. We vary his diet and are exceedingly watchful lest we give too large portions. It is far better for him to have to ask for a second helping than to find that he cannot eat what is placed before him. When he sits down to eat it may be best also for him to have a little table of his own with his own dishes, chair, and table-cloth. In his hearing we make no remarks about how much or how little he eats. To nag him would be unfortunate, and to allow him to make his eating a means of attracting attention would prove equally bad. If possible we place him with someone who eats well. This probably explains why those in charge of nursery schools often find children eating well with them who do not have good appetites at home. With the older child especially it helps to give suggestions that will stir up the appetite before meal time. This needs to be done with discretion and not continuously, for as soon as it becomes a stereotyped procedure it will become ineffective. Always in judging a child's appetite we need to take account of his idiosyncrasies, not forgetting his age. For example, a child under school tension may not eat as we would like to have him at one meal but make up for it at another time.

The influence that suggestion has upon the appetite appeared recently in rather an amusing incident in the experience of a friend. Suffering from a minor illness which was complicated by some anxiety-causing responsibilities, he found himself with no desire for food although a good

appetite would hasten recovery. In former days under these circumstances the doctor would have prescribed a tonic. Undoubtedly, although of little or perhaps no value medically, such a prescription in many similar circumstances has proved a decided asset in bringing back appetite.

This time my friend asked for a catalog, which he possessed, of one of the best-known importing grocery firms in the United States. It gathers food material from all over the world and sells to customers throughout North America and even in foreign lands. Its quarterly catalog contains, besides a list of all sorts of foods, recipes and discussions of cooking which are always delightful reading. After he had gone through this catalog from cover to cover he got a pen and paper and made up dinner menus based upon foods for sale from various parts of the world. For example, one was all Oriental foods, another Norwegian, another French, another English, until finally he had one for every day in the week. By that time the thought of food had begun to be pleasant. His next meal was welcome and the spell of no appetite broken.

IV

BODY MANAGEMENT

THE salience of the endocrine processes of the body makes them a happy choice to emphasize the physiological side of self-life. The advantage of considering this, as was brought out in the preceding chapter, is the opportunity it provides for each of us to handle ourselves. Nowhere is it more true that knowledge is power than in dealing with our own personality. The self which we are so likely to think of as merely our psychic experience widens out until we are literally overwhelmed by the great quantity of influences that not only, working in the past, have made us what we are, but in the present also shape our life. Those of physiological origin are so important, it is not strange some extremists insist that they form the substantial part of every individual personality and that the experiences which appear in consciousness are derivatives and merely the echoes that come from the workings of the body. Without accepting this, for there is no reason for pronouncing certain aspects of the self superior and others inferior, since all are needed and all are knit together in the activity of the organism, it is profitable for us to consider how best we can manage the

controllable physiological influences that have so much to do with our psychic life.

Eagerness to achieve good body management is the first test of a serious and intelligent attempt to do wisely with oneself. There is no other entrance into our inner life that is so wide and inviting and that gives us such power to accomplish what we desire as this offered by the ability we have to influence the body, which in turn determines in no small degree a portion of our experience which is conscious and which, when we use the term narrowly, we think of as the self. Ignorance, indifference, and contrariness quickly bring disappointment, suffering, and futility to the self. On the other hand, good habits, based upon understanding and the eager desire to do the best one can with oneself, yield bountifully not merely in physical health but in mental soundness and happiness. Granting this, the question immediately arises, How best can the wise program be established? Surely one ought not to expect to gain this insight without assistance. Even a physician, thoroughly trained in his science, would rarely expect to get an objective understanding of his physical situation and needs through his own searching. If the well-trained medical man dare not attempt this, how foolish it is for any layman to suppose that even if he gives serious thought to the building of a hygienic program he can do it satisfactorily without outside aid. It is impossible, and there is no justification for making the futile attempt.

There is a better way provided, but a great multitude of men and women in the United States either do not know of this or are denied it on account of economic circumstances or are unwilling to make use of the resources at their hands. This better way of learning how to make good use of the resources offered by one's body is perhaps best called a "health examination." It means a periodic checking up by a competent and interested physician who is thoroughly committed to the idea of preventive medicine. This does not mean, as, unfortunately, some still think, searching for evidences of disease or the finding of some excuse for the recommendation of an operation. It is rather the taking count of stock of the condition of the body in order to maintain good health and, if possible, to increase vitality and the feeling of well-being. It is a routine that ought to start in early childhood. All students of child life agree that at least once in six months there should be a thorough overhauling of the body of the growing child, so that when necessary corrective measures may be carried through, that the strongest, healthiest body possible may be developed.

Later such an examination need not be had so frequently unless there is some special problem due to the weakness or disease of the individual, but after maturity a yearly checking-up is not too often. This program has so proved its worth through results that several of the larger life insurance companies furnish such an examination free of cost to those who carry a fixed minimum

of insurance. The getting of this yearly examination for themselves is becoming the practice of physicians, who naturally are in the best position to realize the value, as well as through the strenuousness of their life to feel the need, of such a routine. It also has become the custom of some of the forward-looking corporations not only to insist upon this practice on the part of their executives but even of their employees in positions of lesser responsibility. What these businesses have found profitable ought to be equally useful to the individual.

There is, however, one objection that ought to be frankly faced. Some who have advocated this practice of a yearly examination have argued that it is similar to the habits of the automobile owner who from time to time sends his machine to the garage to be carefully inspected and given any necessary repair. This comparison lacks conviction, because there is an essential difference in checking up on a machine and one's own physical body. The automobile has no consciousness and no feeling of concern, whatever the mechanic finds wrong with it. On the other hand, when we take ourselves to the physician for an annual examination, we may be quite worried as to the outcome, particularly if we have had reason to suspect that some pathological condition exists, or even if we fear the report will give evidence that we are growing old and that vitality has begun to lessen. Surely it is a mistake to ignore the possibility of suggestions of anxiety originating from the findings of the physical exami-

nation, and before we urge the individual to carry out this sensible program of a periodic inspection, we need to know whether it is likely to hurt him by creating worry or fear.

Hypochondria may be as harmful as disease itself. Continuous thinking of body activities through dread of disease not only creates unnatural sensitiveness, so that slight disturbances are exaggerated far beyond their significance, but even becomes itself an influence that makes it difficult for the body to function in a normal way. This has been proved so many times in the case of digestion that it is rather generally understood. He who is constantly scrutinizing his diet, always fearful that he will have an upset, makes it well-nigh impossible for the healthiest stomach to digest food. Since a thorough examination leaves no part of the body neglected, it is quite common for some weakness or untoward tendency of the functioning of the body to be brought out. The perfect physique is naturally rare if, indeed, it is ever found. Because those who are rather suspicious that all is not well with their body or who have some special reason for looking out for themselves are at present most likely to recognize the need and value of this annual examination, it follows that many who seek it are the very ones who are most likely to worry and to magnify whatever is found wrong or in need of correction.

This psychic part of the problem is not at present considered as much as it deserves. Sometimes the examining

physician from the narrowness of his training has been led to take no interest in the emotional reactions of his patient, indeed, has no realization of their possibility or the harm they may do to the person who is over-imaginative or who does not understand the meaning of the doctor's findings or exaggerates their importance.

It might seem best for those who tend toward hypochondria to keep away from the physical examination and to accept the risk, small or great, of not going to the physician until clearly sick. This, however, is a cruel as well as a dangerous policy, since it denies to those who most need it the opportunity to make use of one of the greatest assets of preventive medicine. A more sensible program is to recognize that more has to be done for these persons than merely to give them a periodic examination. They also must be helped to achieve a more intelligent, objective attitude toward what is likely to be the greatest problem of their life.

In most cases if any effort is made by the examining physician to help the patient to deal with himself sensibly, the tendency toward morbid worry is discouraged rather than stimulated. It also happens that if the periodic examination is made a matter of routine, the mere fact that it is done again and again lessens the emotion connected with it, and if this program is carried on from early childhood, it is taken as a matter of course. Already a great multitude have been taught to go to the dentist at least twice a year, not because there is serious trouble with

the teeth, but that there may not be. The same attitude can be built into the growing mind of the child, if once or twice a year he is taken for a physical examination and as soon as possible it is explained to him that this is not because he is sick but in order that he may not be.

Even those afflicted with hypochondria can be led to invoke their intelligence and to realize that the more objective they are and the more certain they are of their physical needs, the safer they are from the very things they fear. Nobody can expect to live happily with himself if he exploits the body upon which his personality rests, and the only way he can be sure of not working against his own physical interests is by precisely knowing how best to take care of himself.

Most persons who tend to exaggerate their physical ills realize their weakness, they stand in such contrast to the optimistic, happy-go-lucky type who fall into the opposite form of carelessness. Those who belong to the first group need not hamper themselves through distrust of their imagination. Instead they can frankly admit their danger to the examiner who then is likely to coöperate with them and give the facts in such a way that they cannot be magnified. Such a person can help himself not only at the time of the annual inspection but throughout the year by discounting his own feelings in the same way that he would those of another person who was wont to take things too seriously. If the periodic physical checking up is handled in this fashion, it becomes a decided asset in

the building of a wholesome, objective routine on the part of those who ordinarily would find the doing of this difficult, even though they need it more than most people.

The annual examination may also prove helpful by teaching one the advantage of accepting outside counsel without attempting to get in detail and exactness the reasons for the advice given. It is unfortunate that we do not more often accept advice from the physician in the way that we do from the lawyer. We do not expect from the latter an explanation of his reason for giving us one counsel rather than another. We know that he understands the law and that we do not, and that he cannot enlighten us in any great degree unless we ourselves become students of law, for which we have neither time nor inclination. Often we seek from the physician, curiously, an explanation of why he tells us this and why he tells us that. The fact is, however, it is as difficult for us to get the exact meaning of what he says as it would be to understand the law if our legal adviser attempted to expound it. We use the yearly examination best when we take over and follow as closely as we can the routine suggested, knowing that we are told what it is for our interest to know. If we cannot trust the examiner without his attempt to convince us of his soundness of judgment, we should seek someone else in whom we have the necessary confidence.

The unfortunate fact is that few people even yet, although theoretically many are convinced of the value of

preventive medicine, seek the assistance of the physician in building a life-program which will permit the greatest possible use of one's physical resources. Most people avoid the doctor until there has been some intimation of disease or its actual start. It is a mistake to think of the physical examination as something of value merely because it may prevent or check a disease. It is, rather, a sensible way of finding out one's resources, one's limitations, and the best way to handle the body as a means of achieving success and happiness.

When physical weaknesses or limitations are discovered there is but one sensible thing to do, and that is to accept the facts without fuming and to carry on a routine that gives the body a fair chance. How foolish it is for the bad sleeper to insist upon taking coffee at his evening meal or for the individual fighting diabetes to demand a great quantity of starchy food in his diet! No one welcomes limitation, but no one learns much about himself who refuses to admit the weaknesses that exist in either body or mind and to protect himself from them in every way possible. Strange as it may seem, it has proved a great advantage to many persons in their life work to be forced to recognize their handicaps and to organize their life-program in the most protective way possible. Often they have outworked and outlived competitors who have been betrayed by their superabundance of vigor and health into carelessness and misuse of physical resources. For example, if an individual really needs eight hours' sleep,

he is a sure loser if he refuses to take more than seven hours. There are times when all of us resent the tyranny of physical limitation and would for the moment, at least, rid ourselves of the body if we could be given a mind independent of physical circumstances, not subject to fatigue and the other consequences of the union of mind and body. Since we cannot, if we wish, get rid of the physical side of the self, there is but one fruitful policy and that is to establish a coöperative relation of mind and body.

No one is prepared to handle the problems of his physical self who does not become conscious of the constant morbid suggestion which comes from advertising that by stimulating anxiety seeks to create a market for various nostrums. Few, if any, readers of this book would be led to go to the quack who advertises a remedy for cancer, but unless we build up resistance we may be influenced by advertisements that misinterpret the facts of science or even fabricate what does not exist. Reports of the Consumers' Research, Incorporated, from time to time have revealed how misleading a great quantity of patent medicine advertising is, even when financed by firms who are supposed to be reputable.

The average reader does not realize how constantly he is bombarded by those who for profit attempt to create in him unnecessary and morbid anxiety. Such frequent suggestion does a world of harm, not only in encouraging people to diagnose and treat themselves at times when

they need to get at once competent medical assistance, but also in building hypochondriac trends. The amount of such advertising and the vigorous resistance of the newspapers, the radio companies, and other organizations for advertising, to every effort made to legislate against such unwholesome suggestion demonstrates the enormous profit that comes from this exploitation of ignorance and fear.

There has been some objection to the idea of a periodic examination on the ground that it tends to make people careless as new conditions arise between the times of the physician's inspections. Fortunately, if it happens that a pathological condition starts up during this period, it nearly always announces itself by pain. This is the great guardian of the body. It announces to consciousness that something is not right, and usually it compels attention. The careful physician will always warn his patient that if a new body disturbance is felt, it should be attended to at once, since the examination is merely a discovery of what is true at a certain day and hour. The instances when people on account of an excessive feeling of confidence in the security afforded by the yearly examination ignore pain or ache or some other obvious symptom of trouble are few as compared with the great number of cases where failure to discover early that something is wrong with the body delays or prevents recovery.

It has been said by someone that the individual who is always thinking of his health never accomplishes any-

thing. The man or woman who is trying to utilize to the full his physical resources has nothing in common with those who are constantly nursing their ailments. He is merely seeking to manage the body in the same way that he tries to find out how best to handle his furnace or his automobile. He attempts for the same purpose to get instruction from the specialist and then to make proper procedure a matter of habit. Instead of constantly thinking of his digestion or his exercise or his need of avoiding fats or starches or protein, he makes whatever is for his best physical interest a routine, and only at the beginning does he have to give any conscious thought to his program. Also he does not become too rigid, for his physician in most cases will assure him that when he travels or visits he may temporarily, for convenience or politeness, forget his prescribed habits, so long as he usually keeps to his routine. Thus he has not only a hygienic program adapted to his needs, but one that demands less deliberate attention than the average uninformed adult is likely to give to his decisions of diet and the like.

The body that is well cared for is prepared to encounter the special stresses that occasionally arise even in the most protected of lives. The body that is kept in good condition also can make great expenditures of energy at these times of special need. Were there not an insurance, as it were, against such happenings, some bodies that are able to pass safely through the ordeal would break under the unexpected burdens. How important all this is comes

out when one notices in cases of serious illness of acute character how searching the physician is in his attempt to reconstruct the habit life of his patient. If there has been dissipation in any form, a constant overspending of energy, an indifference to principles of physical and mental hygiene, the doctor realizes that he must expect little help from the body as he makes his curative efforts.

There are those who, strictly honest in all their other relationships, are constantly cheating nature and assuming that it will not be counted against them because it is something strictly private. They know, for example, that they should not eat certain foods nor go without less than a certain number of hours of sleep or that they need for efficiency and emotional cheerfulness periods of free leisure or exercise in the open air, but they do not hesitate continuously to violate these needs for health and efficiency. Because they are not immediately punished they come to feel that nature has not regarded their violations or excesses. Although the day of settlement may be long postponed, the reckoning is kept, nevertheless. As a rule it comes with remarkable quickness.

There is also a surprising disregard of the individual idiosyncrasies that need to be taken into account in building an effective program. Teachers, employers of labor, and other executives cause an enormous waste of energy because they are unwilling to consider personal differences. The child that works quickly is given the same treatment as one who works slowly. Although efficiency

may require shorter hours of labor and more rest periods for the one who works rapidly and with great intensity, this fact is left out of account and as a result mistreatment of the personality lessens the accuracy and even the output. That it is profitable to consider the characteristics of the individual in any planning of work has been proved many times by most exacting investigations.

One of the most valuable contributions that psychiatry has made to industry has been the demonstration of the advantage of analyzing the physical and mental character of the person one employs. Instead of heeding this, those who have managerial responsibility much too often proceed to standardize the hours and conditions of labor with no regard for individual peculiarities. There is even less excuse for this attitude in the school than in industry. The growing child may be mentally retarded and even emotionally burdened by a school policy that refuses to treat him as an individual. Such mistakes of policy are exceedingly wasteful of both the energy and happiness of the personalities, but what is more surprising than the failure of officials, employers, school superintendents, and the like, is the indifference of the individual himself to his needs which he can so easily discover.

In many cases the person who would consider it stupid to use thin oil in his automobile when he needs one that is thick gives no attention to habits that have considerable influence over his effectiveness and his emotional mood. Sometimes there are significant conditions that influence

success, which are not easily realized. A striking illustration of such a situation was the bad behavior of an eleven-year-old boy that always followed a period of especially good conduct. His reactions had gotten him into considerable trouble and his teachers and parents could not understand why he became so bad a boy after having been so good. Eventually he was taken to a child guidance clinic. The question was soon asked, "What happens when he has been especially good?" Immediately the mother said, "I cook for him something that he is very fond of, and he likes this very much. It is a reward for good action that he always welcomes." The next question of the specialist was, "What do you cook?" "Corn fritters," answered the mother. Then followed a test to discover how the body reacted to this special food, and it was found that it was an idiosyncrasy of this particular body to be poisoned by corn in any form. At once it was clear that the boy was not bad at all but merely the victim of a food reaction. The mother found another way of rewarding his good conduct and his behavior became consistent.

If those puzzled by recurring headaches, inability to sleep, and such like minor afflictions, would keep record of what had preceded, often they would discover that there was some happening that always preceded the disturbance, and in most cases, after a little experimenting, it would be certain that this was the cause of the trouble. Such a simple investigation would not require much time

or thought. In no sense can it be regarded as morbid. It is merely the explorative way of seeking information that makes possible good management of the body. It leads to the final solution of a problem that otherwise would appear from time to time and demand attention from its discomfort or pain. The fact that those afflicted with hypochondria overdo this sort of thing must not hide the fact that most people commit the opposite fault and thereby hamper their progress and rob themselves of some of the pleasures of life.

We cannot take good care of our bodies unless we learn to relax. Relaxation is more than an antidote for our present strenuous way of living. It is one expression of that universal principle, action and reaction, which runs through all life. For example, the heart is an organ that has been constructed so that normally a rest period follows each beat, and although this is but for a moment, it enables our muscular pumping station to go on indefinitely without ever getting tired. Work-and-sleep is another illustration of this same principle of action and reaction. Relaxation, therefore, cannot rightly be thought of as an empty rest period, for it is an indispensable part of any energy-consuming activity.

It is not our strenuous work that hurts us but our failure to practice relaxation. Both the body and the mind are built for activity and never break on account of it unless it gets far beyond reasonable bounds or is not followed by proper rest or is accompanied by worry. We

are often told that modern men and women are losing the power to relax and that some, on account of this, are chronically over-tired. Could anything enforce more strongly the artificial character of our way of living, since under ordinary circumstances the organism is safeguarded by the coming of rest and relaxation soon after fatigue develops following activity? The hunting dog, returning from miles of running in the fields and woods, lies down and quickly sleeps. In contrast many men or women equally tired from routine and responsibility find it almost impossible when they go to bed to stop the overflowing of conscious thought which prevents the sleep so greatly needed. This irritating habit of wakefulness, so difficult to dislodge, is often established through neglect of relaxation. We cannot work the mind up to the time we go to bed and then immediately fall asleep. Between the work and the sleep there is need of relaxation. Any parent can see the building of the habit of insomnia in process if he permits his child to struggle with school home work up to the very moment of going to bed. Any parent also can learn the advantage of relaxation if he gives ten or fifteen minutes to some quiet game with the child or to reading or to something else that relaxes, at the end of the studying before the child attempts to sleep.

The development of the art of relaxing is too important to be left merely to chance. Of course, one cannot dose oneself with relaxation as if it were a medicine. If we make our play periods a solemn obligation or merely a

different form of effort than our work, we profit little. In spite of this, relaxation can be made a conscious part of the plan of living. In order to accomplish this there are some things that we must keep in mind.

Relaxation must be something positive. This is true even of rest. When the doctor says that the patient more than anything else needs a half hour's or hour's rest during the day, more is meant than that for this period ordinary activity must cease. If the man or woman is doing nothing along his customary vocational lines, it does not follow that the mind is quiet or the body less tense. The opposite may be true. Freedom from routine may invite worry or discontent that will be more consuming of energy than the activities of the working part of the day. One cannot, in other words, just do nothing and rest. The mind must be turned away from the ordinary channel. It is this that makes the problem of resting so difficult for some.

We may be ordered by our doctor to stop working for six months or a year in order to avoid a breakdown. If we find ourselves with nothing to do, when we turn our backs upon former practices, it soon becomes clear that our release from work is helping us very little, sometimes even making our danger all the greater.

Relaxation must also bring relief. It must have a pleasurableness about it or it is merely a different type of work. Because of this we are wisely told to cultivate interests so that we may have capital to draw on in our moments

of relaxation. We can gallop our horses fiercely without risk if in our stable we also have hobby horses that get their share of exercise.

Relaxation, to be beneficial, must also stand in contrast with the usual life. It is a common fault for those who most need to relax to make their so-called rest period as strenuous as their ordinary occupation. For example, one famous American would work hour after hour in profoundest concentration and then hurry from his study and violently exercise for ten or twenty minutes. This was his idea of "keeping fit." The wife has always attributed his early death to the severity of this program. He was unwilling to take the time for genuine relaxation and persuaded himself that intense physical activity for a short time would suffice as relief for his intense mental application.

If the work of the day brings stress and nervous tension, there is need of letting down. On the other hand, those who find the day's work monotonous and lacking in stimulation may wisely seek relaxation quite in contrast with their period of work.

Relaxation, to be highly beneficial, also needs to be adapted to the person's need. It should be as individual as one's diet. For example, the influence of age must not be forgotten. The person's social situation also has to be taken into account. How foolish it would be for a housewife to seek recreation through social life if this meant adding increased financial worry or if it stimulated a

tendency toward envy, when finances or inferiority feeling were already the chief causes of her nervous tension. The natural trends of one's personality, the tastes that one has cultivated, must also be considered. Once, for an experiment, feeling the need of a greater amount of relaxation than usual, and knowing that some of my friends find recreation by going to the movies night after night, I decided to try their solution, only to find after the third and fourth night that this method could not be made to work with me. It soon became tedious and irritating. We are far too apt to take over the uses of leisure with which we are most familiar through the experiences of others, forgetting that relaxation brings little satisfaction when it becomes mere imitation. There is also special need of recognizing differences between people in the amount of leisure they require for health and energetic living. Some need more than others just as certainly as some need more food than others.

It is an advantage to have intermittent leisure and relaxation rather than to take these in large doses. For example, always to work except during periods of vacation is not a safe program. It is apt to happen that those who carry on this practice for a long time begin to lose, little by little, the ability to make good use even of their vacations. It is better to have some relaxation, if only for a moment or two, during the day than to have it only at night. It is better to have it every evening than to lump it together over the weekend. It is better to use Sunday for

recuperation than to maintain a seven-day work period. It is more beneficial to have several short vacation periods than to have leisure only during the summer months. The more perfectly one can make relaxation a constituent part of the process of action and reaction, the better.

Anyone who enjoys reading is extremely fortunate because it is so easy for him to get recreation of a type that can be had at all ages. Reading that is driven by effort is, of course, of no value as relaxation. It is folly in our reading for pleasure to imitate others or in the slightest degree to be influenced by the popularity for the moment of books that are not the kind that we naturally like. Reading would be more relaxing if people would do it with greater independence. The important thing is to discover what one likes to read and follow one's interest. There is, of course, a different kind of reading which is justified by its purpose, but this should never be thought of as the same thing as reading for relaxation.

The favorite reading of American men is the newspaper. Even this must be read with discretion lest it stir up emotions that bring to consciousness ideas that antagonize rest instead of furnishing it. Undoubtedly we tend as a people to spend too much time reading the newspaper. Much of our so-called news is essentially the same thing as ephemeral village gossip and we are left with no accumulation of emotional or intellectual surplus such as comes to him who has developed a satisfying hobby for his leisure. Most men and women, were they

more explorative, would find reading that could compete with the newspaper and in the end prove more profitable as an antidote for work.

It is only fair to say that Americans are not great readers. Our per capita comsumption of books is not something that we can boast about. Perhaps it is this relative neglect of one of the quietest and most satisfying forms of recreation that has made us as a people notorious throughout the world for the hectic, even, as our critics say, the neurotic atmosphere of much of our recreation.

The movies are our most popular and characteristic form of relaxation. They cater over-much to the extravert and thus tend to push us still deeper into a life attitude that through its lack of balance is beginning to vex us, but the value of this form of recreation, when we think of the national appeal it makes as a method of relief from tension, can hardly be exaggerated. It will always have chiefly a pleasure-giving, relaxing appeal, and rightly, for its use for instructional purposes is likely to remain a minor function. If, however, it were more artistic than most of our present pictures are, it would provide greater relief from our every-day routine and prove for the majority of its patrons better relaxation.

The radio challenges the popularity of the movies and perhaps will soon become our favorite means of recreation. It has the great advantage of offering wider selection so that in our own homes we may choose what we prefer most. Like the movies, it also in the main has pitched its

appeal on levels that cater to moron interests rather than to average American taste. Since it can hardly descend to lower forms of pastime, its general development is bound to be toward the greater maturity already attained by its most artistic programs.

V

THE HEADQUARTERS OF THE SELF

That which is most mysterious of all things to us is also the most intimate experience of each of us. Nothing could be more paradoxical than that the self is our one certain knowledge, the medium through which we have contact with everything else, and yet that it is what challenges and baffles our understanding most of all. The moment we go searching for it we find ourselves led into the most profound of human questions. This was well said by Charles Kingsley: "A very short word, for in our language there is but one letter in it. A very common word; for we are using it all day long when we are awake, and even at night in our dreams; and yet a very wonderful word, for though we know well whom it means, yet what it means we do not know, and cannot understand, no, nor can the wisest philosopher who ever lived; and a most important word too; for we cannot get rid of it, we cannot help thinking it, cannot help saying it all our life from childhood to the grave. After death, too, we shall probably be saying that word to ourselves, each of us, forever and ever. If the whole universe—sun, moon, and stars—and all that we ever thought of, or can

think of, were destroyed and became nothing, that word would probably be left; and we should be left alone with it; and on what we meant by that little word would depend our everlasting happiness or misery." *

It is natural for us to speak of the brain as the headquarters of the self. We are merely reflecting the common notion that the brain is a sort of central office where the chief control of body and mind is located. Apparently, whenever there has been any effort to probe into self-consciousness, some part of the body has been the favorite choice as a place of command. Sometimes it has been the heart, sometimes the liver, but in recent centuries the brain has been chosen as the headquarters of the self. This has become a way of thinking so widespread that almost anybody thinks of the brain as having a relationship with the self very different from that belonging to any other part of the body. It is the brain that we feel contains the "I" of us.

There are many facts that encourage us to think as we do. The brain does have a special significance for consciousness. A tiny blood clot, product of a blow on the head, by destroying a microscopic portion of brain substance may wipe away a part of memory or may alter the personality or may prevent the self from carrying on certain body activities, all depending upon where the injury has occurred. As has already been said, flooding the brain with toxic poisoning through circulation of the

* *Westminster Sermons,* London and New York, 1874, p. 165.

blood may, as in typhoid fever, remove for a time the sanity of the self. In the light of such experiences it is not strange that we have come to think of the brain, or the central nervous system as we often call it, as the headquarters of the self. At least we know that it is in the brain that a great part of the mechanism of body control heads up. We know also that the brain is complicated almost beyond our imagination and that all the important happenings within the body and at its surface register in the brain. For example, the rays of light that strike the retina of the eye and start stimuli that make possible our knowledge of color and of objects are reported to that part of the brain which has this function in charge and are there translated into the experiences that we call sight.

The more we learn about the brain the more remarkable it becomes. Marvelous as is the working of the body in all its parts, nowhere do we find such a complex mass of happenings constantly going on as in the brain. The better we understand it, the firmer becomes our idea that it deserves to be thought of as the headquarters of the self.

This description also brings out the chief purpose of the brain. It is a headquarters in the sense that it is the coördinating center to which reports come from every part of the body and from which go out the decisions that are known to consciousness as well as a great part of the control processes of which we are not aware. The bio-

logical purpose of the brain seems to be to minister to the self, to provide a central authority for the self, something like the chief dispatcher's office on the railroad, to which is sent constant information of all the movements of the trains, and from which go the orders that regulate traffic everywhere on the system.

No comparison, however, seems to do full justice to the brain, for it is something unique. It provides unity for the thousands of experiences simultaneously going on within the body and about it with which it has contact, and at the same time provides unity which brings the activities of the body into unison and under the command of the desires of the self. Its contribution to the ego is direction. In order that it may carry out this function the brain makes possible memory of the past, that the self may profit from the experiences it has had, as well as the fore-tasting which we call imagination, in order to anticipate what may happen. The brain also serves as center of command, giving us the consciousness of feeling that we turn toward this and away from that just as we turn a lever in one direction rather than the other. And yet always we know that the brain, however well it serves the self as headquarters, is not itself what we know as the ego or the self.

On account of the distinction that we make between the brain and the mind, we have the choice of entering into the headquarters of the self through either one of these approaches. We see striking results that come from

using exclusively either one of these two most unlike openings into the life of the self. The treatment of *hydrocephalus* is an example. This disease comes from there being in the canal of the spinal cord and ventricles or cavities of the brain an excessive quantity of the fluid that is normally present. As this substance is produced excessively it stretches the cortex of the brain and pushes it against the skull, bringing about a pressure which immediately shows itself in a changed mental behavior of the self. If this pressure is relieved by drawing out the necessary amount of the fluid, the self returns to its previous condition and the personality is said to be itself. If, however, the fluid once more increases so as to revive the pressure, again the personality changes and irritability, depression, lack of initiative, and indecision appear.

When one sees such a change as this take place he comes to think of the headquarters of the self as merely the brain, but sooner or later he comes in contact with the opposite approach to the self and discovers that it is equally effective. Hypnosis is a most spectacular example. This, our most extraordinary expression of suggestion, permits one individual to bring ideas to another that lead to body behavior which is as remarkable in the results that follow as influences reaching the self through the brain. Thus it may be possible to make the individual subjected to hypnosis as free from the feeling of pain in some area of the body as if he were under the influence of an anaesthetic. In such a case ideas are taken over into

the mind that operate on the brain and through it upon other parts of the body. This kind of experience gives one the impression that the mind should be considered the headquarters of the self and the brain a subordinated mechanism.

The fact of the matter is that human knowledge at present does not know how to describe in any detail the relationship between what we commonly know as the brain and the mind. We find that it is expedient to catalog certain experiences as belonging to the brain and others as belonging to the mind. As is often true in human ignorance, dogmatism has come in to fill the void, and we find that some people insist that the brain only is real; others that the mind only exists as the self; while many scientists treat the two as in a peculiar parallel relationship so that they function together, one as an inner experience known to the self and the other as a physiological change that takes place in the tissue of the organ.

Perhaps it will serve our purpose best to think of the brain as the structural headquarters and the mind as the functional focus of the self. This, of course, is not literally true because the brain itself functions in a most elaborate way. Since our purpose is a practical one, this way of dividing the work of the mind and the brain seems to have an advantage. The self is a unity that includes not only the mind and the brain but also every other part of the body. The mind, however, is known to each of us as

an experience. When we seek to define its structure we have to be content with the nervous system, that is, the brain.

Since there is special need in our attempt to live with ourselves to understand and coöperate with the headquarters of the ego, both as the center of control of the structure and as the function of personality, we need to make full use of the two approaches to self knowledge.

The brain taken by itself is an organ of the body comparable to the heart, the liver, or the lungs. As each of these differs from the others, so the brain also is unique. As we study its operation we learn what important differences it has as compared with other organs of the body. As an instrument of the self it can be increased within limits or retarded. This is true of some of the other organs of the body as, for example, the stomach or the heart, but only to a slight extent as compared with the brain. The athlete who has become acustomed to strenuous exercise enlarges his heart, since it is essentially a muscle, and he who constantly over-eats may stretch his stomach. These increases, however, may easily become pathological, sources of weakness rather than strength. It is otherwise with the brain. Its structure permits a measureless microscopic development which in like proportion increases its ability to minister to consciousness.

Students of the brain tell us that there are enormous potential resources in the cortex of each of us that we do

not develop. For example, the great majority of adults have possibilities, so far as their brains are concerned, for the development of the appreciation if not the expression of art even when there appears to be a deficiency in poetry, music, or literature. If the individual in such circumstances had been exposed in early childhood to stimuli of an artistic character, he would as an adult be able to enjoy a wealth of experience now denied him.

It is amazing how far continuous practice can carry individuals in the development of a brain equipment that permits activities or discriminations that appear to set them apart from the average individual. The tea taster is a good example of this. Hour after hour, day after day, he uses his sense of taste to distinguish and classify a great variety of teas, detecting differences where the untrained person would seldom realize that any existed. Whoever has acquired such skill has built up as a basis of his power an elaborate development of brain cells. The wonder of the pianist is not in his fingers, nor of the artist in his eyes, but primarily in the brain substance that makes possible the dexterity of the one or the delicate color discrimination of the other. It is literally true that the "I" of the self as it includes the ability to do things, to appreciate, or to express, is in no small degree the result of circumstances that have tended to develop or repress brain development. We also know that it is in the early period of life, when the brain most easily responds to stimuli, that most can be done to create abiding

interests and powers which will enlarge the meaning of the adult life.

The development of the brain comes not from wishing or making resolutions but by performance that builds up the necessary brain structure. From this point of view the self is made, just as is much of the muscle of the body, through activity. We exercise the brain, and the self is given new resources. It is also through this same procedure that we acquire the habits which are so large a part in the equipment given us for dealing with life. Exercise of the brain not only enlarges the self but tends to lengthen its period of efficiency and to postpone the weakening of the mind by the coming on of old age.

Since the brain is a physical organ, it is subject to the law of fatigue in the same way that is true of other parts of the human body. We grow tired in the brain just as we do in our feet at the end of a long walk or in our arms if we have been carrying on some laborious work that requires monotonous, repetitious movement. Moreover, if we grow weary through any sort of prolonged, strenuous activity, the fatigue of the body is reflected in the brain. In addition to this the brain itself grows tired and demands rest.

Ordinarily sleep is sufficient to meet this need of the brain and to recuperate our nervous system and make it ready once more to undertake the work of the day. Sometimes the brain gets over-tired and, strange to say, often it forbids the coming of sleep even though that is the

one thing it most needs. In this respect it is not at all like the muscle which so willingly accepts relaxation when it feels fatigued. Instead the brain continues activity even though we are most eager to have it stop, so that we seem to be forced to think in spite of ourselves and are wakeful when most of all we covet sleep. Such a condition can be prolonged to the point that the brain no longer functions normally and the individual suffers a nervous breakdown.

Ordinarily the tired brain reports its condition to consciousness through one of two results. The activities of the mind may yield less and less pleasure and require more and more effort. The self seems obliged to push itself in order to accomplish a reasonable portion of its undertaking. The zest of doing comes to an end and the individual has to struggle more and more to maintain concentration or to carry on with ordinary skill. How dangerous this may be appears when we think of the effect of such fatigue upon the pilot of an aeroplane who is too tired to coördinate his complicated responsibilities and who therefore may wreck his ship.

There may be another result which shows the spreading of fatigue, for the brain may function, but with a decreasing efficiency in whatever is being carried on. There is not only more effort necessary to drive the brain to the activity it has assumed, but there is a corresponding loss of effectiveness. The painter ceases to show his ordinary artistic skill, the housewife spoils her cooking, the child becomes clumsy and breaks his toys. Fatigue of the

brain lessens the momentum, decreases the efficacy of movement, and multiplies the hazards that may lead to failure. Many a person who has kept himself at work in spite of the burden of fatigue finds later that what he has done is so imperfectly executed as to be worthless for his purpose, and it all has to be done over again.

Only in special and unusual cases can we deal directly with the brain. If an individual is, for example, losing his mental characteristics or developing paralysis in some portion of the body on account of pressure from a brain tumor or a fragment of the skull pressing into the cortex, or a blood clot, in favorable circumstances an operation may be performed and normal conditions reëstablished. Ordinarily, however, we have to reach the brain through some other part of the body. An illustration of this is the effect of caffeine and other drugs that are taken into the stomach and influence the nervous system. Since our approach to the brain is so often indirect, its hygiene has to be for the most part the taking of good care of the rest of the body. Diet, exercise, recreation, sleep, as these tend to give us body health and efficiency, minister to the welfare of the brain and permit it to function to greatest advantage.

Only the extraordinarily conceited or obtuse person can avoid facing an undesired fact regarding his brain endowment. Even though none of us uses to the full the resources the brain provides, it is not possible for any one of us to do all we would like to do or be all we might

desire. The limits of the individual brain are as definite as those of the rest of the body. In other words, although few of us, if any, ever use in the full degree our potential brain capacity, it is equally true that there are inherent barriers that may check our most ardent ambitions or persistent efforts to make the most of ourselves, while at the same time recognizing our restrictions as a problem that requires our best judgment. It must be remembered also that as we travel along in years failure to develop unused portions of the brain takes them as thoroughly out of our grasp as if we had been deficient in them from the beginning as a result of inheritance.

Often, also, even though theoretically we should be able to develop certain capacities, we do not have sufficient time or opportunity to do this. There is not time given to any of us to accomplish everything we desire. Choice is required of us, and sometimes what we take checks our power to develop along some other direction. It was this which Darwin regretted when he confessed that his concentration upon biological science finally destroyed the love of poetry which in his earlier years had been strong.

Undoubtedly a great part of the strain of modern life comes from our unwillingness to accept the restrictions placed upon us on account of deficiencies due to undeveloped or lacking brain substance. Through comparison with others we torture ourselves with the jealousies, envies, and hectic discontents that so easily gather. We

are like the gardener who misses the pleasure of his own flowers because his eyes are so constantly coveting those in his neighbor's garden across the fence. To be happy one must learn to tolerate the unescapable restrictions of one's self. Only the serene person who faces with frankness, sincerity, and without fret his personal limitations draws very near to the worth-while life we all crave.

No one can visit a modern factory without coming away with wonderment that human ingenuity has been able to construct machines that carry on such complicated processes. The attendant's business is largely supervision. So long as the machine works normally, it executes according to a prescribed routine a series of operations rapidly and with exactness. A great part of the working of the brain is carried on in a similar way and its accomplishments are even more complicated than the most highly developed machinery to be found in the modern factory. A large part of this activity is made possible through the development of what we know as habit.

Anyone who has watched the development of a tiny channel on the side of a hill at the beginning of a rain has watched the establishment of what is very like the building of habits in the brain. The water slowly pushes ahead, leaving a groove in the mud which the current as it continues to flow deepens. As brain cells are repeatedly brought into coöperative relationship and energy passes from one to the other, a disposition is created to have the same operation carried through again and again

until the entire process becomes a mere mechanical routine that needs at the most merely the attention of consciousness at the start.

The rule of habit is so important in the lives of every one of us that it is not at all strange that some have thought of the self as chiefly a bundle of habits. If our environment were not constantly changing, requiring original adaptation rather than the mere repeating over and over again of a few standard acts, we could indeed be nothing but habit and still successfully adapt ourselves to the world in which we live. This routine program is denied us and it is the purpose of consciousness to oversee and select new adjustments. Since a large part of what we do can be efficiently and safely made automatic, many of our activities can be turned into habit. Here as everywhere the golden mean is a path of wisdom. He who has a deficiency of habit must attend to a great deal that is trivial and expend a quantity of energy in an effort of attention which is utterly unnecessary. Such a life is in the predicament of a factory with insufficient machinery. On the other hand, there is a tendency, as one grows older, to bring too much of behavior into a rigid, mechanical procedure so that the individual is not only unequal to the meeting of new and changing conditions but is even reluctant to recognize the need of keeping much of his behavior free from the domination of habit. Childhood is the time when we make habits,

middle life when we use them, and old age when we abuse them.

Many of the characteristics that we associate with individual personalities are habit traits. The way one walks is an example of a habit behavior that has become so firm as to seem a necessary feature of the person. One's manner of talking is another habit formation that seems so thoroughly belonging to the self as to be indispensable. Sometimes brain injury forces the individual to learn for a second time to walk or talk or to carry on some other often repeated form of activity. Then we find that this which in the past has seemed an inborn characteristic is merely very strong and long-continued habit.

We are much too prone to think of habit as something restricted to motor behavior. To many people habits mean merely ways of doing things. We have, however, feeling habits, tendencies to repeat emotional experience. This is just as tenacious as the other kind of habit and is unquestionably much more important in its practical consequences as one goes through life. This kind of habit is as automatic as the other type, so that its results come to consciousness without attention and at times without recognition of the source from which the influences appear. Just as one can walk in the dark through a familiar house or along an accustomed path with his mind on other things and finally arrive at the desired place, so, preceding many of our decisions and attitudes

is pressure from our emotional habit-life which issues at last in our thinking, decision, or reaction without our having given heed to the automatic way that our feeling has asserted itself. Thus hymns whose sentiment we no longer believe may by reviving earlier habits of feeling develop religious emotion.

Habits make good servants and poor masters. Their business is to set us free by taking over a great deal of our everyday activities so that consciousness may have time for other business and may be well assisted as it carries on its work. It is not difficult to develop habits that antagonize the body or the mind. The taking of drugs is an illustration of the first. We call them habit-forming because they tend to create a situation in the body which demands that they be had continually, and the strength of appetite grows even though the body is being undermined. Worry is a habit of another sort. Here we have a mental repetition which also becomes more compelling the oftener the experience takes place.

It is much easier to build a habit than to break it down. Repetition produces it by building in the brain the necessary correlation of cells. Once this has been done it requires great effort and considerable time in most cases to dissolve the combination. Since it functions without consciousness, attention has to be sharp and constant to prevent the recurring of the habit of which the individual wishes to be rid, and every time there is another repeti-

tion the habit is strengthened and made all the harder to displace.

It is unfortunate that the building of habits is also many times an unconscious process. This is true, for example, of bad posture. One does not often deliberately assume a crooked carriage in the way one deliberately tries to establish a habit, but rather something happens while consciousness is directed elsewhere and we do not realize that we have been forming a habit until our attention is called to the fact either from the protest of our body or from someone else telling us. In these cases we frequently come to realize the strength of our habits only when we are heroically trying to be rid of them.

No one can build a mental hygiene program who does not come to some sort of agreement with his own habit-life. He must accept what he is unwilling to change and he must build up what he insists upon having. Through our habits we largely gain happiness or let it slip.

VI

OUR STRATEGIC CENTER

As soon as science discovered the function of the brain, people began to regard it as the headquarters of the self. Now, however, with greater knowledge we are convinced that we can draw still nearer to our self life. Just as at army headquarters we find subordinates who carry out the orders of those in command, so the brain has come to seem the servant of what we know as mind, the real strategic center.

Analysis of the complex organization that we call the self leads us on and on until we reach the mind, and beyond that we cannot go. We can distribute its functions and analyze each in turn, but we cannot find anything that takes us beyond the mind. At last we are at the terminal in our investigation of the self.

This strategic center is strikingly like the general staff of the army. To it comes continuously a flood of reports, from the body itself, from contact with the environment, from the memory of the past, and from imagination as it creates or attempts to anticipate the future. It is true that from the mass of messages received, ordinarily one only for the moment has dominant attention in con-

sciousness. This selection usually is decided by the purposes of the self, but when pain is reported it is attended to immediately just as serious reverses along the front of the army, as soon as they become known at headquarters, are dealt with and other interests are put aside in order, if possible, to prevent disaster.

As orders are all the time proceeding from the general staff, so they are also forever going out and being turned over to subordinate nerves for execution through the muscles of the body. Decisions are made that concern the onflowing of the consciousness of self, as one set of ideas is pushed away and another permitted to become the interest of the moment.

In the same way that the members of the general staff, including the commander-in-chief himself, reflect through their attitudes the failures and successes of their strategic maneuvering, so also the mind reacts to its own ongoing and especially to the reports that come to it from the outside environment, from any disturbance of the body, and from any thwarting of its purposes. This constitutes what we know as the emotion of the mind, and the more we come to understand it, the more we are impressed by the importance it has in the functioning of the mind.

It is difficult to put into words a description of the mind, and perhaps there can be no definition that is thoroughly satisfactory. We appreciate it best by attending to its operations as we know them through personal

experience and by observing in others the consequences of the working of their minds. Always we know the mind as experience in process. It is not an instrument as is the brain, nor can it be isolated as a substance as can any body organ that belongs to the self. We cannot produce mind and put it under the microscope as we can brain cells or cells taken from any other part of the body. We cannot weigh it; we cannot measure it; it has no existence outside the processes it carries on for the person who possesses it. We detect its presence in others because we are familiar with its results in ourselves and can detect its functioning through the appearance of the various consequences of mind behavior to which we have become accustomed through our knowledge of ourselves. It is always an activity in which the receiving of stimuli and the outgoing of responses have for the time the focus of consciousness.

Although it is not literally an energy, at least so far as we now know, it is so like the onflowing of energy that this has become a favorite symbol or figure of speech to describe the mind. For example, we awake in the morning and immediately it is as if an electric current started up a complicated and unique process which at once produces what we know as experience. It is very like turning on power that begins a moving picture film which immediately throws on the curtain of consciousness a continuous and connected portrayal of happenings that have inimitable meaning for each of us. There

are extraordinary moments of life when nothing seems to describe better what we mean by the self than this comparison to the movies. We seem to be spectators of ourselves looking at what happens even when we are ourselves also acting on the screen. Ordinarily we do not have this detachment but our onflowing energy seems thoroughly expended in the processes that are forever going on during consciousness and even when we sleep. This endless procession of experience is not limited to our waking period, for through dreams we become acquainted with a different sort of self-life which in these recent years we have begun somewhat to understand. How vivid this type of personal experience can be anyone who has ever fainted realizes.

Even what we call consciousness is variable. Sometimes it sharpens to a point while at other times it widens out so as to include several experiences occurring at the same time which may be united by a common element or may simply exist as fragmentary, unrelated impressions. Thus the strategic center may occasionally resemble headquarters when two or three major engagements are being directed by the general staff, even though the battles are separated by great distances. Apparently consciousness is seldom so concentrated and consistent as we are apt to believe. Under hypnosis it comes out that many sensations are received at consciousness that fail at the time to get recognition.

In addition to this spreading and retraction of the field

of consciousness so as to be narrow and vivid or broad and vague, there appears to be a great quantity of experience that never reaches what we know as consciousness at all, although this activity of the mind is significant for consciousness as the source of influences that hamper or help the purposes of the self that do get into the focus of attention. We do not understand this outlying area of the mind as well as we do its conscious part, and there are great differences of opinion as to the meaning of these happenings, some even doubting that they exist at all other than as hazy experiences unobserved by consciousness. This interpretation considers them like letters that come to the business man when he is preoccupied with more serious problems and merely pushes them aside, unopened, without permitting them to break his thought.

So much that concerns the self appears to happen outside the field of ordinary consciousness that most psychologists use the word, *subconscious,* for the purpose of classifying these experiences that are so unlike those that we know through ordinary awareness. This term, like so many that belong to our mental life, is a hypothesis. That is, we assume the existence of an underlying activity that receives and registers incoming reports, similar to those of which we know through the intimate contact of consciousness. In the opinion of some students of the mind this subconscious is a sort of depository which takes over what consciousness refuses to receive or what, having

come to it, is, because of unpleasant suggestions, rejected and driven out.

Those who thus conceive the subconscious think of it as chiefly an unfriendly source that brings conflicts to the conscious self. It is interpreted as if it were a group of traitors at headquarters constantly plotting to spoil the strategy of the supreme control of the army. There are others who conceive it as primarily helpful to the self. What we commonly know as inspiration and intuition are regarded as incentive and insight contributed to ordinary consciousness from this deeper faculty within us which provides an adequacy and understanding we do not ordinarily possess. It is a supersensitive, creative functioning of the mind illustrated by the great moments of the artist.

In spite of our meager knowledge of the mind at present, we have enough to know that we cannot restrict mind to that portion of our life of which we are so intimately and uniquely aware through our experience of personal consciousness. It is much larger than this. We cannot even think of it as merely the center of our life. It is an aspect of the life itself. It is the self because it provides the commanding unity which enables the organism, in spite of a multitude of local, specialized activities, to act as a whole. It maintains the oneness without which the personality would be broken into fragments and no better able to cope with circumstances than the disordered, scattered army fighting hopelessly as inde-

pendent, separated groups. Thus we find the meaning of the mind in what it does. It is the self in action, but the self as the centralizing, unifying activity. It *is* the self.

Although we can so simply describe in words its function, the mind is highly complex, having many distinguishable features. Naturally the more simple the task of the individual organism in preserving its unity, the less complex is the process carried on by the individual mind. Here we find the great difference between the human mind and that belonging to all other living organisms. It is not merely that we have added self-consciousness but rather that the more elaborate process requires a diversity and a delicacy in the adjustment-making not needed by any other form of life. Self-consciousness is included because only so could the organism be equipped to maintain unity amid such dissimilar and specialized activities. The organism does so much and has such richness of possible responses to its tremendous environment of things and people, of ideas and feelings, that the central coördinating self-life must be correspondingly large and adequate.

In carrying out its purpose the mind does many things. If we classify these different undertakings, they appear to fall under three heads, and in discovering this we learn something that helps us better to understand our self-life. The mind enables the organism as a whole to be flexible and adaptable as it makes its adjustments and to keep the innumerable diverse performances going on

simultaneously so working together as to present a united front to environment. Thus the mind grows complicated as the parts of the body multiply and contact with the environment widens and becomes more sensitive. Always it must be remembered that this environment to which the human responds is itself highly complex. From one point of view it is triple, made up of things, of other people, of one's personal experiences, both those of the past and those anticipating the future. From a different angle it might be thought of as inner and outer environment. In a different way it may be divided into the material, including the physical, and the spiritual, by which is meant the thoughts and feelings that seem to us subjective and to which we react.

The important thing is to realize that what we call environment and the self are always in relationship, each influencing the other. They are partners in a life-fellowship.

When we pass in our thinking from the body of the self to the mind of the self, we are merely crossing over from one point of view to another. The same thing is true when we change our attention from the self as a partner in a life-undertaking to that other partner, the environment. When attention is on the body aspect of the self-life, we are selecting the local and the diffused activities that must be carried on for physical and mental survival. When we turn to the mind we are stressing the centralizing energy that brings into unity the enormous

variety of activities. It is the difference between the army operating on an enormous front and the high command which is attempting to execute a strategic purpose while at the same time forwarding the food and ammunition and carrying on a multitude of enterprises, all necessary for the maintenance of the soldiers. No figure of speech can do justice to a process that is without comparison, it is so intricate and so harmonized. The important thing is not to think of these different processes as unrelated or to conceive of the division of mind and body as anything more than a distinction of purpose in the functioning of the organism.

The building of the individual self is not so unfathomable a process as once it seemed. The development of each self goes on with the development of its environment. Naturally each reflects the other because neither could exist without the other. The self grows because it operates in a larger environment. On the other hand, the nature of the self has a selective and interpreting effect which decides whether certain environmental contacts shall be made and, if so, what meaning they shall have. This easily becomes clear when illustrated by the reactions of different organisms to the same stimuli. For example, the music of the violin, which to the cultivated human ear registers an enchanting melody, to the dog may be a series of pain-making sounds, and to a more simple organism, such as a caterpillar, apparently nonexistent. More than once in the summer I have had to

drive away the dog of a violin-playing relative because the animal persisted in howling and showing discomfort as soon as the strains of music came forth through the open window. What was music to me had upon the dog the effect that we humans experience when the dentist's drill draws near the nerve of a tooth. To the insect slowly crossing the window sill the vibrations coming from the instrument meant nothing at all, for they did not register.

The same fact of selection comes out when we consider the differences between people in their choices of environmental experience and the disagreement between them in the responses they make, even when they react to the same thing. Suppose we listen to the comments of several individuals who happen to have walked along the same street. One happens to be a house painter and he comes back telling us how badly the houses need painting. Another is a contractor and he talks to us about land values, the vacant houses he counted, and the kinds of construction he saw. Another reports that he saw many undernourished children and some mosquito-breeding dumps. He is a health officer with a physician's background. Another tells us how many families appear supplied with radios, because it happens to be his business to sell these and he naturally noticed the houses that had antennae and those that did not. Another reports that it is a noisy neighborhood in contrast with his associate who insists that it is rather quiet. One of these happens to

be living where there is little noise, while the other occupies a house only a stone's throw from an over-head, elevated railway. When we know the facts about each of these persons we see that their reactions are just what one would naturally expect.

It is not strange that the scientists who deal with problems of human conduct so constantly stress the determining influences of early childhood. It is then that the life plan takes its general shape and the building of habits and preferences starts. The kind of self that later develops determines the kind of environment to which that particular person will respond. Through its sensitiveness to some things and not to others and its reactions to those selected, the self will continue to grow in accord with its early training.

We have come to know in recent years a great deal about the functioning of the human mind through the study of what we commonly call the abnormal. More and more the scientist has been persuaded that abnormal experience is simply the normal carried so out of proportion as to destroy the good adjustment of the self. Since, however, these unbalanced forms of behavior magnify traits that are native to the individual, they permit us to see the characteristic conduct written in bold letters, much easier to read than the ordinary expressions of the self. This recent conviction of scientists has led to the study of a great amount of human experience that once was thrown aside as merely pathological. The new knowledge that

has been gained by the study of what was so lightly pushed aside in the past has made the self-life seem ever so much more complicated than we once thought it.

We have come also to realize that there is no such thing as mind in the abstract but that wherever mind-life is found it belongs to an individual and is absolutely unlike that possessed by any other human being. This explains why the problem of happiness becomes a problem of learning to apply mental hygiene to oneself. Knowing the facts of psychology and observing the experiences of other people may help us but only as this makes it easier for us to have close and understanding contact with ourselves.

So much is involved in the art of living with one's mind that it cannot be handled with satisfaction in a single chapter. The remainder of this book deals with various phases of this problem. Although a practical mental hygiene program requires detailed interpretation, it is possible as a preliminary step toward such a discussion to state the essential principles that need recognition if one is to be happy with his own mind.

Mental happiness requires a wholesome, selective sensitiveness. One of the primary purposes of the self is to a considerable degree under the power of the mental attitude of the individual. Some experiences are reacted to quickly while others are relatively neglected. The healthy mind turns away from painful to pleasant experience in so far as this can be done without counterfeiting

the facts. Many people find life unpleasant because their attention is so much given to the disagreeable that much of the pleasure of life is lost. They are like those people who cannot enjoy the beauty of the scenery along the roadside because they cannot get their minds off the dust. The selective power of the mind is used to keep in consciousness those disagreeable happenings that always can be found, if one searches for them, with the consequence that the person finds living a dismal ordeal. The healthy mind also turns from the futile to the effective. Things that cannot be changed are dismissed as beyond the power of the person's control. Energy is given to the things that can be done. The other kind of mind constantly dwells upon what cannot be changed, and time and thought are squandered in bewailing what is irksome and disappointing. The healthy mind also turns away from the trivial to the significant. The proper proportion of value is maintained and happiness is not spoiled by harping upon what is trifling or by becoming angry with the relatively unimportant.

A second principle of mental hygiene is the balancing of the motivating drives. The self has to act as umpire between conflicting desires, and in some people happiness becomes hopeless because there is a constant tendency to allow one of the major drives always to dominate consciousness. The miser who has surrendered to his acquisitive cravings is a familiar illustration of the violation of a fundamental principle of mental hygiene. One of

the purposes of mind is a discriminating selection that prevents conduct from being automatic as it is among the lower animals controlled by instinct. When one of the major drives of human nature takes possession of the person, usurping judgment, he acts as if he had no power of deliberation and existed to carry out purposes that are as compelling as if they were instinctive.

A third principle of mental hygiene is the maintenance of unclouded thinking. It is important that the self grasp the facts and be not misled through the constant distortion of emotion. If one lives his life in a perpetual fog that allows nothing to be seen as it actually is but always through the mist of uncontrolled emotions, happy moments are rare and fleeting.

A fourth principle of mental hygiene is decisiveness. One of the most useful characteristics of the efficient self is the ability to recognize an issue, face it squarely, and at the proper moment come to a decision regarding it. Many men and women make little progress toward happiness because they can never accept the necessity of making a choice and come to an immediate and final decision. It is as if they were entangled in the various possibilities and under the necessity of living as if born without the possibility of conscious choice. In a dilemma they cannot dislodge their emotions from either of the conflicting possibilities and are therefore always under strain and nearly always unable to execute any kind of a life program.

The problems of the self as they arise are individual and concrete. They are born of circumstances and are always tied up with the physical and mental traits of the individual. They take innumerable forms but the fundamental root of each is traceable to one or more of these four principles of mental hygiene.

Understanding the working of the mind and its purpose helps greatly in the achieving of happiness and success. These, when interpreted as products of an efficient mind, become two words for the same thing. Happiness can come only from attaining an efficient, wholesome self. Success comes from developing such a self. Life must possess unity, not through meagerness of experience but through large-scale living accompanied by delicate discrimination and well-supported, localized activities. To get the significance of this as we meet our practical problems, it becomes necessary to explore the mind from many points of view, for only so can one gain the knowledge necessary to build a satisfactory mental hygiene program.

VII

OUR CULTURAL WATERSHED

HUMAN nature is as absorbent as a sponge. This explains the fallacy of the common statement that human nature never changes. There is a vast difference between a sponge that has soaked up lye and one that is filled with rosewater. In its fundamental outline, that is, its original constituents, human nature remains ever the same. These elemental characteristics merely make it possible for human nature to draw within itself the material of which as a growing concern it is composed. As a feeling, thinking, and acting organism it is the most changeable thing on the earth. Unlike the animal, fully equipped through its endowment of instinct, man comes into life the most susceptible to his surroundings of all living creatures.

Animal nature is rigid within. It starts with one or more ready-made patterns of behavior that are called into activity as the occasion arises. Animals are prepared to deal with the most common circumstances to which they must for survival adjust. When the unusual occurs, they can only fall back upon one of their accustomed ways of acting, and their inability to do more than this

may mean their death. It is animal nature that never changes. The most exacting training given to the dog or horse can only bring about a special adaptation of this automatic way of meeting life.

Human nature on the contrary is plastic within. Not only does it draw from the environment the substance of its content, but as it deals with what it finds about it, it becomes itself changed. It is the human part of the individual that is so sensitive to the influences with which it has contact. It is because of this that we use the term *human nature.*

Since each one of us grows into an individual by absorption or through the attempt to make satisfactory adjustment to the circumstances of the moment, it behooves us, if we are going to live happily, to consider these sources of our personality. It is the first of these that concerns us in this chapter. Even the keenest imagination falters when it seeks to realize how extensive are the influences that the self takes in during its period of greatest growth. No one has stood beside the rushing current of the Mississippi as it sweeps by New Orleans without thinking of the great distances the water has traveled and the vast stretch of territory that constitutes the watershed of the giant river. The drainage of the Mississippi is faintly suggestive of the enormous stretch of time from which comes to each of us material that is built into our personality.

The comparison breaks down when we begin to think

of the sources of this flow of human culture. We do not know how long human nature has existed on the earth, but it is conservatively estimated that man dates back at least a half million years. Only about one per cent of this vast period falls within the historic era when records were made and handed on. Thus the greater part of the career of man, that is the experiences that have befallen individual men and women, is behind the curtain of time that no searching can penetrate.

It is a vast watershed of culture that even the most vigorous imagination cannot explore. Undoubtedly this lost portion of man's life on the earth brings even to us of this modern time consequences that appear in what so commonly are regarded as the unchanging elements of human nature. We are told that civilization is a mere veneer and that if we scratch the surface we find underneath the traits of primitive savagery. This is interpreted to mean that the refinements of human nature are artificial wrappings that have no substantial connection with original human nature. The absorbent quality of human nature is disregarded. The fact is that what we think of as civilization is a recent possession of human nature, the new culture which we are comparing with the old when we contrast the modern with the fossil man. If savage traits still cling to man, it is not because they are more natural but on account of the long period of human evolution when they held sway. Man has long been a savage; in comparison for only a brief time has

he been civilized. Only of late have men and women been responding to the influences of historic culture.

It is difficult to picture any individual as vitally connected with the great stretch of human experience that extends backward from that dim period which we know as the beginning of history, but since the man found on the stage when records first were made was not a new creation, we are not justified in starting cultural influences with him. However, this continuity of human experience does not mean, as once was thought, that each period of evolution has been in some mystic way registered in the nervous system of man so that the child passes by an unfolding of inherited traits through each of the epochal cultural changes of prehistoric man. It is not thus that the great unknown watershed of human culture discharges into the human nature of the present. The cultural deposit of the past has been made not in the biological structure but in the environment from which we of today draw the material for the fashioning of ourselves.

It is also unreasonable to suppose that this oncoming of culture is such as to perpetuate the earliest experiences of man so that they remain in their original form. Modern man, for example, does not continue the stonecraft of primitive man. The stone hammers or axes that he encounters are ordinarily merely objects of curiosity which he finds preserved in the museum. If he attempted to imitate his forebears in the making of these rude tools

from original rock, he would find himself with no special, native skill even though this craftsmanship was practiced by men in the past for thousands of years. The iron hammer which we buy at the hardware store has, however, a cultural ancestry that reaches back to the original stone tool of primitive beginnings.

There have been contacts between races of complex culture and races of simple culture during the historic period that show us how culture brought forth by the simpler people can be incorporated in the environment of the other and sublimated in the process. We have an illustration of this in the widespread habit of tobacco smoking throughout the world. This was originally a gift of the American Indian to modern people, but tobacco cultivation and manufacturing has passed way beyond the simple processes known to the North American savage.

Such an illustration so simplifies this handing on of culture that it seems inadequate to bring out the meaning of the great cultural watershed of prehistoric man. Possibly war is a better example. What we know as war must have been a continuous experience during thousands of years of man's earlier career on the earth. It was a war of simpler type but of wider area. If it had been possible in those shadowy days for philosophy to interpret it, it would surely have been thought of as war against nature. Man was in struggle for his life against weather and other phenomena of nature, against animals and other

forms of life including bacteria, which, of course, he knew not at all, and against other men. Probably this last type of warfare was intermittent as compared with the others. So far as ordinary experience went, it seems likely that it was the least significant. It is, however, the kind of struggle that war now signifies to us, but although the idea remains, it has been organized into a complexity that makes it not at all like anything that occurred, we have reason to think, in the experiences of primitive people. War is now a deliberate, complicated, mechanical, and strategically directed enterprise.

War in its present practices has certainly not flowed down to us from earlier times. On the other hand, it seems clear that the reaction that we know as war, when human interests clash, has at last become so out of accord with other circumstances of our life that we now rationalize it, defending it as an inevitable and unchanged feature of human nature. Undoubtedly if this tremendous cultural flow from the past no longer came to us and was lost from memory and from record, war in a single generation would seem as futile, as immature, and as antisocial as the use of torture to discover truth or human sacrifice as a means of checking an epidemic. In the one case modern thinking has created an incompatibility that breaks the continuity of cultural influence from the past. In the other case the primitiveness of combat has been sublimated but continued because it is not so contrary to the thinking and feeling of the average person, especially

as it is disguised and glorified in patriotic literature, as are the other types of primitive reaction to life.

We have at least arrived at the time when we bewail the continuation of war, but we defend its existence by falling back upon the fact that it always has existed among men. Of course this has been equally true of every primitive cultural practice up to the time that it has disappeared. At any time when witchcraft, slavery, cannibalism, or any other long-continued human practice flourished it would have seemed so much a part of human nature as certain always to continue. It is not war as an unchanging form of struggle—for modern warfare is so different from that experienced by primitive man that the savage could not without long training engage in it, if at all—it is war as an ideal that has been transmitted from the first days of man's life upon the earth until now.

It is because of the vastness of the cultural watershed that discrimination has become so great a virtue in our modern life. If we are to live successfully we must give thought to influences we are to welcome and to those against which we need to build a barrier. It has become the chief task of the parent to control, in the early formative life of the child, the stimuli coming from the environment that so largely decide the destiny of the developing person. The significance of this oversight has been recognized for a long time, as proverbs in all languages prove. The wild bush tribes of tropical Africa say, for

example, teach a child before he goes to the dance, not after he has come back. We as adults are less apt to recognize the advantage of the same scrutiny in our environmental contacts. We also need to practice constant selection and undoubtedly often permit ourselves to be exposed to suggestions that arise from more primitive experiences than those characteristic of modern life.

In our discrimination we are forced to take account of the cultural watershed of other individuals and other groups. It is this frequently that seems at present to be holding back the more mature and progressive nations in their policy regarding armaments. What is true in international relationships also appears in our association with other persons. Men have been known to act contrary to their own judgment in accord with the mass level of conduct which they personally would repudiate. Thus it was when Alexander Hamilton consented to the duel with Aaron Burr. This retardation still appears at times in the rural south when one is supposed to resent with violence certain sorts of public insult. The white man, for example, is expected to attempt quick punishment physically of the opponent who asserts that he has Negro blood. Europeans in charge of natives of low culture frequently find it necessary, in order to maintain discipline, to descend from the white man's code and deal with the trouble-making savage according to the standards of his own group.

Anyone interested in building a wholesome self must

not only take seriously this modern virtue of discrimination, ever becoming more important, but also realize that the holding back of culture along social lines has made it backward as compared with the advance that has taken place elsewhere. It is this which explains how it comes about that the ideas of many people are so far ahead of their emotions that their feeling can be stirred upon levels below their calm thinking. Their ideas uncoerced by emotion harmonize with modern standards and practices. Once emotion enters, the thinking is dragged down to that characteristic of an earlier period of human experience.

In general, human nature appears to be holding back, clinging to the stages of culture characteristic of the past rather than accepting the standards of emotion and thought that are consistent with the modern situation. In our material interests, that is, when we are concerned with things like the automobile, telephone, and the typewriter, we are less susceptible to the past because the physical and mechanical expressions of our culture have much less emotion connected with them than the other portion. This releases what we may call material culture from the obstruction that the social and mental aspects of the human environment constantly meet.

Progress is rapid in this freer part because the unemotional attitude toward it permits experimentation, forces competition, and stimulates through business the promoting of the new at the expense of the old. As a con-

sequence a large part of the leadership that directs material culture is forward-looking and carefully attempting to introduce the new, while, on the contrary, those people occupying positions that influence the development of law, ethics, religion, and the like, accept innovation reluctantly as if they were guardians of a finality that had been reached, and any change would mean deterioration. It is not strange as a result of this that human nature often appears like a divided army, one flank going forward rapidly and the other refusing to move. Just as in warfare, this gap between the two becomes a greater menace the wider it grows.

Occasionally we hear of someone who has become so overwhelmed by the necessity of discrimination that he seeks freedom by escaping from the welter of modern life. This is not solving the problem but running from it. It is the wealth, the ever-increasing resources of human nature, that make it so necessary to achieve happiness through discrimination. He who turns his back upon the accumulating capital of human effort and organization loses the advantages that properly belong to us from living in the modern world. This expansion of human resources, through the enrichment of culture, is as beneficial for man as if it represented the increase of improvement through physical evolution of man's bodily powers. In the millions of years of animal life on the earth, no ear has been developed keen enough to hear the sounds taken out of the air through man's develop-

ment of the radio; no eye as clear or powerful as man's when he looks through a microscope; no muscle as strong and effective as man's when he uses a machine.

The first man that with understanding made use of a stone for a hammer or a weapon crossed the gulf that has been impassable to all other living organisms and started the inventions that have so multiplied the resources available for human nature. To throw these away, were this within the possibilities, would mean retreating to the insecurity and poverty of the first stages of human life. We may maintain a simple life through clarity of purposes and definiteness of striving, but unless we step out of the world that now is we cannot experience a life simple because of its meagerness.

The sediment of experience of the past that has been left with us by the ongoing of time is, as one would expect, often inconsistent and even at times hostile to present ways of living. It is a deposit representing great differences in time, in social circumstances, and in degrees of social maturity. Exposed to such a mass of conflicting suggestions, no person could either build unity of self or achieve satisfaction unless selection were constantly made and some of these products of our culture repudiated and others accepted. The well-ordered life extracts with discrimination just as the sluice-mining of gold gathered the precious metal. To accomplish this demands insight and at times even courage.

Among the things that have come down to us are be-

liefs and customs that were either at one time useful or at least reflective of cultural circumstances. Often, perhaps usually, they are so out of accord with the life of modern man that, were they not already in existence, they would not appear even in the imagination of normal people. Since, however, they have been brought down from earlier experience, they are widely accepted by persons open to the suggestion of prejudices and customs, and are held to with emotional tenacity even if they are out of step with the spirit of the modern world. It is much easier to get rid of these in one's thinking than in one's feeling. This explains why the prejudice will remain long after the practice connected with it has disappeared. Apparently we grow up most slowly in our emotions. It is this that makes the danger of lag within the self one of the common causes of conflict.

Savagery still lingers in the débris of former cultural experience. He who incorporates this in his personality must expect confusion when later he tries also to be modern. He who ties himself to the medieval outlook upon life must wrestle with himself as he also seeks to adapt himself to the modern world. It is in his refusal to be captured by mass suggestions born of experience which modern life has out-traveled that the intelligent man shows forth his integrity. He is not only honest with himself; he is honest with his time. He lives in the now. He may be interested from curiosity in the vestiges of human evolution, but he refuses to take them seriously. If one

feels unequal to such a courageous disregard of the things that continue on account of emotional backwardness, it is well to make an early settlement and restrain scrutiny and skepticism for the sake of peace within the inner life. If one cannot break away from prejudices, it is an advantage at least to know the kind of emotional substance to which one clings. Even this demands a knowledge of self too heroic for some.

It is not so difficult to detect the passions and customs that have been carried on into modern life as the motion of the wave is transmitted from one swell on the surface of the water to the next. Things that people hold to without thinking, ideas and practices that they refuse frankly either to look closely at themselves or to have others examine, strong feelings that groups of people have out of all proportion to what comes to them as individuals acting by themselves, are open to suspicion. Traditions that are proved true by appeal to authority of other times and places are at least in need of a reëxamination. Sentiment and habits possessed only by those who isolate part of their experience from modern ways of thinking and acting are likely to be the perpetuation of former culture. No one, of course, proves himself modern by refusing to recognize the values of the past. The test of wholesomeness is in a discrimination that refuses either to accept or repudiate anything coming from the human watershed of culture on account of an emotional recoil or an unintelligent predisposition. Judgment has command.

VIII

THE SCARS OF CHILDHOOD

WHEN one crosses into childhood from the life of the adult, he is literally in a new world. Unfortunately few older people understand this because they persist in interpreting what they find in the feeling, thinking, and acting of children as if these had the same meaning that they would have if practiced by adults. In spite of the attention that has been given the child in philanthropy and in science during the last two centuries, little headway has been made in leading the average teacher and parent to realize that the child is not and cannot be made a little adult. The child lives in a world of his own which normally he grows out of as he becomes older.

Even those who get a glimpse of this world that belongs only to the child often spoil their insight by attempting to interpret it as a consistent period of life. They describe what children do in the same way that they analyze adult society. Not only do children live in a world of their own but their attitude toward it is utterly different from the way that adults meet their experiences.

Childhood has a vagueness in its organization, a rapid-changing content that no adult ever knows.

Not only is childhood filled with inconsistencies, but these are unnoted until their clashing forces the child to pay attention, and this is one of the ways that he grows up. The child is not usually troubled by the fluidity of his life, for not only has he never experienced anything else, but this flux is characteristic of both his inner and his outer life. Of course these literally are at first the same, for they are neither what is outside nor what is inside, but just what is. In other words, the self is so unformed that it makes everything like itself. There is, as we shall see, great meaning in the experiences of this early stage of human life, but there is nothing in it that parallels what comes later. Those who search childhood, determined to find there the same principles of conduct, but in an elementary and faint form, that characterize the behavior of adults, are attempting to cram into childhood an alien code of conduct. They misunderstand everything and are farther away from the heart of the child than the latter is from the mind of the adult. He who seeks to get at the beginning of his own self-life in order to make happy adjustment must first of all become willing to see childhood experiences in childhood form.

We can never get anywhere in our effort to understand childhood if we do not accept the fact that every child's life is individual, like no other's, and that this is much more true than in later life. We all tend toward more

common likeness as we grow older. This is inevitable because only so can we fit into the social life of our own time. Since this conforming, which is so necessary for our adjustment with others, is also often the fundamental cause of much inner protest and dissatisfaction leading to unhappiness, no one ever can take lightly this process by which, in greater or less degree, the individualistic trends are curbed or even ironed out. It represents one of the important and unescapable problems associated with growing up.

If it is difficult for any one of us to know himself, it is doubly difficult to know ourselves as children. It might seem at first an impossible quest. What entrances are open to us? Memory is one. This, however, needs only to be mentioned to bring out its limitations. Not only is the great part of the causal importance of childhood so far back in the past that it is not possible for any one of us to drag it forth through remembrance, but even those experiences that come down to us clearly have long since in most cases lost their accuracy. Memory is not a carbon copy of experience. It is an active functioning of the mind that seldom leaves any significant experience, especially if it has occurred in early life, unchanged. In addition to this, the things we remember are for the most part those that stand out with special vividness, chiefly happenings that led to pain or pleasure, and the more ordinary and the more constant, therefore the more influential, are shaken out of consciousness and cannot be

brought back. Moreover it is rarely possible that we can get any substantial help from those who knew us as children. They also have relived what they have remembered of us and are as likely to have changed the meaning of things, especially if they are our parents and teachers, as we are ourselves. Seldom do they recall anything contrary to what they like to regard through their identification with us as characteristic of our childhood.

Observation of other children gives us clews and sometimes brings back happenings that we have forgotten. The scientist who seeks to get into the meaning of childhood must depend largely upon this insight, but always, if he is to get the truth, he must put aside adult preconception and try to get the same meaning out of the things that happen that the child himself has. We also, as we seek entrance into our own early life through the observation of other children, must leave behind our adult notions. This becomes all the more difficult when we are trying to bring out of our own first years an understanding of ourself in our maturity. We can get much help from the work of students of childhood, but always we have to keep in mind that we cannot transfer from one childhood to another nor can we force upon our own early experience consistent motives or a ready-made set of abstract principles. Of one thing we may be certain, our own childhood was not like any other and cannot be generalized.

In spite of all these difficulties most people could be-

come rather well acquainted with their early childhood, if only they had the serious disposition. If they went backward, not to justify themselves, not to bolster adult prejudices, but merely to become informed as to the consequential happenings of their early life, they would have a success that would surprise them. Then, always, there is available the assistance of the scientist familiar with the methodology of psychoanalysis who can help one unroll the past and relive the episodes that had emotional significance.

In practice it is found that the great impediment to this getting back to early experience is the barrier that the adult has erected to protect himself from self-criticism or from the fears or the pains that were associated with his growing up. Once he becomes convinced that there is nothing that has happened to him that needs to be discarded because it is something to be ashamed of, something to fear, something painful, a large opening is made for memory to explore.

The most noticeable thing about childhood is its intense, pervasive, egoistic atmosphere. This is never absent and is an essential and distinctive characteristic of early childhood. Even though it seems to the adult dangerous and utterly anti-social, it is a necessary reaction to life on the part of the child. It shows itself first in the child's cravings for comfort and his withdrawal from pain. If he thinks of nobody but himself, he is merely

doing what it is his business to do in the critical first stages of human experience, when indifference to his own situation would be as deadly to him as it would be for him not to have any realization of pain or desire to be rid of it.

In these days of beginnings, the child's egoistic concern is so related to his body reaction, its pain and pleasure, that it seems as if these two aspects of self-protection were inseparable. Each is necessary and each becomes the foundation upon which is built physical safety and mental health. If one is the first expression of the wisdom of the body, the other equally brings out what later must become the basis of intelligence and self-control.

The environment, even if it were known—and little by little it is increasingly realized—cannot be made the center of interest. It is at first the great "outside world" which must be persuaded or manipulated, if possible, to serve egoistic desire. Each of us as children demanded of the things and persons about us that they minister to our pleasure, and thus began the education that brought us such intelligence as we have achieved. As we shall discuss in greater detail later, our failures to have our way, our discovery that the world not only exists independently of us but indifferent to us, often led to the disagreeable, painful happenings of our childhood. It is just these experiences that memory has most often thrown aside or at least so covered up that we do not easily bring them

back to consciousness. They are, however, the recollections that we most need to get in order to find what scars we carried out of childhood into our later life.

It should not cause surprise and certainly not protest to have childhood thought of as so largely concerned with pain and pleasure. Even if we did not like this interpretation, we would have no choice. Pain-pleasure is at first all that childhood contains, and it is pain-pleasure of a very crude and elementary form. Later we lose sight of the significance of these two great human motives because each of them becomes so refined that we easily fail to connect later purposes as having a pain-pleasure foundation, although ordinarily of a very different type from that characteristic of childhood. It is fair to ask, What could the child find in his experience other than pain-pleasure meaning? In his simple existence, how else would he know what to seek and what to avoid? To expect that he regard people differently from things, in his pleasure cravings, is to ask a maturity, a discrimination, which would be out of season in early childhood. It is a futile insistence that the child start life with one of the most characteristic attainments of the adult and that a great part of the formative influences of human development be cut away.

Nature intends to have no child indifferent to his situation. The child has to accept at the beginning the same compelling pressure that is laid upon every living thing to go toward that which is pleasurable and to move away

from that which brings pain. The child is not only so charged that he brings to things the same scrutiny that must be exercised by every organism; he is different from the adult not in his regard of pain-pleasure, but in the simplicity and impulsiveness of his early reaction. This is why what happens to the child as he comes in contact with people and things can have such a far-reaching effect upon later life, even becoming the dictator of emotions.

Childhood is not consistent in its pain-pleasure reactions. In spite of the child's never-ending desire to maintain comfort, he is often led by impulses that cannot be denied to enter upon activities that prove disagreeable. He also, like the adult, feels constrained, and one of the pressures that leads him to experimentation which he repeats again and again in spite of failure is his imitation of those about him. This does not mean that he at first consciously seeks to do what others accomplish, but that spontaneously he attempts to carry out what he sees others doing. His so-called play is often an eager effort to perform what other people are doing. There are other activities such as walking that at least in part arise from the development of the organism itself. The child tumbles down and hurts himself, but this cannot check the persistent urge to balance himself and step forth. If the desire to get to a certain place takes precedence over this inner impulse, he may for the moment cease his ineffectual attempt to walk and return to the

former habit of creeping, which brings him quickly to the object desired.

The success of the one type of locomotion and the failure of the other will not restrain him from again attempting to learn to walk. The stimulations that seem to lead him contrary to his pleasure-pain program come from both the body and the social environment. It is in the latter especially that we see the blighting effect of any pain encountered in his effort to do as others or according to their command or suggestion. In the later period of childhood there arises a sense of rivalry, a conscious desire to grow up, which can be considered as a derivative of pleasure-seeking, but even so there is an acceptance of much that is painful in the process of achieving the goal of pleasure. At this level of greater maturity the child is beginning to accept immediate pains for future pleasures and this brings him closer to the adult than to the infant. He has started a development that will make him an adult and will have much to do with determining how thoroughly mature he becomes.

The behavior just described is antagonistic to another impulse that belongs to childhood and is more dominant. No word fully describes it, for any term we choose carries an adult connotation, and this is an experience that normally the adult never has. We seem to come closest to it in our dreams. There are those also so fortunate in their surrender to the spirit of art that for the time being they draw close to what was common in their childhood. Per-

haps the nearest we can come through words to the suggesting of this atmosphere in childhood is by thinking of it as the power of creation. Sometimes we call it make-believe, but this adds the notion that it is something unreal to the child. On the contrary, even when it is recognized as out of accord with adult conditions, it is still, so far as the child's reaction to it is concerned, a reality in his life. Much of the play spirit of children is an outward expression of this power to create.

More important for our purpose is the use the child makes of this to smooth over the harshness of his experiences and to fulfill his wishes. It is this childhood habit that we need to explore to get better acquainted with ourselves.

No feature of childhood has had greater attention from the scientists in recent years. Much has been made of the alliance of the modern child and the man of magic in primitive society. But again we must beware of bringing adult situations into the world of the child. It may be true that none of us ever mature to the point that we thoroughly control the human eagerness to avoid the disagreeable by removing such facts from consciousness and clinging to the fancies that are substituted, but there is a vast difference between this activity when it is consistent with the spirit of an unorganized, naïve stage of life, and when it sets itself against the current of maturity and breaks down the meaning of experience. The adult cannot return to childhood but he can disorganize and dis-

tort his experience in the effort to shed what he finds painful and irksome either within himself or in his environment. We say that people refuse to grow up and insist upon keeping to their childish ways. This is not a precise statement of their plight because were they to remain children no difficulty would arise. It is rather that they as adults attempt an impossible solution of their troubles by going back to the period of free creation when stubborn, antagonistic facts could be pushed outside reality and desire made to seem alone substantial. This we shall need to consider more fully in a later chapter.

Little by little as the child grows up he loses confidence in his creative power because his collision with facts teaches him that his interests in the end are furthered by seeing things as they are. As we develop we may have such tender spots in portions of our life that it is difficult at these points to accept the verdict of fact. We are tempted to continue for our confidence, our self-esteem, our peace of mind, this habit of substituting fancy for fact which was so prominent in childhood, but in accomplishing this we disrupt our inner self, for our behavior is inconsistent with our adult traits and activities. Only the insane escape conflict by recapturing to a great degree the spirit of childhood. Rarely, however, do they reach a consistent magic-possessed state of mind similar to that of the child. Adult facts intrude.

It is a false paradise from which the child through growth is ejected. In his feebleness he maintains his

pleasure program by his ability to make things seem as he wishes. This he does so spontaneously as not even to know at first what he does. It is because of this that the words "power of creation" conceal the great distance he is from any kind of self-deception possible to the adult. It is rather that what he wants is, without any consciousness that he has only made it seem to be.

As he increases in strength and profits from the lessons that his contacts with his environment bring him, he begins the development of a contrary attitude of life and his progress advances along three lines. He comes to recognize the meaning of things, of other people, and last of all of himself. Although the recognition of the self comes last, its development is continuous with his increasing discrimination in dealing with things and other people. This explains why it is so arbitrary to separate his ego from the environment in which it grows. The environment enters the self just as the self enters the environment. They are inseparably related and growth in the one is reflected in the greater maturity of the other.

From the very beginning of the child's reactions after birth we find a recoil or an advance out of which gradually develop the three attitudes or interpretations that the child gives to everything toward which he shows emotion. He regards things and people as friendly, that is, as assisting him in his pleasure-getting or his avoidance of pain, indifferent, or antagonistic. So far as his protest is concerned the second is usually treated as if it were the

third. It simply brings less response and as he grows older he groups people and circumstances as having these three fundamental meanings for him.

The child's behavior also takes three forms emotionally. What he regards as friendliness is welcome. It is as if he regarded this as normal and everything else out of accord with what ought to be. If he were equal to philosophic statements, that would be the principle by which he would interpret the rightness and wrongness of circumstances and people. The child, of course not at first, learns also to accept, that is, to endure, unpleasant things which he would repudiate if he could. This is the second reaction. This appears, although in feeble form, even in the child who has reached the age when he can run about. The third reaction, as we would expect, is to retreat to the earlier and more comfortable state when the unpleasant could be forced out of experience or prevented from entering. To the degree that this third response remains in the growing life of the older child, we have prophecy of the later adult disorganization that is responsible, more than any other happening, for the mental disasters of modern men and women.

The unwillingness to leave childhood is the first in importance of the scars of childhood. This disposition in certain portions of experience to remain in childhood does not bring back the freedom of infancy, but it does forbid the maturity of the adult character.

Another scar which, even though it is related to the

first, needs to be distinguished is exaggeration of self. To the child at first everything and every other person is a subordinate whose business it is to minister to the child's pleasure. This over-stress of self can be carried out of childhood as the most noticeable trait of character in the person with the consequence that he who has so inflated himself will be always in trouble in his relations with others.

Then out of childhood some individuals come scarred with feelings of insecurity. Their confidence has been broken so early and so thoroughly that they have never regained self-reliance.

Another of the common scars of childhood origin is the tendency toward chronic opposition. It is evidence of an unsuccessful attempt to deal with the apparent hostility of things or of people during early childhood, and by becoming a dominant trait in the life leads to incessant conflict. Also, we find its opposite, a habit of submission, a docility which has resulted from learning to get pleasure parasitically through the ability, power, or position of someone else.

Although childhood is not stretched out so that it becomes the contour of the adult, it is easy to see why so much is said concerning its power to determine character. The individual is dislodged from childhood and made to operate in an atmosphere quite contrary, but he brings to his new level of experience a tendency toward reactions that were built into the self through the occurrences

of childhood. He may function as an adult weighted down with emotional predispositions that are constantly hampering his career or he may have been so fortunate as to have escaped any serious scar but to have developed instead the ways of meeting life possessed by people who are intelligent and socially mature.

IX

THE FATEFUL PASSAGE

It is difficult for any one of us to withdraw to our childhood. In its deepest aspects it remains a lost experience, and with all our strivings we cannot recover it, at least so far as its essential atmosphere is concerned. It is so distant from the life of the adult that the most vivid memory cannot penetrate into its beginnings. There is a sense in which it is farther away from the experience of the adult than is the behavior of the higher animals. This is because childhood is so dominated by egoistic desire that attention is directed toward environment merely as a means by which desires may be satisfied. The animal is prepared by instinct to deal with the conditions of his situation, and he is objective-minded at least to the degree that he gives heed to those happenings outside himself that have most to do with his security. It is otherwise with the child. He is forced against an overwhelming impulse to direct his interests to things and people that are about him and to learn that these are not open to his manipulation as at first he takes for granted.

Many people think of infancy as the period of happiness. This is true only in contrast with the kind of hap-

piness that the adult achieves. It is a wish-dominated, magically-conceived paradise in which the infant moves and has his being. As he grows every step of progress removes him farther from his egoistic world by revealing to him the necessity of dealing with the conditions that determine his life. He is driven to eat of the Tree of Knowledge and learn the distasteful lesson, so contrary to human cravings, that he is restricted and limited by circumstances from which he can escape, if at all, only by the use of intelligence.

The child moves away from infancy as he discovers the advantage of the equipment nature has given him to take the place of the instincts of other animals. As he learns to use his mind to penetrate into the situation which faces him and to use the means he possesses for the bringing of the satisfactions he has set his heart upon, he moves toward the life of the adult. He matures by loss of the faith in his power to command people and things which has produced his false paradise, and little by little he comes to appreciate that he must win his successes chiefly by struggle, by ability to do the things that are necessary.

It is natural for the child at first to interpret the restraints and restrictions that are put upon him by circumstances as expressions of unfriendliness, something deliberate and, from his point of view, arbitrary. Especially is he provoked to find that his mother will not always be subservient or minister to his comfort. This is

the hard discovery that he makes when first he eats of the fruit of the Tree of Knowledge. Painful as is his first admission of failure to construct the world he wishes at will, it at least starts him on the way toward adult life, and never again is childhood quite the same.

No normal child can go through this readjustment without any emotional protest, particularly as he comes to realize how much of his life is governed by his parents and how often their motives are not at all in accord with his. Their interference becomes a chief motive for growing up and getting free. Gradually his notion of the ideal life changes. Whereas at first he sought paradise in his creative, egoistic, magic processes, now he looks forward to gaining what he believes life should bring him by activities similar to those used by adults. All he wants is to be out from the dominance of older people so that he can gather for himself what he is convinced he has the power to achieve. This new attitude comes into flower about the time the child enters puberty.

In discussing this problem we see how significant adolescence becomes when its biological, endocrine meaning is realized. So far as the body is concerned, the onset of puberty is an awakening of body changes that go on in a predetermined pattern producing what has rightly been called an endocrine symphony. At the same time, however, the individual is entering upon a social career which is and necessarily must be fundamentally a type of conflict, as to the new freedom that adolescence offers

is added a long, deep-seated desire on the part of youth to try out their own powers and to escape from the preachments, the counsel, the burdens, and the prohibitions that seem to have been inflicted upon them by adults. This does not mean that they are hostile to their parents and teachers but rather that they feel in no need of adult assistance and are eager to get rid of the limitations they think older people, with the best of purposes, have put upon them that have held them back from the kind of life they desire. At last the boy or girl is leaving behind childhood and rushing toward the life of the adult. To the parent this is a fateful passage and so again he makes a last-minute intrusion. At least this is what the young person sees in it.

The parent or the teacher not only realizes the dangers that confront youth but in most cases greatly magnifies the significance of these and, because of his interpretation of the risks of adolescence and his prejudices gathered through experience, tends to distort the behavior of young people and to magnify its consequences. On the other hand, the young person comes to his new responsibility limited by his lack of knowledge of what it means to him. This conceals from him much that he wisely needs to know.

Out of such conflicting viewpoints there is the inevitable clashing which apparently the most skillful parents and well-meaning adolescents cannot fully avoid. The child seeks to take command of the ship when it is felt

by the older persons that he is not yet ready to steer through the breakers that are straight ahead. One brings the prudence, often excessive, gathered through the years while the other reacts to the feeling of compulsion that has been gaining momentum since the first realization of adult interference came to consciousness in childhood.

To the adolescent his new life offers the first opportunity he has had to make his wishes come true by other than wishful thinking or adult help. To the parents and teachers, on the other hand, adolescence is regarded as in no small degree a trial with much at stake, and great effort is made to get the young person to appreciate this. Tension is inevitable. This means still greater difference between the points of view of the parent and the child. The child recoils all the more from what seems to him unjustifiable, eleventh-hour coercion, while the parent, on the other hand, is all the more convinced that the child is unequal to the insight his circumstances demand.

The tension is greatest between the parent and child because the family has become the symbol of all kinds of restraint and limitations the child has been feeling sharply throughout his career. There are, of course, great variations between children and between parents, and the concrete expression of the tension is never twice quite the same. Conditions of social life play no small part in lessening or increasing this inevitable tension as the child enters upon his painful passage from childhood to the adult life. In simple society the child's journey is made

so short and the life into which he enters is so simple that tension is reduced to a minimum. In these days when social conditions are themselves rapidly changing and life is more complex than ever it has been in the past, tension is, of course, all the greater, and the problem of the child is increased, while for the same reasons the concern of the parent is equally greater. This reaction of parents may differ in intensity, ranging from morbid anxiety to a mere prudential concern. But no parent who has at heart the welfare of his child can have indifference and no anxiety, even though he keeps his hands off, as he sees his boy or girl enter upon the ordeal that modern life brings young people.

The passage out of childhood is never made without emotional conflict. Unexpectedly the adolescent frequently finds himself face to face with conflicting loyalties. There are also from time to time in the experience of normal youth periods of frustration when desire seems hedged in by unsurmountable barriers. New ideas and ideals have to be built as those of childhood crumble away. Constantly the young person seeks to protect himself from encroachments that seem to arise from every quarter. Some of these appear to come from those who have hostile attitudes while others are recognized as expressions of the good will of those who are near in affection. The attempts of parents and other relatives to encourage, caution, and guide are often all the more antagonizing because of the closeness of such counsel. The

entire life during these critical years may seem to the young person so disorganized and so confused that any decisive adjustment becomes impossible.

The young man or woman feels that most of the difficulty is exterior, the product of unnecessary and distrustful interference. To the older onlooker the whole situation is given an exactly opposite interpretation. The sympathetic, discerning parent and teacher realize how complex and inevitable is this adolescent upheaval, but the majority of adults regard the difficulties of the young person as failures to conform and to accept the responsibilities that belong to those who have left childhood behind. Under such circumstances there is every opportunity for the friction of this growing-up period to take on a personal coloring as the parent blames the child and the child clashes with the parent.

As a matter of fact, the fundamental cause of trouble has a biological origin. Adolescence is the time when the body is being reorganized that it may assume the function of reproduction. At no other period in the life of the individual do such tremendous changes in the physical workings of the body take place. As the power of reproduction fades away with the oncoming of old age, there is another eventful upheaval. This is not so rapid nor ordinarily so intensely emotional in its consequences. The meaning of this physical reconstruction of the body must not be thought of in simple terms. It does not merely mean that the body adds a function previously absent but

rather that the whole physical personality is transformed. For this adding on of sexual characteristics influences the body as a whole so that throughout its activities it becomes something new.

Were there no social difficulties to be encountered in the passage from childhood to adult life these physiological changes would in themselves bring emotional disturbance. The consequences of the oncoming of sexual maturity permeate the entire physical organism and necessarily the emotional reverberations of nervous and endocrine origin are widespread. By themselves these would lead to the various forms of instability of conduct that we have come to associate with adolescence. As a matter of fact the young person is seldom so fortunate as to have only these perplexities that are products of body change. Ordinarily at the very time these appear in experience there come also all the problems that arise as one passes from the social traditions of childhood into those of youth.

Adults are less patient with young people than with children because the former seem so much more difficult to control and so much more dangerous to established social practices. The parent often feels that his youthful son or daughter is behaving in such a manner as to disrupt the family or to endanger its reputation. Those parents, especially, who have maintained severe discipline to which the child seems always to have been docile are terrified when they find that their control is

broken and that the young man or woman to a considerable degree is attaining independence. The deeper the scars of this adolescent passage in the character of the parent himself, the less patient, of course, he is and the more exacting as he attempts to protect the child from what he considers folly and inexperience.

In some form or other sex enters into every major problem of the young man and woman. Sex in its narrow, physical aspects may not appear, although commonly in the life of the boy it does, but the emotional drive that comes as one begins to feel the attraction of the opposite sex ordinarily complicates all the problems that usually arise in adolescence. Parents and teachers frequently refuse to recognize this and thereby make their relationship with the child the more difficult.

Older people are almost as confused in their attitude toward the problems of adolescence as are young people themselves. The changes that accompany puberty in the behavior of the boy and the girl seem as much a surprise to parents as they would if they were individual idiosyncrasies quite outside the ordinary biological routine. Generation after generation of young people come out of childhood and are met by their elders, as perplexed regarding how best to manage the energies that flow so freely during adolescence as are the young men and women themselves.

The fact is that society has never been well-adjusted to the gap that civilization has created between the physio-

logical maturing of the body and the psychic and social maturity of the individual. There can be no doubt that humanity in the long run profits from this separation, but it is in no small measure the cause of the tension and restlessness of youth and of the anxiety and interference of older people. It would be an advanatge to both if there could be a clear understanding of the situation, but rarely does this occur. Indeed, it is the policy of the modern parent to conceal from the child as much as possible the meaning of this passage out of childhood, even to keep out of his own thinking any recognition of the physiological source of much of the disturbance of adolescence. Only in primitive people do we find a disposition to give right of way to physical sex as soon as it takes on the features of body maturity and, although by this program they avoid much of the strain encountered by modern adolescents, they pay heavily in the low and meager content of their culture.

Our social policy at present is not, however, the best. There is no reason why there should not be a more wide and intelligent recognition of the difference between the ripening of physiological sex through structural maturity and the attaining of economic and social independence. Much of the counsel the adolescent receives is negative and partial. There is too little guidance toward goals that young people can accept as worthy of being striven for as of permanent value in their life program.

The reader is interested in his adolescent experience

only because it has had no small part in the shaping of his character. Undoubtedly there is a present tendency to under-estimate it as compared with childhood through failure to realize that it also is a period of beginning and one that has profound emotional results. What it has meant to each of us must be discovered by an honest effort to retrace our own passage out of childhood. Any serious attempt to do this brings a conviction that a great part of adolescent energy was wasted in frustrations and in needless struggles. Many of our experiences are like those of the person off the path in the dark of night who seeks to refind his direction. As compared to childhood, however pleasant it seems as we retrace through memory its ambitions and adventures, rarely can we escape the feeling that our youth was a period of great loss. Of course, when one leaves the protective period of childhood a certain amount of floundering is to be expected as the necessary means of self-education and personal growth. Usually, however, there is in addition to this a considerable amount of struggle and emotional conflict that later seems not to have had purpose and that certainly contributed little of permanent value to character. One must not ignore this in his interpretation of his adolescence by concentrating upon the more spectacular happenings that seem to have made lasting, worth-while impressions.

The scars of our adolescence we can all discover if we have the will. What we are likely not to notice is the

wearing out of our idealism, the development of the feeling of the futility of attempting to deal rationally with the world, the settling down to the notion that our comfort and success depend upon accepting what we find and using it for personal advantage. This seed that later leads to the harvesting of so much of drabness in the average life undoubtedly is not planted in childhood but in adolescence. Hopes fade away and are replaced with the grim determination not to let youthful folly interfere with the grasping of such pleasures, however temporary and unsatisfying, as seem within reach.

This common danger which we are so apt to overlook deserves much more consideration than it usually gets. We must not, however, commit the opposite fault and fail to recognize the lasting importance of most of the upheavals that came to us during adolescence. Fortunate is he who has had no such experience but who found his passage smooth. Most of us do not penetrate far back into our youth without coming upon feelings of being unjustly treated, happenings that led to hatred, suspicion, guilt and fear. The three danger spots were family relationships, sex, and religious belief. The first two of these remain the chief storm centers of modern adolescence.

Our passage through youth did something to each one of us—something that has influenced for all time the shaping of our personality. With a different youth we would have become different, ourselves. Now as adults it

is decidedly to our advantage to know our youth, to appraise it objectively and to realize how it enters into our present thoughts and feelings and influences the problems that face us now.

X

OUR PSYCHIC POWER PLANT

THE emotions are the energizers of our psychic life. Their influence on the mind is similar to that of the endocrine glands on the body. Indeed the connection between the two in certain emotions is so close that they are two forms of expression of a situation that involves both body and mind. The emotions are as powerful and explosive in their realm as endocrine secretions are in theirs. When we go searching into our emotional life we are seeking the source of power. No one who has ever on shipboard visited the boiler room is likely to forget the vividness of his experience. Far down in the bowls of the ship he has come upon the inferno where the sweat-laden men turn oil or coal into the steam or electricity which propels the ship and provides power for its complex mechanism.

Sometimes emotional experience is literally a psychic inferno. Always it is the most dynamic aspect of the mind and in some respects the most difficult to understand. From this, however, it must not be inferred that the emotions represent a section of mental experience that can be entirely isolated from the rest. What we think

of as emotions and intellectual activities are not two separated sections of mind, but each is an emphasis of a predominant functioning that includes also, but in less degree, the other feature. Emotional experience always contains some intellectual element, even though it be at times very little, just as intellectual activity always has associated with it some amount of emotion, although it also may be very slight.

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 coöperative, purposeful effort.

It helps us in understanding the importance of our emotional experiences to think of them as the awakening of feeling strong enough to possess consciousness and dominate all body activities, bringing them into unison.

Thus we have a combination of strong feeling, a fixed idea, and the impulse to act in the appropriate manner, all existing at the moment and working together to permit an escape from danger or the overcoming of a threat, whether brought by things or people. It is as if the personality were given over to the control of one dominating drive that for the moment pushes aside every other consideration.

This description is in accord with what we find when we explore our own fear and anger. These are the violent emotions and the ones we are likely to consider first in any attempt at self-knowledge. There are, however, other emotions that do not appear so overwhelming and yet that also in their own way bring the resources of a person into unity for the carrying out of some compelling purpose. The tender emotions, of which love or affection is our best example, do not seem at all like anger and fear and their derivatives, worry, jealousy, and hate, but they are, nevertheless, able to possess the personality and direct all activities to a definite end. The love of parent for offspring, even in the lives of the higher animals, appears as an emotion that, although not so violent in expression as anger or fear, is equally steadfast and forceful in harmonizing the activities of the individual. The great differences between such emotions as anger and sympathy, or fear and affection make one realize that each emotion stands by itself, that there is nothing in common between emotions except this power of possessing con-

sciousness for the moment and flooding it with feeling that controls thinking and sways activity as irresistibly as if one were endowed only with the instincts of an animal. While the mind is under the spell of the overpowering emotion it resists anything contrary to this flood of feeling.

The emotions, fear, anger, and the tender feeling of the parent, carry the earmarks of primitive origin. They seem to have been laid down as constituents of the earliest attempts of man to adjust to his environment. They are adapted to the carrying on of the sort of activities we see in animal behavior when every movement contributes to the attempt to escape from an enemy, to destroy him, or to protect offspring. From this angle human emotion seems the feeling aspect in a concentrated effort to deal with an environmental situation which brings into unity every possible resource and suppresses or submerges any activity that cannot be incorporated with the rest.

This brings out the nature of the problems that the emotions now force upon modern man. It is only in a relatively simple and meager culture that they can be free to express themselves with the directness and vigor that they covet. The spontaneous flooding out of emotion in an immediate and unchecked discharge appears in little children, but it is contrary to the social code for this to continue to the adult period. Men and women are supposed to have tamed their emotions and brought them under control. Often, indeed, nearly always to some de-

gree, adults are more successful in curbing the expression of the emotion than in preventing its taking possession of consciousness. The conditions under which we live forbid the free coming out of the more dynamic and riotous impulses while at the same time there is not a lessening of the stimulations coming from the environment that arouse fear, anger, jealousy, and hate. The real need is not to control but to prevent the awakening of the strong primitive emotions of fear and anger, thus protecting the body and mind from the wear and tear of frustrated impulse.

Fear, anger, and even mother love are no longer in the great majority of cases safe guides to conduct. They do not provide the basis for satisfactory adjustment, and a momentary outburst of anger or fear may lead to a reaction that wrecks one's career. Even parental emotion needs the control of intelligence and a background of understanding of child life, or it may become a menace rather than a help. The question, therefore, whether we shall attempt to control our emotions permits but one answer. We have to check primitive feeling or suffer the social consequences. The penalties of indifference or inability to manage oneself are so painful and so certainly inflicted upon us by our associates that it is evidence of an underlying weakness if the emotions frequently take possession of the personality.

Undoubtedly there is a considerable strain when the strong emotions are awakened and prohibited from ex-

pression. The body sets itself to the task of enforcing the anger or fear which has arisen in consciousness, and the same reactions are made as have always accompanied the experience of flight or attack. Although the heart and muscles and the endocrine glands involved make the appropriate response to the rising emotion, their normal purpose is checked in the effort to keep the emotions from coming forth in conduct.

However commendable this inhibition is from the social point of view, it is a decided break in the chain of body-mind behavior that has so long been characteristic of human nature. The meaning of this we can see in an extreme case. A few years ago a professor in one of our leading medical schools, who knew that he was suffering from *angina pectoris,* announced to his class of students that his affliction placed his life in the hands of the first fool who might stir his anger. Some months later he was suddenly made angry with the result that the heart attack which followed killed him.

Necessary and praiseworthy as it is to withhold strong emotion, a better program goes deeper and attempts to lessen the risk of having one's emotion aroused. This requires a much harder discipline, and often the individual who seems to have himself in perfect control under circumstances that might be expected to lead to anger or fear reveals to the close observer changes in circulation and facial expression that proclaim that underneath there is a boiling of emotion. Men and women living under

modern conditions frequently suffer from tension which they attempt to hide. Such experiences wear on the organism, bringing nervousness, fatigue, and sometimes contributing to a final break-down. It is like deluging the automobile with gasoline by pushing the accelerator while at the same time locking the car by putting on all the brakes. No problem of modern life could be greater because consciousness has nothing like the control we assume over the emotions. It may hide their expression, but this is a long way from mastering them and preventing them from developing.

There is little hope of bringing the violent emotions under control if there be no settled policy in regard to them built into the life philosophy. One has small promise of success in handling himself emotionally who merely tries to wrestle with the isolated cases as they arise. The best protection comes from a firmly developed social attitude continued until it has become a habit. Even when this has been accomplished, there is every need of doing one's best to eliminate the occasions that stimulate anger or fear or their many derivatives. The internal condition that tends to awaken worry or irritability must not be overlooked. Fatigue of body or mind lessens not only one's ability to control emotion, once it starts, but also the power to protect against the coming of fear, worry, anger, hate, jealousy, and the other undesirable emotions. Ill health also works in the same way, especially by increasing irritability. Decided changes in disposition that

encourage volcanic emotional outbursts not otherwise explainable may be the foreshadowing of mental trouble, even mental disease.

In building a life program it helps considerably to discover any influence coming from childhood that tends to bring one into the captivity of any of the troublesome emotions. Children stumble upon the discovery that they can coerce their parents by giving full vent to anger as, for example, in a tantrum. When this is permitted or even encouraged, the parent has done the greatest possible mischief, building in the child the idea that he can get his wishes accomplished by coercing others through his expression of disagreeable emotion. Fear is another evil that may originate in childhood and become so much a habit as to be a constant source of emotional tyranny. Tendency toward jealousy is another emotional flaw that may originate in childhood. It is unwise to allow the child to develop the habit of play-acting with his emotions or to grow accustomed to surrendering all prudence, all thought of others, all notion of self-respect in a flood of anger or jealousy or inferiority feeling.

It helps measurably in the building of a wholesome emotional program to realize that anger in the adult is frequently an expression of inferiority feeling or frustrated eagerness for power. One's unwillingness to accept the limitations of the self, one's constant protest against personal weaknesses, provoke a sensitiveness that is forever looking out for slights and finding them even where

they do not exist. Then anger or hate or jealousy follows. The best protection against this is to become at peace with oneself, thus eliminating the strain that comes upon those who are forever chafing against obstructions or morbidly imagining impending danger. It is hopeless to expect much success in dealing with the primitive emotions unless one increasingly achieves self-reconciliation.

Fear is a great depressor. It lessens the energy of both mind and body, interrupts digestion, undermines self-possession, while at the same time magnifying the risks and the evils of experience. It builds high the mountain one must climb to have any sense of peace or security while at the same time it weakens the power to get to the top. Modern life gives constant invitation for fear in myriad forms to arise if only there be a predisposition toward it. We desire so much and realize how easily our achievements and possessions may slip from us, that there is always opportunity for worry if the fear habit once becomes established. Morbid anxiety concerning health is one of the most common and one of the most serious of the worries that beset modern men and women. The effect of this fear and worry upon the body is to lessen its resistance, disorganize its activities, and in time even injure its structure so that serious illness finally does come.

Shame and guilt feeling operate in much the same way as do fear and worry. The efficiency of body and mind are lessened with the result that the sense of self-

sufficiency disappears. One possessed by shame or guilt is forever seeking to find approval in others to gain a lost sense of social security. Friendship is sought merely as a means of drowning out one's feeling of insufficiency. Every invitation is offered others to flatter their way into the good graces of the individual who feels inwardly uncertain of himself. People are valued not on account of their worth but their usefulness in reviving one's feeling of power. He who suffers from chronic guilt is almost sure to seek comradeship with inferiors and to avoid equals and to hate those who appear superior.

The proneness of people to give way to fear or worry is chiefly born from within. Although every effort should be made to lessen the irritants and the dangers brought by the environment, the chief protection must come from the building of a character that is self-protecting. The establishment of habits that promote mental health helps greatly not only to control the primitive emotions but to prevent their awakening. He who is kindly toward others, tolerant with their weaknesses, and patient with their blunders establishes an attitude toward social experience that lessens the danger of anger. He who has a lively humor is less tempted to develop the bitterness that leads to hate from the disappointments that come through contact with other people. He who has established a strong confidence in the worthwhileness of struggle for human betterment is not brought into the despondency which easily turns to inferiority feeling or guilt when

purposes fail or friends and associates are found weak, treacherous, or selfish.

In spite of the fact that affection is ordinarily a quiet emotion, it is one of the strongest and one that exalts the life. Affection encourages the sense of social well-being. It leads to trust, loyalty, and social confidence. It is powerful, even at times bringing one to supreme self-sacrifice, but it does not have the violence of aggressive anger or the panic of fear. It is so unlike the emotions that we struggle to control that it may not seem at first to be an emotion. In its power to coördinate the life and to flood consciousness with one predominant feeling, it proves itself a true emotion. Sympathy and joy are similar types of emotion. These emotions that might be described as the beneficent group are the ones that need cultivation. Fear and anger have been so thoroughly built into the personality on its more primitive levels that they take care of themselves. Under modern conditions of living they are nearly always overstrung. Affection, sympathy, and joy deserve positive encouragement. Their development brings on that enrichment of the inner life of the individual which attunes it to the agreeable and elevating experiences of life. The self that possesses them attracts the conditions that make for happiness.

People differ greatly in the character of their energizing endowments. None of us possess a psychic power plant exactly like that of our neighbor. These differences come from our diverse constitutional backgrounds, for

the body of each of us is unlike that of anybody else. It might seem as if we could test the power flowing from each person's equipment by measuring his success, but we cannot, in part because the conditions of life are never quite the same for any two of us, nor the goals we seek, and, what is of more importance in this discussion, there are great differences in the effectiveness with which potential energy is used. It is because of this that we have to take into account the nature of the emotional reaction each of us makes to the life we live.

The strain of modern stimulation is more severe for some than for others. This fact has been illustrated and enforced in a recent book by one of the greatest of American men of medicine.* The author tells us that our explosive emotional apparatus has become so supersensitive to the strain we feel that it is not only for many of us our major health problem but may prove to be the decisive factor in determining whether the human race can continue to survive.

We are told that man came over the protoplastic bridge with habits of action built into his constitution that are not at all adapted to his present situation. Once across the chasm, man's advancement beyond all other animals proceeded through the development of the brain, the hands, and the thyroid gland controlling the rate of metabolism. He brought with him from his previous existence three characteristic habits of action, each driven by a

* Crile, G., *Diseases Peculiar to Civilized Man.*

strong hunger. These were flight, fighting and mating. Related to these are the three foremost human emotions, fear, anger and sex.

As he developed, man built a civilization that entirely changed his mode of living. Everything became more complex and the constant need of restraint more necessary. His primitive emotions were still set for action rather than for the curbing that is now imperative. In spite of the fact that the individual's happiness and security came to depend largely upon judgment and self-discipline, the intellectual growth that became possible through the development of the frontal lobe of the brain multiplied beyond measure, through the development of memory and imagination, the occasions that brought forth fear and anger and transformed the simpler drive of primitive sex hunger into modern love. This power to anticipate and to recall is ever creating new ways by which our security and prestige can be attacked. The helplessness we all feel in the midst of such a medley of interests and so many impersonal and indirect relations with others stir up emotions that can have no outlet in action. This energy that naturally would have gone to outward expressions in earlier times is often now checked, creating structural disturbance and eventually making the body in some portion supersensitive from this starting and blocking of impulses to activity. An example of this is in the influence of worry on the stomach which in time may become the cause of ulcers. In the pre-human

period of civilization fear would have been felt rather than worry, and flight would have followed as a matter of course. Crile tells us that this reverberation of impulses is felt throughout the body in every cell whether the reaction be carried out physically or made to remain strictly emotional.

This medical insight helps us to see the problem modern life brings all of us, and what a problem it is! Even our health depends in no small degree upon our ability to lessen the force of the stimulations coming to us from all sides that so easily explode our primitive, energizing systems. We have to master our energy-transforming system made up of the brain, the thyroid, and the adrenal sympathetic system, and to accomplish this is no small task. Unless we see clearly the sources of the dangers coming out of the constant stresses of life, we strive for happiness and self-mastery with no knowledge of our enemy. Our power to deal directly with our racial emotional reactions of fear and anger is nil. What we have to do is to make our special, human endowment, the brain, lessen instead of increase the tendency to emotional reaction.

The meaning of this becomes clear if we ponder the usefulness of religion. It will seem to some highly improper to speak of the utility of religious faith. However, religion must necessarily either help or hinder us in our life adjustments. It is easy to see that anyone who has come to have the belief that his future is safely in the

hands of God, who practices the habit of minimizing petty things, is to the extent that he has faith enormously helped in freeing himself from the feelings of insecurity and of futility that so easily arise in our civilization. The splendid life-rate of clergymen attests their sincerity, for it shows that, as a class, they are freer from the disturbances that break down the integrity of the body than are most people. Even in our body-health we each reveal how successfully we wrestle with this problem of preventing waste of energy through purposeless emotional reactions that do not help us to adapt to life. Strange as it may seem, we shall find that this means in the end the coming to a tolerance of ourselves that frees us from the sensitiveness that so easily plays havoc with peace of mind. We discover how to handle our own problems while at the same time lessening the demands we make upon ourselves and upon others and especially decreasing our recoil from unescapable limitations and insecurity.

XI

UNCOVERING THE HIDDEN SELF

REFERENCE was made in Chapter VI to the mental experiences that are commonly accounted for by charging them to the operation of the subconscious or the unconscious. This assumption that there is a subterranean self is still a matter of much discussion. There is general agreement as to the existence of these mental experiences but many theories are advanced as explanation and the whole subject is still a matter of controversy. Although the various interpretations are advanced by some writers with great assurance, our knowledge at present is too meager to justify dogmatism. If anything is clear it is that we are not yet in a position to proclaim that any of these conflicting interpretations is thoroughly established, for we have only begun to gather information regarding the most perplexing of all the experiences of mental life.

Each of us can give testimony of personal happenings of a sort that most students of the mind regard as products of the unconscious. The author has one which has occurred so often as to seem a habit. Occasionally, especially when traveling and when thinking intensely, I am apt to lay down or put aside something that I am carrying, go off without it, and a few moments later suddenly

recall what I have lost and then go back for it. The most recent incident was when I hung up my hat and coat at a restaurant. I had not been using the coat, for the day had turned warm, and when I left, somewhat in a hurry, I took the hat and gave no heed to the overcoat. A few moments later, out on the sidewalk, like a flash, came memory of the overcoat, and I went back in time to rescue it. Psychologists do not agree as to the meaning of this experience, but none would deny that such things happen. Probably the most common illustration is our recall of a name or a number that we could not bring back to memory, when, at a later period, we are thinking of something else. Many of us, when we find that we cannot bring back what seems almost at our tongue's end, stop trying and turn to something else, because we have found that in most cases, if we cease making effort, the name or thing we wish to know will pop into consciousness.

There are countless happenings in the mental life of each of us that suggest that our self in its mental operation is much more extensive than what we know as consciousness. No one, for example, doubts that there are a great many activities of our nervous system that are not recorded in consciousness in any direct way that nevertheless influence our thinking, our conduct, and particularly our mood. This has been likened to what one sees at night as one looks through the darkness at the portion of landscape illuminated by a constantly-moving flash-

light. If a whip-poor-will flies out of the dense blackness into the stream of light, we see it only when it passes into the narrow beam, although it was previously within the range of our eye but concealed because of lack of light. No figure of speech, however, can be perfectly satisfying because the mental experiences that are commonly accounted for by the existence of the hidden part of our minds are too intricate and too different to be described by any analogy.

Even though our knowledge of such experiences is too recent and too meager to permit anyone not inclined to dogmatism to claim that there is a final, complete solution of the most mysterious of the occurrences of self-life, we do know much that is of great practical value in the understanding of both one's own personality and that of others. We at least know that the unconscious is largely made up of previous experiences, especially those of early childhood. As we watch the growing development of self-consciousness in a little child we realize that it is not something that becomes suddenly full-grown but that it develops by gradations. The child seems to drift out of the blankness of unconscious existence into an awareness of himself. Memory does not preserve for him the preconscious experiences, and even when he has attained some degree of self-consciousness it fails to hold most of his earliest experiences, especially those which for any reason have been unpleasant. It does not seem reasonable to dismiss all this that he does not remember with the

assumption that it has no significance for him. Indeed, this attitude is untenable whenever any serious effort is made to get back into the faintly remembered experiences, for the individual who attempts to force his way into his past is always convinced that events that he had forced out of consciousness for so long that he had seemed to forget them throw light upon some of his present problems. Undoubtedly there is always a great deal that has faded from memory that has much to do with the prejudices, beliefs, preferences, and attitudes that play no small part in determining the success and happiness of each of us.

Recent psychology, what is generally known as the new psychology, has stressed this idea of the unconscious. Most psychiatrists also have come to believe that this hidden part of the self needs to be explored as much as is possible for those who are in mental difficulty. It is in the unconscious that we should expect to find the greater expression of the instincts and the primitive impulses. Human evolution has forced the widening of what we know as consciousness, the awareness and the control that we associate with the human self. What has been true of the race has occurred also in the life of the individual as he has gone forward from foetus existence through the phases of childhood into final maturity. Since the individual has not lost this back stretch of past life, even though it rarely, if ever, comes back to memory, it follows that there is a great area of experience that cannot

help influencing the adult, of which he is rarely conscious. The fact, also, that these early experiences have been infantile and therefore highly emotional also means that they are in great measure out of accord with the mature, self-approved program of life. This suggests the possibility of conflict between the two portions of the self, and it is just this that the psychiatrist finds to be true in his study of the struggle of neurotic persons.

We have all of us such conflicts in consciousness when two different motives clash. What we do not always discover in these situations is that one or even both of these strong desires that we feel may have history that stretches back out of the field of our ordinary memory into that forgotten past which is still preserved in the unconscious.

Although this idea has come to have a large place in modern psychological thinking, it is perhaps because of the different explanations it gets from the various schools of psychology that it is the center of controversy at the present time. It is not quite so new a notion as is generally thought. Suggestions of the idea may be found as far back at least as Plato, but Leibnitz, the German philosopher, born in 1646, seems to have been the first to have thought of a part of the self as functioning mentally outside of consciousness. It was, however, another German philosopher, von Hartmann, born two centuries later, who in his Philosophy of the Unconscious developed the idea of a dynamic self-life outside of what we know as consciousness. William James, the

American psychologist, also had glimpses of the importance of the unconscious as the source of available energy that could be drawn upon by the self, especially in times of stress when there was need of a mental "second wind."

It was not, however, until the last decade of the nineteenth century that this concept of a dynamic unconscious received much attention. It was Sigmund Freud, the most famous Austrian psychiatrist, who developed a psychological system based upon the dynamic significance of the unconscious and, by injecting his new ideas which at once started controversy, stimulated investigation and brought into existence what is now known as the new psychology. Not only did he establish a complete system which, built upon his dynamic concept of the unconscious, attempted to describe the human self; he also developed a method for exploring the hidden self and bringing into the light those past experiences that the individual needed to know in his effort to achieve harmony within himself and thereby win happiness.

There is another term that has been given the unconscious, which also has a place in our present thinking of the hidden self. Schopenhauer, also a German philosopher, had written about the *will to live* which he thought of as the abiding major life-purpose which, although not constantly recognized in consciousness, was ever present as the underlying motive behind all the operations of the self. It helps in our practical efforts to become acquainted with our hidden self life to consider it a source of drives

that seek to fulfill the purposes of a pleasure-seeking self. The urges may be primitive, instinctive, and even contrary to the higher, wider, socialized, conscious program, but they are cravings to live in the sense of obtaining satisfaction. They resemble the direct emotional demands of the little child who regards the things and people about him as existing for his comfort and his pleasure. In this sense the unconscious is an untamed, unintelligent, child-like portion of the self that is ever seeking to get opportunity, without regard to the social consequences, for the fulfillment of wishes born on the lower levels and representing the strata laid down in personality in earlier years. It is a sort of infantile existence still continuing along with the more mature portion of the self occupying the field of consciousness. Another famous Austrian psychiatrist, Adler, conceived of this striving of the unconscious as the *will to power.*

In this discussion the unconscious is a descriptive term which groups together a mass of mental processes that do not have normally the quality of consciousness. They are to be thought of as an underlying layer of the mind, not because they are necessarily ignoble but on account of their primitiveness and rudimentary origin. Infantile in character, they are for the most part established before the time of social discrimination or the idea of moral responsibility. They are naïve in their disregard of the conventions and emotional irresponsibility. It does not follow, however, that they must remain an alien portion

of the self, at war with the conscientious and mature purposes of the individual. The unconscious may be the source of energy, the origin of inspiration, and even, as comes out so clearly in the case of the genius, a means of insight so direct and penetrating that we commonly call it intuition.

Freud has taught us that the entrance into the unconscious is through undirected thinking. We become acquainted with the frontier of the self, our possessions in the twilight zone where consciousness does not directly enter, by an uncontrolled revery-like floating from one idea to another, or what psychologists call free association. Letting one idea bring forth another, in the way that children daydream, permits the emotionally-driven wishes of the unconscious to enter our flowing thought. That this happens may be discovered when one who has permitted this free flow of ideas seeks to find out how it is that he has come to have a specific thought or feeling.

Often, for example, after having read a newspaper, finding myself in a definitely different mood or possessed by a thought that seems to have no context, I have gone back and searched through the paper, and have come across an item that I read that apparently invoked something from past experience that led me to the feeling or the idea that had appeared to come out of a clear sky. In the reading I had not been conscious of the suggestion, but there had been connection enough between the former experience and that which had entered con-

sciousness to permit later, when attention was less occupied, the mood or the thought which excited my curiosity.

It is not so easy as it sounds to allow the mind to move on without any guidance or coercion so that ideas, emotionally forceful on account of previous early experience, may burst in on attention. Those who are skillful in directing this process and interpreting the material that is gathered by means of it are known as psychoanalysts. It would be difficult under any circumstances to be sure that the flowing thought was entirely free from any interference of consciousness, for one can give suggestion to himself just as he does to others. When this happens, consciousness is favorable toward one line of feeling or thinking rather than another and more selective than one at the time supposes. There is, however, in addition to this, a greater difficulty which is recognized by all who practice psychoanalysis. Consciousness is organized to protect itself in large degree from the very urges that possess or, perhaps better, are possessed by the unconscious. Because there is much that the individual has had to repudiate as he has grown up and become more mature, a multitude of experiences, a quantity of feelings, are driven under cover, and every effort is made by consciousness to be free from them. In the theories of some psychoanalysts the mind literally pushes away these primitive reactions to life and drives them into the unconscious by the process that is known as repression.

It is not unnatural that this should happen. Each of us normally seeks to take away from our thinking any incident of memory and any feeling that is painful to the self. We wish to be rid of it as quickly as possible, and we do our best to keep our mind away from the unpleasant. Since we are always tending to do this, and particularly to get rid of anything that brings forth shame, doubt, or that lowers our self-respect, there must have been a great quantity of childhood happenings that we tried to forget when as children we struggled to conform to the adult standards that parents, teachers, and other older people put before us. It is clear we do not succeed in driving all our unpleasant past away, for everyone has some memories that seem constantly intruding although they are frowned upon and are never welcomed to consciousness. Undoubedly there are a great many more that we have thoroughly eliminated, so it would seem, since they do not appear in memory. That they are really not out of the life is proved when by attempting to explore the past we dig them up and bring them again to recollection. It is notorious that often when we credit ourselves with a rational decision or a conclusion of thought developed through logic, we are upon investigation shown to have been victimized by prejudices or preferences that are offshoots of early experiences of which we have long ago ceased to think.

The strength of the impulses originating in the unconscious comes frequently from the upheaval that oc-

curred as the child sought to control wishes that had been condemned by parents or that he knew would bring disfavor and yet that had the appeal of something much desired. The mere fact that eventually the child followed the conduct that was socially sanctioned does not mean that the victory was complete. He may have been left with a protest against being forced to accept, as it seemed to him, the behavior finally undertaken. And this dissent had to be concealed, since it gave the same feeling of being separated from the parent that was associated with the idea of disobedience.

Sometimes the protest is reversed, becoming a lingering regret that the commands or expectations of the parent were not carried out. When Samuel Johnson in his later life went back to Lichfield and, in penance for the day he refused to carry out the task his parent had given him, stood all day in the square where his father's store once had been, he revealed that he had never been able to square himself with his own conscience for his boyhood disobedience and to forgive himself. This was probably a more or less chronic feeling of guilt but it led eventually to a remarkable facing of the facts, and the decision to drive the rebuke out of his mind by conduct which he expected would bring peace of mind. We hope he succeeded, and doubtless he did. It is probable that this event in the life of Johnson had an emotional meaning which he could not fully understand because it was linked with experiences lodged in the unconscious.

There is another way that we deal with the unconscious that has importance for all of us who attempt to make use of the art and science of mental hygiene. Instead of the urges coming forth from the underlying layer of consciousness being fulfilled, they may be directed into different channels and be made to give "push" to the activities that are thoroughly social and in accord with our conscious purposes. This process is known as sublimation. Many of the things that we do, even including our life's vocation, have roots that run down into unconscious processes of which we are rarely aware. The scientist who seems governed by such cold-blooded, impersonal motives may be finding in his investigations satisfactions that were denied him when he was possessed by some strong curiosity in childhood but for some reason was blocked in his attempt to satisfy it. It was this often neglected resource that William James had discovered when in his *Energies of Man* he advocated tapping our underlying reservoirs of power and bringing the energy to some worth-while enterprise. Undoubtedly one of the explanations of strength to carry on that made the Earl of Shaftesbury such a patient, consistent reformer was his reaction to the emptiness and tragedies of a childhood so terribly devoid of family affection that he forever had a feeling of loneliness which deepened his sympathy for others who suffered and led him to find fellowship only in following what seemed to him to be the will of God. Anyone who can thus draw emotional momentum from

cravings born of early experience has a distinct advantage in his undertaking. He, on the other hand, who must use conscious effort to repress desires that seem constantly welling up and intruding has a great weight which handicaps him in everything he tries to do.

This incompatibility of the two portions of the self which we have been discussing represents what is known as emotional conflict. It is easy to see that the unity of the self in its fundamental integrity cannot be maintained if there is war constantly going on within the self. It is difficult to concentrate on the thinking of the moment if antagonized by feeling that comes out of the past. It is equally impossible to do one's best in any undertaking if the unconscious retains experiences that would incite to a different behavior. A dissociation within the self results from this inner conflict which sometimes comes out in amusing or even tragic ways when attention falters and the unconscious has its will.

Years ago when the author taught courses in English at college he often had a bundle of themes to correct. Not only was this work tedious but it also seemed a waste of time. Much care had to be taken or these themes awaiting criticism would be misplaced or temporarily lost. One day when the writings of the class had been collected by the instructor who was clearly in a mood to face the fact that little value came to the student from either the writing or the correcting of these themes it was suddenly found that the bunch had disappeared. Much searching

failed to reveal what had become of them. Finally a wastepaper basket was investigated and there they were, not only thrown away but covered up by other papers that had been thrown in after them and without his having noticed what he had done. Here was a clear avowal of an attitude of mind that made it unwise for the instructor to continue the kind of college teaching he had undertaken. Looking back upon this and other testimonials of an attitude of mind unfriendly to this form of instruction, it seems fortunate that the decision was made to enter a different type of teaching.

The self needs to present a united front to its environmental responsibilities. If it is divided, energy is dissipated and it is open to a slip or failure to concentrate which may have unpleasant results. Many of the accidents of life are the result of this inward confusion. Suppose, for example, a husband, who has been from early childhood inclined to daydreaming in moods of depression and who is disappointed with his home life, finds himself embittered, even playing with the idea of suicide as he drives his car to his work. If an emergency arises that requires from him a cool-headed, quick decision, there may be failure under the circumstances to make the necessary automatic response, with the result that there is an accident, perhaps causing his death. There seems to be more in such an occurrence than merely a lack of ordinary alertness. Due to his emotional attitude result-

ing from his self pity and his playing with the idea of death as a means of escaping from trouble, in which he has been indulging prior to the emergency, there is a failure both of consciousness and of the reflexes that ordinarily by quick action would have permitted him to bring his car immediately under control.

Since free association has become the method of tapping the unconscious, the question naturally arises, Do dreams also provide channels for the coming out of unconscious energy? It is the belief of many psychologists and psychiatrists that they do. This is interesting because it is so unlike what has been the recent attitude of people toward dreams and so in accord with the way they felt about dreams in the earlier stages of civilization before science had developed. In the childhood of the race dreams have always been taken seriously. With the maturing of culture, at least when science developed, the notion that dreams have meaning has been frowned upon. Now both daydreams and the dreams of sleep are generally taken seriously by those who are attemping to explore the inner life of people in mental trouble. Freud, for example, has made so much of dreams as to insist that they hold the key to the mysteries of the neuroses. He considers them as a mechanism for wish fulfillment, a means of bringing to the individual much-desired satisfactions in the same way that children in their pre-school days accomplish their purposes through fancy. Freud,

believing that dreams frequently disguise these underlying wishes, has developed an elaborate system for their interpretation.

It is certainly true that wishes often get expression in dreams in such a fantastic manner that at first it is hard to believe that they have anything to do with the fulfillment of desire. Sometimes, especially in the experiences of children, the wish-fulfilling function of the dream is simple and on the surface. I can still remember an elaborate dream in childhood, while sick and suffering from a high fever, when I seemed to be at a soda fountain drinking a multitude of delicious concoctions.

Wishes, however, are not the only débris that we have collected as we have passed through childhood. Fears are another type of strong emotion, and it is reasonable to expect them as well as wishes to come out in dreams. To force every dream to become some subtle form of wish seems in practice extremely arbitrary and likely to lead to many misinterpretations. Moreover, since the dream comes from a personal, individual life-career, its meaning must be found in the significance its content has in view of the experiences of the dreamer and the situation where he is or was. This forbids any easy way of getting the revelation of the dream by using a set formula or a system of symbols. It must be pried out of a setting that is as unique and individual as is the person himself. There are circumstances under which dreams will have special

significance. Often it seems reasonable to assume that they are trivial and of no consequence.

In crises, as one would expect, dreams are apt to occur that have special significance. This is the theme of Alfred Tennyson's beautiful and penetrating poem, *Sea Dreams*.

Some years ago a distinguished American asked me to interpret a dream which he occasionally had and about which he was serious because it had so many times been repeated. He was back in childhood chasing a rabbit with a colored servant who took care of him when he was a boy. Always just as he was about to catch the animal he awoke and with a feeling of intense dissatisfaction. I told him that whether or not the dream had the same meaning each time it seemed likely that it always came out of an emotional background of worry. I asked him to notice whenever it happened if he was in the midst of mental restlessness, wrestling with some problem.

Some years later I again had a chance to talk with him and he told me that he had had the dream three nights in succession during one of the most harassing experiences of his life. During the World War he was a special representative of President Woodrow Wilson in a foreign country whose policy was of the greatest importance to the allies. A specific question arose which demanded an answer from President Wilson himself, and his reply was certain to determine the position of this nation during

the remainder of the war. My friend cabled the President and waited vainly three days for his answer. He had assured the governing officials of the European country that he would have an immediate answer and one that he felt would lead to a friendly, coöperative program between it and the allies. Nothing happened and for three days he could only acknowledge his disappointment. After that time a new policy was proclaimed by this nation and one that was a serious disadvantage to the allies during the rest of the war. Sometime later, when he returned to the United States, he discovered that his cable had never been given President Wilson who therefore knew nothing of what was occurring. Each of these three nights of disturbed sleep brought this dream of chasing the rabbit which at the last moment escaped.

Enough is known of our hidden self life to impress its intricacy as well as its importance. Science has been able to explore these mental phenomena sufficiently to discover that in the building of wholesome personality we need to bring into consciousness as much as possible of our early emotional happenings and to harmonize them with our mature purposes. Happiness requires a positive program that extends conscious control to its utmost and develops a mental integrity that offers no opportunity for discordant repression. This makes it possible for us either to incorporate the past in our present conscious life or to sublimate it and obtain from it energy that helps us in our undertakings.

The evolution of man, which brought to him his special feature of consciousness, as it continues in our rapid development of social and material culture demands a widening and deepening of personal consciousness. The ability to achieve conscious control of this ever-increasing environment is the test of intelligence. One who faces such a quantity of responsibilities and such constant necessity for discrimination in his decision on account of the complexities of the civilization in which he lives cannot afford the hampering that comes from internal dissension nor can he face immediate problems if his emotions are anchored in the past. He is constantly at the mercy of prejudices and passions rooted in the independent, unassimilated, infantile vestiges of early experience. What we already know of the hidden self and its risks has done much to help us see what our problems are as we seek to use mental hygiene in the regulation of our own lives and their adjustment to the needs of others.

XII

THE MIND FINDS WINGS

The adult is apt to consider the playing of children as restricted to some form of body activity. As a matter of fact even the physical games played by children are chiefly mental experiences. The fun of hide-and-go-seek or the rivalry of baseball, although both require much muscular movement, is chiefly mind satisfaction. In addition to this psychic element in physical games there is in all children a love of mental play that is practically destitute of any body activity. We are in the habit of designating this "imagination" and of forgetting that, call it what we may, it is essentially play.

One of its most common forms is the assuming of power and possessions belonging to others and freedom to accomplish what in ordinary life the child knows never happens. For example, suppose we ask the five-year-old why he is flapping his arms. He replies that he is a big bird and asks whether we want to know where he has been. Seeing that we show interest, he begins to relate his extraordinary journey which has taken him through the sky and permitted him to see the most marvelous things. He is ready to describe these in detail and will

pronounce us unfair if we express any skepticism. He has invited us into the fellowship of play and expects us to observe its code.

The child is so fond of revelry in his own imagination that we find it most difficult often to know whether what he tells us is fact or fancy, or perhaps more often we are puzzled as we try to separate the one from the other. A great part of the enjoyment of childhood comes from this power of self-creation. The child that has just returned from a birthday party is much more likely to wax enthusiastic about some make-believe that has been carried out in play than over the feast that has been provided. As soon as the appetite has been satisfied, the sandwiches, cake, ice cream, and candy are forgotten. But the play part of the gathering is rehearsed in great detail when the child returns home, and of this, as a rule, the most impressive part proves to be those games that called forth the greatest amount of pretending.

It is interesting and impressive to find that imagination has so large a place in the life of the child. It reminds us of the experiences of simple people living on levels of primitive culture, for there is a clear resemblance between the magic of the savage and the mental creations of the child. In both instances environmental facts are dominated by the magic power of the mind. Desire takes command and does not hesitate to alter external circumstances or to repress them or to replace them by constructions of the imagination.

It is true there is a difference in that the child takes lightly the products of his thought while the savage reacts with grim seriousness to what to us seems the same sort of mental fabrication. However, if we are close to the child we may find that under other circumstances he also has concern for his own creations of the imagination. He may let us join in the play which requires each child to take the rôle of a fierce animal of the jungle, but when darkness settles and he finds himself facing the loneliness of his own bedroom he may be not quite so sure that the things he played about may not in some mysterious way find a hiding place and come forth in the darkness, once he is left alone.

If we are unused to children's ways we are likely to be surprised that the fun-making of the afternoon has brought forth thoughts of danger. The wings of the mind do not always carry toward paradise, and fear can make use of them as if they were outside threats coming from an enemy. Then we discover that the playful side of mind also has a foreboding aspect which explains not only much of the magic that tyrannizes over savage people but the phobias and obsessions that possess the neurotic and the insane as if, indeed, they were, as was once thought, evil spirits that had taken up their abode in the defenseless victim.

It is interesting to observe children as they take wings in magic flight. It is easy enough to see that the happenings they see about them, stories that are read to them,

and particularly the activities of the parents, provide much of the material as well as the motive of their imagination. However, we discover that most of their magic construction falls under two heads. They use their power of creation to substitute for reality. Their limitations, their unpleasant experiences, their weaknesses, are all taken away by their power of making what they wish seem real. The child, for example, who has no pony but envies the child who has, may from a stump, a piece of rope and a stick, or even a broom-stick, create the desired animal. Thus magic becomes a means of substitution.

Then, also, we see a somewhat different type of image-making. This often appears as the child imitates an adult or some older playmate. Imagination is used to go beyond the facts in order to reach that which is, so long as reality dominates, beyond the grasp of the child. In both cases the mind, unable to fulfill desire so long as facts dominate, provides satisfaction not by changing these facts but by making them seem changed. It is as if the mind, unable to get rid of obstacles in the working out of its purposes, takes wings and flies over them.

One of the sureties of childhood is the outcropping of this love of magic, and it is this craving that the adult finds so hard to put behind him. It sometimes seems as if under the skin of every personality the disposition, when in sore need, to turn to magic persists. It seems universal because it is so common. He who has no superstition is rarer than we think. When the Negro peasant of the

South ties a gourd on a pole to keep away snakes, he is a brother in magic to the countryman of the North who nails a horse shoe over his front door for luck. If, as has been said, one of the candidates for the presidency carried about a rabbit's foot in his pocket as he made his speaking campaign, he was merely bearing testimony that in high places as in low may be found this turning of human nature to magic for assurance.

This propensity toward magic is not something that can be dismissed lightly as a token of weakness, for it has a meaning in human experience that forces us to consider it seriously. It is the consequence of the human recoil from unpleasant facts. It announces that the individual faces situations against which his entire being protests, something to which he finds it almost impossible to be reconciled. It is a confession that some obstacle to happiness or safety has arisen and the individual lacks the resources necessary to cope with it. The situation is disagreeable because it just will not fit into the pleasure-giving scheme which the self insists upon maintaining. It is as alien as a sliver in a child's foot, and yet it cannot be taken out. Either it is a challenge to one's desires which cannot be successfully met or a barrier which blocks accomplishment. It must be eliminated or the self must accept defeat and itself change.

There is an easier way of escape from this painful dilemma. If only the mind attempts neither to overcome what seems to be insurmountable nor to surrender the

pleasure that seems so compelling, but instead falls back upon a childhood method of evoking magic, then sure victory may be had. It will be a victory of fiction rather than fact, but if only fiction can be made to seem fact it will be equally satisfying. Of course, in order to bring this about a person must turn the mind from its biological purpose of adjusting to environment and let it shut out the disagreeable and menacing experience and for the moment create its own world.

However inviting this way out of trouble may seem, nothing can disguise the fact that this program is a retreat into dreamland, a willingness to win peace through self-deception. It is a turning away from the things that are and the prostituting of the mind whose obligation it is to seek the facts and attempt to deal with them. It would, indeed, be a strengthening rather than a weakening of the self to look the facts in the face rather than to fall back upon a magic-made success that exists only so long as the facts that the self needs most to recognize are covered up.

It is clear enough what the self is attempting to do. It seeks fulfillment even at the cost of falsehood, but if there is anything the mind needs to do, it is to seek the truth, and instead it lies to itself until both the power and the willingness to recognize facts are lost. Animals are not thus tempted because the recoil against unpleasant facts comes only with self-consciousness. It is our humanness, our awareness of desire, and our ability to anticipate that

bring our temptation. The memory and the imagination that lead us to seek values and to recognize failures furnish also the means by which we fall back upon magic as in our days of childhood. It is human to recoil against unpleasant experience, but to run away from the disagreeable things by falsifying facts is an attack upon the integrity of the self. It is treason against consciousness. It turns strength that should be used either in overcoming obstacles or curbing desires to the building and maintaining of flimsy fancies which at any time, in spite of the effort made to protect them, may collide with truth and be too shattered for even wishful thinking to put them together again. The Humpty Dumpty of fancy takes a great fall and even King Magic cannot put it together again.

In such an issue early childhood counts much. Those individuals who have clung tenaciously to the magic and castle-building of childhood find it difficult when a crisis arises not to run back to these former practices. Indeed, they may never have gone far emotionally from these reactions of magic-thinking in their earliest years.

This habit of running away from painful experience by wishful thinking shows how unlike are human childhood and the preparatory period of animals. In science we consider them both infancy periods, but there is a great difference between them which permits the human to come to adult responsibility without the necessary fitness. The animal's infancy period is devoted to the maturing of nervous organization, reflexes, and instincts, which,

once they have grown to completion, enable it to meet its circumstances with the resources that nature has provided. The mind life of the human is so different on account of its complexity, and particularly on account of consciousness, that this habit of retreating from facts can be developed, and instead of the individual being prepared to make the best use of his resources for adjustment there may come about a disposition to attempt no real adjustment at all but instead to fly from reality and revel in the luxuries of a self-centered imagination. Thus, although the childhood may lead to body growth and an increase of ideas, there may be little emotional development and no growth in self-reliance and courage to deal with unwelcome facts.

The animal is held to his environment by rigid, distinctive responses that give him no choice. He must attempt to adapt himself to the actual conditions that surround his life, and his failure may mean his elimination from the struggle to live. The human, on the contrary, may become a divided organism, his body automatically making the necessary adaptations permitting his physical survival, while emotionally there may be feeble effort to adjust to anything counted unpleasant and a quick revival of the magic habit of childhood. Practices of the infancy period cannot prevent the growing up of the animal, if it survives, but so far as the emotions are concerned this is just what they may do for the man or the woman. The possession of consciousness is the distin-

guishing feature of human nature that sets it off from animal nature, but it has not been added without opening up the possibility of a weakness from which the animal organism is protected. In this way it comes about that the special resource that belongs to the human, instead of helping to make better and more complicated adjustments to life, may provide the means of taking flight at the very time when there is special need of facing the challenge of environment. The ostrich used to be said to bury his head in the sand as if his inability to see his enemies rendered him invisible to them, but the human may retreat into his own consciousness and attempt to cover up unpleasant facts by substituting creations of his own fancy and concentrating attention upon them.

There are two conditions that particularly tempt human nature to turn its back on reality when there is recoil from disagreeable, unyielding circumstances. Those who for one reason or another come to life weakly prepared to meet its ordeals, or think themselves in this predicament, which emotionally has the same effect as if it were true, are naturally persons who face the constant incentive to escape the hardships of the actual world by using the resources of the imagination. They can have the satisfactions of the strong by the easy way of daydreaming. Just as their night dreams from time to time reveal their craving for power, their love of acting the hero part, their eagerness for achievements that bring success and pres-

tige, so in the daydreams these same trends show themselves.

Because of this human willingness to turn to magic, we who influence the lives of children need always to keep alert and detect the boy or girl who is beginning to lose self-confidence. In our eagerness to develop the child's sense of responsibility we need always to be on the lookout lest we permit circumstances to become too hard for him, thereby encouraging notions of failure and of weakness that so constantly tend toward wishful thinking in the later adult life.

To those who are in unusually trying circumstances, such as poverty, or the knowledge that one is an illegitimate child or in a family that has lost self respect or social standing, there is the same impulse to escape from the unfavorable situation, not by pushing through to success, but by substituting the easier conquest which the docile imagination is prepared to offer. Energy that should be put to use to furnish momentum to carry one to success is thrown away in the vain effort to drown out the challenging limitations and difficulties. Opportunity to grow is refused because it comes in repellent form.

It is not until we consider the possibilities offered by the unconscious that we realize in its fullness the problem presented by the human temptation to flee from the unpleasant by the wings of magic. The unconscious is not only apparently dominated by the desire for pleasure; it

also fails to recognize any of the limitations of logic, physical laws, or social morality. It, therefore, furnishes the largest possible incentive to maintain the atmosphere of pleasure by ignoring any obstruction. It also provides means for the fulfillment of desires rooted in childhood experiences and quite in accord with the wishful thinking and carefree feeling of that period.

It is the conscious mind that assumes the responsibility of guarding against the treacherous impulses of immature or unsocial desire, and once this protection is surrendered by the individual, every opportunity is offered for the unconscious to flood the feeling and thinking with primitive, unscrutinizing, and undiscriminating impulses. Pleasure-seeking becomes a passion, and love of power and cravings of physical origin are free to overwhelm any antagonizing obstruction, especially if the pleasure-seeking, born of the unconscious, clothes itself in such a disguise through rationalization—that is, the hiding of bad motives under the fiction of high motives—that it does not seem out of accord with the proper and heroic function of the mind as an instrument for the making of adjustment to environment.

Psychiatric literature is full of illustrations of this encroachment of the unconscious upon the proper task of the mind. Because it is distasteful, the reality that faces the organism is replaced by a subjective construction, a product of the pleasure-seeking of the unconscious. This expression of unrestrained pleasure-seeking, even though

it is covered up by rationalization, may meet with enough resistance from intelligence to bring about a curious split in the personality. The individual is unequal to the complete surrender to either the pleasure pressure of the unconscious that would wipe out every consideration and limitation even at the expense of building a false world, and the responsible, purposeful attitude of the mind as it seeks to make adjustment to the facts of life without regard as to whether they are agreeable or unpleasant.

So much is said in mental hygiene about the necessity of facing reality that failure to do this seems the unforgivable sin of human conduct. It is easy to see why so much is made of this problem. The business of the human organism, like every other animal, is to deal with the circumstances that confront it and to achieve physical survival and psychic satisfaction. To evade these by a conspiracy against the facts is to be false to oneself. Physical pain is an unpleasant experience, and nature intends that it shall be. It announces that there is something wrong that needs correction, if this is possible. To merely cover up the pain without removing its cause is to run grave risk. We all know of persons who have lost their lives through using narcotics that could only stifle sensitivity, thereby deadening the pain that was announcing the need of correcting something seriously wrong with the body. The diseased condition remained but was no longer reported to consciousness. The suffering itself was, of course, no advantage. Quite the contrary. But to get rid

of it without making any effort to remove its cause meant merely that the body was denied the opportunity of recovery, ending, in extreme cases, in death.

The same situation appears in the psychic realm. Disagreeable conditions that frustrate success or happiness cannot wisely be merely driven out of consciousness by the narcotic of wishful thinking. The integrity of the self depends upon its facing the facts that concern it, and if they are painful there is all the greater need of dealing with them in the genuine effort to change them or to change the reaction of the self. They cannot be gotten rid of by merely being ignored or being denied through stubborn unwillingness to face them.

The wisdom of facing reality has to have such emphasis that sometimes the conclusion is drawn that the imagination always betrays the self and plays no useful purpose in the growth of personality. This is a grievous mistake, for the imagination is a distinctly human possession, indispensable to anyone who attempts to live on a higher level than mere animal existence. John Ruskin was entirely right when he insisted that the difference between the man and the earthworm was in the former's great sensitiveness, and this is in part the product of an imagination that explores, anticipates, and idealizes experience. It is the business of the mind to take wings and fly beyond the limitations of the present. There is a constructive as well as a destructive use of the imagination, and not only can it be developed from early childhood

so as to become one of the great assets of the life, but it can also be made a vehicle for the expression of the cravings of the unconscious. The imagination can be made helpful in the making of adjustments by opening up an opportunity for the unconscious to give drive to the life, not to replace the facts but to add to the efficiency of the mind in dealing with them. An example of this is using the love of power as a source of energy for wholesome, socialized ambition.

XIII

THE WINDOWS OF THE MIND

BEFORE reality can be faced it must be found. The facts that concern us as bodies and as minds are both outside and inside the self. It is, however, of the latter that we usually think when we talk about facing reality. In order to gain knowledge of this outer world which lies all around us it is necessary to come in contact with it through our senses. Without them we can know nothing. They are literally the windows of the mind.

People differ in their sense activities just as they do in other ways. For example, when we think of people's eyes we are apt to recognize only differences in color. Some are blue, some are brown, and some are gray. These variations have no mental significance, but differences in quickness, keenness, and interpretive skill are important because they influence the character of the individual himself. Since people can gain knowledge of the environment in which they live only through sensory experience, it follows that the accuracy and fullness of their knowledge depend upon the efficiency of their senses, and this is determined by native physiological endowment and by

the skill that has been developed in the use of the sense organs.

It would be a mistake to think our ability to come in contact with the outside world is decided entirely by the natural efficacy of our senses as determined by our inheritance. The use we make of our eyes, ears, taste, touch, and smell, five major sensory gateways to reality, has much to do with the quality of the knowledge we gather through our senses. Nor is it entirely a matter of training. Undoubtedly practice does increase our power to make good use of eye, of ear, of touch, and of smell, but there are also differences decided by the interests of the individual. The architect learns to use his eyes for his purposes in quite a different way than does the taxi driver. Both need good eyes, but their attention, influenced by their different purposes, leads them to be keen in seeing some things and to be less attentive to others.

Think of the differences in what is noticed in a walk through the woods by a group made up of a manager of a lumber yard, an artist, and a student of birds. Some things they would all notice but many others would be seen by one and ignored by the other two. Even the individual varies in his attentiveness. For example, there would be a great difference between the artist strolling through the woods searching for beauty and the same person going along a woodland park to make a short cut to get home so as not to be late to greet some expected visitor.

We all vary also from time to time as a result of changes in our vitality. We are more observing and discriminating when we are rested and mentally comfortable than when we are tired and emotionally in conflict. There are some exceptions to this statement. We are much more apt to be open to slight and we are quicker to notice disagreeable and discouraging things when we are fatigued or in ill health. It is not as if the mind merely came to the window and looked out and grasped immediately and accurately whatever was on the outside, for it has the power of drawing the curtain, of distorting its findings, and even disregarding what should be plainly seen.

The situation in which we happen to be may have a very large influence upon the report the senses make to consciousness. It is true that this is, as a rule, evident through the interpretation given the stimuli that operate upon the sense organs, but since what we call seeing, hearing, touching, smelling, and tasting, always involves this interpretation, there is nothing abnormal in the setting operating as it does. An amusing and vivid experience of this happened to the author once when he was going through the reptile house of the New York Zoo. Someone had left on the cement floor a piece of hose pipe. Crossing over from one cage of snakes to another I stepped upon this rubber hose. For a moment I interpreted it as a large snake. I had all the emotional repulsion that would have come from having done what for the moment I thought I had. I saw a snake with the same

certainty that sometimes one making the opposite mistake sees a branch of a tree lying on the ground and then suddenly discovers, because it starts moving, that it is a snake.

The human organism maintains its contact with environment through the sense organs. Suppose we take as an illustration of this a man driving an automobile on a dark night. He is alert to the need of quickly recognizing any happening that threatens his safety. His eyes are, as we sometimes say, glued to the road. His ear is equally alert for any sound that will tell him of an automobile approaching from behind. Even his smell is prepared to force attention if there is any leaking gasoline or if the engine becomes heated through lack of lubrication. Under the circumstances it is dangerous for his mind to draw away from the constant reporting of the senses or to give itself up to revery or even anticipation or any other interest that will lessen his concentration upon the thing at hand. It is this necessity of maintaining constant vigilance that produces the strain of automobile driving. The mere physical exertion is small indeed and by itself would bring little fatigue.

It is not often that we stop to remember that a great part of our personality has come from the sense experiences of our early years. Many of our prejudices, especially regarding diet, are of a sensory origin. The parent often finds that the child who tastes spoiled food or finds a fly in his soup, or experiences something else that gives

him a disagreeable reaction, will cease to eat what he used to like and may even develop an aversion that will last throughout life.

When we think of the earlier experiences of the infant we realize that at the beginning the growth of the mind is absolutely dependent upon the working of the sense organs. The myriad of embryonic nerve cells of the brain are awakened by incoming nervous pulsations and for the most part these originate at the windows of the mind as a result of the external physical stimuli coming into contact with the peripheral sense organs. The brain cells appear to develop as a consequence of these incoming nerve currents and we have every evidence to suppose that, were the child destitute of these excitations of environmental origin, no mind would ever develop. This means more than that the child is dependent upon his sensory organs for his knowledge of the outside world. The ability of the mind to function in all its activities, in memory and imagination and even in judgment, seems to depend on this early awakening and development as a consequence of stimulations of environmental origin. Much has been learned from the experiences of children who have been unfortunate enough to be born with one or more sense organs so defective as to provide no opportunity for the growth of the mind along certain lines. The child born deaf, dumb, and blind has a terrific handicap. Only when provided with an extraordinarily

skillful, special type of instruction does he come anywhere near achieving normal mental growth. This type of idiocy is known as amentia due to sense deprivation. It is a feeblemindedness that results from the isolation of the individual who lacks the equipment for making the contacts necessary for his growth.

What is known as compensation is found in regard to defective sensory organs as in other parts of the body. For example, those who are blind learn to make such use of touch and hearing as to make much better adjustment to life than would be possible if they were without sight and no better trained to depend upon other senses than ordinary people. Their sensitivity of skin, especially in their finger tips, their keenness of hearing, and skill in interpretation of sound is such that they are almost as well equipped for life as those who have the power of sight. There are, however, losses, especially if they have been born blind, which no compensation can make good. If they have never had the use of their eyes they have no idea of color other than that derived from the experiences open to them. One blind person has said that to her scarlet is something like the blast of a trumpet. This is a happy comparison, bringing out the vividness of bright red, but it still remains that this blind person did not know what it meant actually to see this color. It is fortunate that there can be so much compensation when there is serious sensory defectiveness, but this must

not hide the fact that so far as part of the mind-life is concerned there is not, and cannot be, normal development.

The windows of the mind are the eye, the ear, the mouth, the taste of the tongue, the smell of the nose, and the skin. Stimuli from moving muscles and from the working of internal organs may be thought of as a sort of touch experience from within the body. Although the entire surface of the body reports stimuli, it is in the fingertips especially that sensitive contact with environment is maintained through touch. It is interesting to know that taste seems to be the first sensory experience in the life of the infant. With it appears to be associated smell. Thus the first evidence of the starting up of consciousness is the reaction of the infant who soon after birth indicates by the appearance of contentment or repulsion his different reactions to substances that taste good and those that are unpleasant.

Neither taste nor smell in the life of the ordinary human is developed to the degree that we refine hearing, seeing, and touching. There are, however, individuals who for purposes of carrying on their life work do train themselves until they become specialists in taste and smell. Coffee tasters, tea tasters, and wine tasters are examples of persons who have carried far beyond what is usual an ability to discriminate and distinguish in a field of sensory experience that most of us relatively neglect. Undoubtedly if people were keener in their tastes there

would be a marked improvement in the art of cookery. The feebleminded reveal in this elementary experience the same lack of keenness that their deficiency brings about in their other sense contacts.

We seldom realize the tremendous possibilities of sensory experience. We are told, for example, that there are eleven thousand different qualities in pitch that can be distinguished by the human ear, between five hundred and six hundred thousand discriminations that the eye can make in intensity and purity of color tone. If we could assemble all the different sorts of stimulations that can be detected by all the organs put together, including the sensitivity of the entire skin, the total possibilities would be enormous. This reveals how sizable is the grasp that the human mind through the use of its coöperating organs has of the environment in which man has to live his life. Ordinarily there is a flood of different sorts of excitations passing over the nerves to the central registration system of the brain.

The mind cannot go floating out in space searching for reality. It must gather its information regarding the world in which it finds itself through the sense organs. Naturally at the beginning of life, through infancy and the earliest period of childhood, the chief attention of the growing mind is on the outside world and it makes greater use of the senses than later when memory has accumulated, imagination has been more developed, and a large part of the working of the mind is devoted to the

making of judgments. Any inability of an individual to gather in sensory material, or any failure to report it accurately, means just that much loss to the mind life. Nevertheless, there are none of us who use our entire sensory equipment to its full efficiency. The easy way that we can expand our faculties of discrimination in sight or sound or touch or even taste or smell shows how large a portion of our contact with reality we ordinarily fail to recognize or at least to appreciate.

In the training of the feebleminded it has been found most important to give special attention to the development of the senses. Séguin, one of the world's greatest educators in the field of mental deficiency, worked out a program for the sharpening of the child's sensory attention by all sorts of ingenious and interesting appeals to curiosity. This teacher of the feebleminded may have been familiar with an earlier attempt of one worker with the feebleminded to make use of thunder storms as a stimulus to arouse the child's meager mental faculties.

Perhaps some readers may think it debasing the mind to stress its dependence upon the sense organs. This is because they insist upon taking a wrong attitude toward the mind, conceiving of it as something that stands superior and remote from the body which it uses merely as its instrument. This is a refusal to look at the facts. It becomes somewhat disconcerting to those who take this attitude to find that so humble an apparatus as the bones of the internal ear not only contributes heavily to

the growth of the mind but is itself indispensable to its particular type of mental function.

The sense organs permit a division of labor in the taking care of the mind's environment. They are the outposts of the personality, receiving stations that provide knowledge without which the personality could not make adjustment or gather material for growth. This does not mean that the place of sensitivity that registers sound, light, taste, and other sensations, is a mere spot in the body, distant and isolated from consciousness. Instead we find a situation which the ear may be taken to illustrate. We have the outer ear built to receive the happenings of the outside physical world which are interpreted by the mind as sound. The effects of these external physical occurrences are carried to the three bones of the middle ear whose business it is to record vibrations of the ear too slight to be recognized by touch and to transfer them to nerve excitation which travels to a definite portion of the brain. There it enters consciousness as sound. Thus what the ear transmits becomes as much a product of the brain as anything else that comes to consciousness.

It is necessary to think of the sensory apparatus as something more than a mere gateway to the outside world. It is also the personality in one of its activities. We speak of sensation as a recognition of something affecting the body, but of course anything that influences the body in any part of its structure or in any of its activities also affects, in small or large measure, the personality. Not

until we face the meaning of this are we prepared to understand ourselves or handle our problems.

Consider how close is sensory experience to what we know as pain and pleasure. Ordinarily the excitation that travels over the nerves to the brain adds to the awareness of the fact that it furnishes to consciousness a feeling of pleasurableness. Human existence would be precarious in the extreme if this were all that happened. Our welfare demands that anything that happens that menaces the self should be not only reported to consciousness but enforced by a feeling of pain. Once we realize that such fundamental, elemental responses as pain-pleasure reactions are connected with the senses, we can no longer treat them lightly or dismiss them as mere points of contact with the outer world. They, too, contain the substance of personality and contribute to the most basic interest of the human organism—pain vs pleasure.

We often speak of the higher mental activities, meaning something that seems distant from the senses. Suppose we take a person reading a book as an illustration of this. To read he must have light, that certain vibrations may be carried to his eye. Here they are received by a complex mechanism and finally transformed into nerve energy which travels to a portion of the brain where it becomes consciousness of things seen. This is not its terminal, however, for these letters, all that the eye actually interprets, have for the mind a meaning that leads us

to say that the man is reading not letters or words, but ideas.

We commonly call reading an intellectual pleasure, and contrast experiences of this sort with what we regard as sensuous pleasure. As we have already seen, these so-called higher processes always involve in one way or another the senses. In one type the senses play a minor part and in the other they predominate. Sometimes the two kinds of experiences are thought of as antagonistic. In any specific occurrence this may be true, but it need not be. There is no justification for the ascetic reaction to life which leads one to frown upon sensuous pleasures because they are supposed to hamper the higher attainments of intellectual life.

As mere physical sensations the products of the sensory apparatus are limited. For example, we may hear the sound and find it pleasant, but if it is repeated over and over again, through mere monotony it will soon become extremely disagreeable. Another illustration of the limitations of sensory pleasure is the rapid way that the pleasant smell fades and is lost to consciousness if it be made continuous. The nervous apparatus becomes fatigued and refuses after a time to recognize the persistent odor. These facts must not lead us into thinking that the building of wholesome personality requires a restricting of sensory experience or even the cultivating of indifference in regard to it. Since it is true that one cannot hope

to be keen in all things, it behooves each of us to be as keen as possible in all our contacts. Only so can we enrich ourselves in emotional and intellectual content.

Although there is no such sharp distinction as is commonly made between what is thought of as the lower sensuous pleasures and the higher intellectual pleasures, it is true that the multiplicity of experience tends to lessen the significance in consciousness of the pleasures of the more simple activities of the sense organs. This appears in the difference between children and older people. Unless the adult has some special sense training, or deliberately preserves the keenness of early sensations, there develops a relative obtuseness so that none of the senses report as vividly as they commonly do to the child. Doubtless this change is in part due to the lessening of physical vitality, but in greater degree it seems to be the result of the numerous interests, especially in the realm of ideas, and the need of making judgments, which normally takes so much of the attention of the adult in the modern world.

This decrease of the intensity of sensory experience is itself an adaptation to the conditions of modern life. This fact is seen clearly when we remember the nervous evolution of the human organism. On the lower levels of animal life, where the organisms are extremely simple, there is no need of protection against too constant stimulation. The range of the organism is so limited in its

ability to receive stimuli from the outside that there is not need of any other protection.

On the human level the situation is just the opposite. There we find organisms richly equipped to receive vast quantities of different sorts of stimuli and to report them to consciousness. The great multitude of incoming excitations requires that the organism maintain at its headquarters, the brain, the nervous organization that provides for the elaboration which relates past experience to an incoming sensation so as to enforce it or interpret it as there may be need, or to delay or suppress it so that it will not intrude upon some activity that has the center of consciousness. In addition there must be the possibility of developing sensory keenness for those who have particular need of this. The artist or musician, for example, must have a delicacy of discrimination which greatly increases the task of some particular sense organ.

Although the brain has been developed to deal with such elaboration, its work, like that of any other part of the body, leads to fatigue. To it the day's work is not merely the carrying out of the activities that have been allowed expression, but all that has happened throughout its structure. If it has been flooded with all sorts of sensory excitations coming in from a noisy, moving world, crowded with invitations to act from every quarter, a considerable part of its energy has been used in suppressing and eliminating potential stimulation. It has had to

keep to its charted course by choices that have consumed energy. The burden of this to the organism day by day can be realized only as we think of the bombardment that the average person living in our present intense, restless, stimulating American culture receives.

Every stimulus, whatever its source, does something to the brain structure. Although the nervous system is built so that much of this can be handled automatically on what we commonly speak of as the lower nervous levels so that it does not need to intrude upon the cortex, the excitations that pour in are not all sifted out in this fashion. But even if they were, it would require great concentration to accomplish this, and that in itself would mean fatigue.

The full meaning of this complex brain activity which is going on in all of us during consciousness, and in some degree even when we are asleep or drugged, can be understood only if we keep in mind that every incoming stimulus leads naturally to a response so that much of our nervous energy is spent in inhibitions in order to block this natural outflowing of responsive movement. Without this our personality would be in constant chaos, lacking unity and the ability to carry on any organized effort.

Children reveal very quickly any fatigue that comes from a quantity of outside stimulations. I remember at college an illustration of this that always impressed me. Once a year there came to the college church a preacher,

famous for his intellectual vigor, who was always intense in his delivery. It was customary for the faculty members of the congregation to bring their children to church. Soon these children would become restless and then noisy and finally the youngest would start crying. It was interesting that this disturbance started sooner when this preacher came than on any other Sunday. This happened each year of college and was so marked as to attract attention. It was in striking contrast with the little fatigue that appeared even in children when another famous preacher, who always spoke longer but very quietly, had charge of the service. The second speaker, in spite of the fact that he spoke twice as long as the other, had little or no disturbance although when he stopped many of the smaller children were asleep.

It is in the cities that this task of disregarding outward stimulation is most severe. The constant noise, the confusion of crowds of people, the various things that are happening, flood the sense organs with stimulations most of which must be disregarded. Even the eye has to be trained not to give attention to the many things that invite its interest, and this indifference is unconsciously cultivated by those who become well adjusted to life in our metropolitan centers. The need of shutting out so much tires the organism and at the same time the lack of quiet at night makes sleep difficult. The surburban dweller seeks to protect himself, when not at work, from this urban attack on his senses, but this requires that he

lengthen his working day by travel back and forth between his home and his place of business.

Those who live in the cities have more of a problem than the rest of us, but we all, in so far as we have contact with modern life, share the same problem. The various businesses utilize to the full, for commercial motives, the resources of science to attract attention. In the cities this appears particularly in the glaring, colored lights which flash upon the eye from all directions. Only the isolated rural dweller, and then only if he does not use the radio, escapes from this mechanical propaganda that seeks to force attention. Naturally it is the child who suffers most from this feature of modern living. Nothing hurts him more than excessive and precocious stimulation, but the modern parent, try as he can, finds it difficult to keep the child from being over-excited and over-tired as a consequence of sensory stimulation. It is true that the organism helps itself by lowering its keenness so that, for example, there is a lesser response to sounds that are beginning to bring fatigue. But even so the ear cannot be perfectly shut nor the eye entirely closed to the scintillating, colorful environment. The discerning parent comes to feel that his task of keeping the child from too much stimulation of sensory origin is one of the most important and difficult of his obligations.

This problem of keeping oneself from being overwhelmed by the bombardment given the senses by our modern way of living is only, however, part of our

problem. The sense organs are in large measure the gateway by which the suggestions that awaken desire come to consciousness. It is because of this fact that so much of advertising is a skillful exploitation of sensory experience. The effort is made not merely to attract attention but to get through to the wish-making consciousness so that a craving will be started that will finally lead the individual to make a purchase that will bring profit to the advertiser. In other words, the senses act as the gateway to desire, and a large part of the stimulations that are forced upon us act as a conspiracy against our remaining satisfied. This is not all loss, for it leads to ambition and creates the demand for higher standards of living. The trouble comes from having such a tremendous number of desires that cannot be satisfied forced into consciousness, cravings often that have an exaggerated or even fictitious value because of the way that they have been brought to the attention.

It is not enough to be able to shut one's ear to noise or to keep the eye from being physically tired through excessive stimulation. A profounder task is the curbing of desire itself, but this comes only from developing an indifference to the sensory appeal that is from so many quarters forced upon us. Think of the difference, for example, of the child who plays in the back yard of a country home, making with his own hands and imagination what he has become interested in for the moment as a means of achieving pleasure and the same child at the

county fair in the midst of noise and confusion and innumerable happenings, seeing on every side toys, curious entertainment, and other inviting opportunities to spend his meager cash. He becomes deluged with desires and, however much he purchases, he is almost sure to be thinking at the end of the day not of the things he has but of those that he wanted and did not get.

There is little difference between this dissatisfied child, exploited by ingenious salesmanship, and the state of mind of a multitude of Americans who have never in real earnest faced the need of protecting themselves from the attacks on their serenity and good judgment that break in upon them through the senses. Discrimination, which in our time has so much to do with happy living, starts at the sensory entrance into the mind. Good living in the modern world requires a faithful sentinel to stand guard at the windows of the mind.

Important as it is to control sensory experience so as to prevent excessive stimulation, this is not all of our task when we attempt to make good use of our sense endowment. For our nervous health it is necessary to know when to shut the windows of the mind, but there is even greater need of knowing when to open them. Beauty takes myriad forms and is seldom absent from our surroundings. We know it only through our senses. The aesthetic pleasures of color, of form, of melody, do not come to those who shut the windows of the mind in the face of beauty. There is no greater tragedy, nor one more

common, than the gradual stripping from the personality of the power of appreciation of the loveliness of life. It is often true that men and women as they travel on in experience lose the love of beauty that they once had when their sense contact with the world was vital and their eye and ear easily caught glimpses of the beauty all about. The sound of running water, the gay plumage of the bird, the blue of the violet, or the red of the rose, the swaying of the tree, and the feel of the soft earth to the bare toes, drew the attention of the child and turned him toward nature and her wealth.

It was because of these elementary experiences in aesthetic feeling that Wordsworth could rightly say that heaven lies around us in our infancy. Much too often, instead of being allowed to grow, these impulses are rebuffed and soon disappear, leaving the adult as dreary in existence as if there were no color, but merely gradations of black and white; no music, but merely sound; no structure that ever had any meaning beyond its utility. Such persons, whatever their successes along other lines, have been exiled from a world of joy and are so desperately poor as not even to know their loss. They live and die never knowing the richness of life that comes to those who keep open windows and can give the same happy testimony as the gypsy brother in Borrow's *Lavengro,* "There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother."

XIV

SEX, FRIEND OR ENEMY

As you just read the title of this chapter you probably found yourself feeling toward it in one of three ways. Either it promised a needless discussion, for you are already wearied by so much attention to sex; or you found yourself surprised that it was included, since you have never thought of sex as a matter of personal importance; or you recognized immediately, from experience, that the chapter promises to wrestle with what you have found one of the great problems of your life. It is natural that there should be these three reactions. There has been such a widespread and confusing discussion of sex that some readers have become resentful. Another group has given little heed to the books and articles dealing with sex that have appeared so prolifically of late, or perchance has not happened to come in contact with them. The third type of reader realizes his need of help and would resent the omission of this discussion from the book.

These readers may differ in emotional attitude and in background, but all three of them need to consider without prejudice the influence of their sex life upon their

personality and the part it plays in their life happiness. It may startle some readers to learn that sex cannot be kept out of one's life, no matter what one does. It can be barricaded from conscious thought, it can be ignored in one's life planning, and it can be made distasteful or even disgusting. None of these reactions eliminates it as an influence. Sex is too solid a biological constituent of human nature to be removed from any life career. An ignoring policy or one merely negative in attitude is not the wise way to deal with the sexual aspects of one's personality.

There are two reasons why we are hearing so much about sex. During the last decade we have been taking a franker and more honest attitude in regard to it, because at last we have gotten rid of the asceticism and the fear that blocked honest thinking in the past. We also are taking sex more seriously because recent findings in several sciences have proved how thoroughly this endowment is tied up with all the other aspects of our personality and how much the experiences in childhood and youth affect its character. The biologist in his study of the body, the psychologist in his investigations of the mind, and the psychiatrist who has had to deal with people in trouble, have, each in his special field of science, been forced to see the inescapable importance of sex in every adult career.

The married and the unmarried, the passionate and those utterly unconscious of any physical drive, the ascetic

and the libertine, the vital and those suffering from ill health, all have their sex problems, and for each it is an advantage to understand the source of influences that come upon them and to handle openly and with intelligence this universal problem.

Sex literally becomes one's friend or enemy, for it hinders or helps adjustment, and in the end what it does to us depends upon how well we understand it and how successfully we build it into a wholesome life program.

An experienced gynecologist, speaking on the problems of early marriage adjustment, recently said: "If at the end of six months the man and woman are leading a satisfactory sex life, or anything approaching it even after a year, they are lucky."

From his audience this assertion brought no emotional protest, for the men and women realized how common it is for difficulties to hamper or defeat happy sex adjustment in marriage. It happened that he was speaking in a southern city. Suppose his audience had been made up of a different type of person: for example, let us say Negro men and women existing on a subsistence plane of living. To them such a statement, if intelligible at all, would have seemed ridiculous. They know from experience what it means to have to deal with problems that arise from sex, but rarely indeed is sexual adjustment itself a problem to them.

We do not need to go to savage society to find people whose sex appetite is as simple and direct as their hunger

for food. We need only to find men and women living near the primitive level of economic and cultural existence. The sex tension of which we hear so much, and rightly, because of its effects upon both the single and the married, is not the result, except in extraordinarily few cases, of any biological unfitness of the body to achieve sex adjustment. The sex problems that trouble modern men and women are not biological in character. Civilization has not taken away physical passion any more than the evolution of cooking has spoiled our taste for food. The facts are the opposite. The evidence seems conclusive that the modern male and female have keener sex sensitivity than primitive men and women. From a strictly body point of view most of them are also more highly sexed.

Then what is making trouble in sex experience? In a word, civilization itself. In part this has been the result of holding to superstitions regarding sex, rather than gaining knowledge; of attempting unwholesome, ascetic life programs—a product of fear of the sex impulse; and, more recently and importantly, of failing to study normal sex life or to use the facts already known to help people carry on with skill the practices of marriage.

In dealing with the common forms of sexual maladjustment much progress has been made of late, but, the more these are lessened by rational preparation and maturer emotional attitudes, the clearer it becomes that no small part of the modern problems of sex is inherent

in civilization itself. To ignore this and to attempt a solution of the sex needs of modern men and women by thinking of them as coming from the same impulses as those of people living on the primitive level is adolescent. It means being misled by a fictitious simplicity. Men and women in the modern world do not live on the primitive level. They cannot remain primitive in their sex life and modern in other aspects of their life. Sex cannot be isolated from the effects of a highly developed civilization, and there is no reason for anyone wishing it so. The primitive has little that the person making intelligent use of present human resources can rightly envy. His happy-go-lucky, let-the-morrow-take-care-of-itself attitude we sometimes covet; but we never seriously seek it at the price he has to pay for it. We have no desire to return to the cloud of superstition in which the primitive moves and has his being. It is folly for us to conceive of his apparently easy-going sex life as an ideal that we should pursue in order to escape from the perplexities that now trouble modern society because some are born males and some females.

There are artificial problems that we have put upon ourselves by our failure to think and to act rationally in the realm of sex, but this does not mean that we should try to get back to lower stages of sex culture. On the contrary, our happiness, unlike that of primitive men and women, must be achieved by maturing our emotions, increasing our information, and using our best knowledge

in dealing with the various problems that arise in all human careers when we find ourselves, as individuals or as members of society, face to face with an expression of the sex impulse. Even the southern Negro, as he progresses remarkably in standards of living, is rapidly growing away from the simple sex life that has made his physical adjustment easy.

We want not mere sex happiness but life happiness. When we seek sex satisfaction we at least need to know what it involves. We must deal with sex in its present large meaning—not with an elementary type of sex adjustment. When we look to see what has been done to sex by civilization, we find that it has been refined, that the demands that men and women make of it have increased, and that it has become socially significant in a way not dreamed of in primitive society. Only by digging out the consequences of each of these changes can we have hope of rationally handling the problems of sex in the modern world.

Much has happened to man in the millions of years that he has lived on the earth, and sex registers, as does every other part of human life, the effects of this long evolution. It would be strange to find that in spite of the other changes that have occurred in the feeling and thinking of men and women nothing of importance had happened to sex. To assume that this is possible is to misunderstand the composition of the human sex life. Sex as we know it is not a mere physiological hunger, not

even a mere elaboration of a special sensory apparatus. Sex has become for the human essentially a brain experience. This means more than that the brain registers stimulations that bring forth in consciousness a unique type of pleasure. In addition to this the stimulation that is carried over the nervous pathway to its receiving station in the brain is also brought into contact with other brain cells that contribute their part, helpfully or adversely, to the total experience that we call sex satisfaction.

This complexity of nervous organization that, whether we like it or not, belongs to the normal man and woman, provides opportunity for an enrichment of sex through emotional attitudes and the fusion of ideas gathered from memory and projected by imagination. This extension of the sex appetite has been greater and emotionally deeper than anything that has taken place in the elaboration of hunger for food, but in both appetites we see the results of this process of refinement. Normally no human being can eat like an animal. Our sex satisfactions are even more distant from those of the animal. It is sometimes said that the instincts handle the mating problem better than we humans do. It is easy to see how many problems the animal escapes, but this is only because of the simplicity of its sex life. In the stretches of human evolution illustrated not only by differences between peoples on higher and lower cultural levels but also by individuals who, living at the same time and place, differ greatly in sensitivity and in the content of their life, there is great

variation in the kind of sex experience required to bring satisfaction. This cannot be ignored by any program that seeks greater sex happiness for men and women.

Courtship is an illustration of sex difference between people. Ordinarily in primitive society we find nothing that resembles the intense, explorative, experimental youth relationship which we call courtship. It is one of our latest cultural achievements. It is not necessary to mating. Marriage could even be put once again upon a business basis, and a man could buy his wife as one buys cattle—a practice not uncommon in earlier stages of human culture. But what young man or woman would welcome this change? It could come only at the cost of changing entirely the significance of the wife to the man, and in the end this would be as great a loss to him as to her.

Sex also could be made so commonplace that any casual meeting of man and woman would quickly bring forth in both expressions of sex hunger that would be immediately satisfied as a matter of course, but such freedom in sex relations cannot exist and at the same time the explorative uncertainties, tender responses, and gradual commitment of normal modern courtship. Man and woman would see in their meeting an immediate opportunity for a frank recognition of sex desires and a happy chance to satisfy it, but if this became the one purpose of their association, that association could not be something else.

Sex cannot be made commonplace, a mere relief of body hunger, and still flower in the idealism that appears in modern love. "Well," one may ask, "what more do we want of sex than body satisfaction?" We want much more, because emotional values have been added to sex and have come to have for most of us a tremendous importance.

Between the most primitive levels of sex achievement and our present modern demands there have been attempts at compromise. Prostitution is an illustration. Whatever criticism one may make of this solution of the problem, it at least recognized that there were two orders of sex. The ordinary prostitute was expected to provide only a meager body satisfaction. This was so impersonal and so devoid of emotional meaning as to be described by the specialist as essentially the same thing as masturbation. Prostitution made trouble for the male because it gave him a poverty type of sex experience that made him an ineffective husband. It failed for the woman because it led her to debase sex and to prove her superiority in cases not a few by refusing to admit to herself the existence of her biological passion. Often she was a child-bearer but not a sex partner. In the thinking and feeling of both the husband and the wife there was a cleavage between sex and reproduction that tended to make the sex impulse a possession of a lower (socially regarded) type of woman.

The plus that has been added to wholesome sex ex-

perience we now know as affection, in contrast with mere passion. This has not lessened physical sex but has expanded it, by offering it an emotional expression absolutely denied to sex pleasure on the primitive level. This composite human drive is now for most of us the supreme craving. The mere seeking of physical sex cannot satisfy the modern, mature person. Any attempt to solve the sex problem as if it were a mere physiological hunger antagonizes this larger desire, and a greater satisfaction is thereby exchanged for a smaller.

James Boyd illustrates this in *Marching On.* Harry Horniblow, who has been chasing women since puberty, has had too many to love any one of them. He calls love "damn foolishness" and then confesses that he envies his comrade who can love.

It is true that the refinement and the extension of sex experience on the human level, made possible by the large place its psychic aspects have come to have, is the explanation of many of the sex maladjustments that occur between husbands and wives. This does not mean, however, that our effort should be to subtract from sex these mental characteristics it has acquired. Not only is this impossible; to attempt it would mean adding more difficulties to those already existing. The trouble is not that sex has come to mean so much but that there has been failure to build the attitudes necessary to mature, to socialize, and to satisfy the sex impulse.

Some progress has been made; and we were never

so far away from the taboos that have rendered futile any serious attempt to help men and women achieve normal sex life. The stranglehold of superstition has been broken, the false words of morbid asceticism are no longer heeded, but little has yet been done to distribute the information now available to young people facing marriage, so as to give them a fair chance to understand themselves sexually.

Only of late have we become fact-facing enough to make even a slight beginning in the investigation of the normal sex drive and needs of men and women. We are moving away from the unfortunate first start of science in the field of sex, which led to the exploring of the abnormal expressions of those sexually or mentally unsound. Evidence of this backwardness in the study of sex is the fact that even in our foremost medical schools only recently has there been any attention given to the normal sex life of men and women and its relation to their health.

Science at last has broken into this field so long fenced by the strongest of taboos, and it is certain to do here what it has done everywhere else, as, patiently, without bias, it seeks the facts that men and women need to know in order to build a program of behavior that will conserve the welfare of both the individual and society. This means getting knowledge that at present does not exist and information particularly hard to gain. Taking into account the difficulties, it is surprising that so much has

been accomplished during the last ten years. The sex career of the individual is so intimately related to the endocrine symphony of the body, which is moving rapidly toward a commanding position in the study of disease, that it now appears an impossibility for preventive medicine ever again to ignore sex as it once did.

Whatever the sex code of the future, it is certain to be based upon the facts that science gains, and there is no reason at present to suppose that it will be less exacting in its demands than that of the past. It will surely emphasize the necessity of maturity, justice, and loyalty in the sex practices of both men and women.

Meanwhile our failure to deal rationally with the psychic aspects of sex is proving an intolerable burden. Frigidity of women, impotence of men, painful and unsatisfying marital relations, and morbid obsessions and mental breakdown in a great variety of forms are at least related closely to the unintelligent, immature sex careers. In many cases sex maladjustment is the chief cause of the difficulty. But situations that we once took for granted through ignorance are no longer being tolerated by those who realize the needlessness of this form of human suffering.

It is not to be expected that science, with its growing insistence that it take over its proper obligations in the sex sphere, will be content with efforts merely to eliminate these disastrous consequences of psychic sex immaturity. There is certain to come also the persistent drive for some

wholesome sex ideas. This means continuing on a still higher level that growth in the meaning of sex adjustment which already has led to the coming of love and the building of the ideal which makes sex fully satisfying only within this relationship of mutual responsibility and complete commitment of man and woman. There is every reason to believe that sex satisfaction outside of such a relationship will be looked upon in the future as something inferior and disappointing.

The problem of sex has never been that of individuals merely. Every society that has existed has had, so far as present evidence shows, a realization that there are other interests at stake than those of the particular man or woman. Although this attitude has been influenced at times by the likelihood of pregnancy, it has never been exclusively this consideration that has led to the limitations, the regulations in all sorts of ways of the human sex impulse.

In savage tribes on the lowest cultural levels there has rarely been anything like the freedom that the traveler, who sees everything in contrast with his own civilization, at first supposes. Sex always has had and apparently always will have too much social dynamite gathered about it to be a strictly private affair. The taboos of the past cannot return, but this is not because they were an unwarranted interference of the group nor because they were always lacking in intelligent purpose. When the taboos enforced sound public policy they were of the na-

ture of primitive law. They are no longer needed, for we can now handle sex problems more intelligently.

It may seem strange to some readers to find Lenin rebuking those of his followers who insisted that the satisfaction of passion was of no greater moment than seeking a glass of water when thirsty and declaring that this theory, which had driven some of his young people crazy, is impossible in any society. Yet here is what he said:

> Of course thirst cries out to be quenched. But will a normal person under normal conditions lie down in the dirt on the road and drink from a puddle? Or even a glass with a rim greasy from many lips? But most important of all is the social aspect. Drinking water really is an individual concern. Love involves two, and a third, a new life, may come into being. That implies an interest on the part of society, a duty to the community.

If human sex relations carried only physical risks, safeguards against them could be provided. But it is their psychic and social complexities that will make the civilization of the future as wary of the teaching of the libertine as of that of the ascetic. For the passing of the taboo promises not license but intelligent sex discipline.

If the persistence or disappearance of the human sex impulse could be put to vote, I am convinced that the poll against it would be larger than most adults would suspect. At least one meets a surprising number of both men and women who have lived long enough to have the sex appetite fade away, who, contrary to the conventional

notion, express relief rather than regret. Many of these have found the sex impulse an impetuous intruder that has not fitted well with the other and larger purposes of their life. This disparagement of sex reveals how much for some it antagonizes a program stressing other interests or becomes the source of problems striking at the harmony of the self.

If sex could be ruled out of the human world for as much as one generation, aside from its effect upon the population, it would bring unexpected losses. In a diluted, reflected way sex spreads itself through a great quantity of human action and human desire. It is the great energizer, having no rival of the same rank aside from physical hunger. Extracting it from human affairs might not lessen the problems of adults as much as we sometimes suppose, but it surely would remove a great many of the incentives of our existence and would leave human experience barren to an amazing degree. What is true of society is just as true of the individual. Sex is not to be dismissed because it brings the possibility of tension and requires discipline. Were we to start to throttle sex in all its myriad expressions, there would be no stopping place. It is hopeless to attempt to find peace and unity by throwing out this impulse because it challenges one's adjustment to life. Even though sex brings tension, to recognize it and deal with it is the only sound policy. Moreover, tension itself has an educating value. It may be growing-pains, evidence of the working of a ferment that promises

new strength for the personality. He who wishes to achieve wholesome living neither attempts to ostracize nor to conceal sex because it brings problems of self-management, but instead he keeps it in accord with his commanding life-purpose.

XV

THE SUPREME FELLOWSHIP

HUMAN living will always be highly dramatic. This is guaranteed by the separation of the sexes. It is nature's decree and there is no escape. If we ask why we are divided into males and females there is nowhere to be found a convincing answer. The best explanation seems to be that it has been an advantage in evolution to perpetuate life in such a way as to provide variation of hereditary influences. In any case this partition along sex lines is the most pregnant conditioning that the human race receives. Each of us is born male or female. The choice is made for us, but it influences our career more than anything we decide for ourselves. It is never the clearcut, consistent division that common thought assumes, but nevertheless it determines the social rôle forced upon us. Sometimes civilization has enhanced this distinction between humans, as China does at present, and thereby made the social differences all the greater. Sometimes the opposite policy has been carried out, as was true in Sparta, and the separation has been minimized, but never to the degree that removes the profounder consequences of sex as they influence personality. Nature has

promised that as long as there is human life on the earth it will be made interesting because of a continuous cleavage which leaves the individual man and woman incomplete, each attracted by the opposite sex.

It is common to speak of sex as something similar to hunger for food. Both are driving forces that, in the fullness of their effects, are unrivalled in the influence they have over human action. In spite of this agreement there are marked differences between the two. Hunger for food, denied satisfaction for any considerable time, becomes compelling, and rightly so, since it safeguards life itself. The sex drive has for its purpose the perpetuation of the race, but it does not so readily become conscious discomfort nor ordinarily is it so simple as is the desire for body nourishment. The evolutionary process also has done more to sex than to physical hunger, but its full accomplishment appears only in the human realm and even here only on the highest cultural level among the best developed individuals. This great spread from the most elemental form of sex as a pressure in human life to its elaborate flowering in the sensitive, matured personality makes it something difficult to talk about. It is only when we realize that men and women do not possess in their sex drives something identical for all, but rather an impulse exceedingly expressive of differences of personality that we gain the right slant to view marriage as a supreme fellowship. If the fact were otherwise, the problem of finding one's mate would be relatively simple.

Among humans who live on meager levels of culture, mating is free from the complications and the hazards that marriage presents in our civilization.

We begin to understand our problems when we ponder what it means to have cravings that demand satisfaction through a fellowship that goes far beyond the sex drive. It is as if nature had given the body the task of providing energy to lead each of us to find our mate, while influences of cultural origin are permitted to elaborate the craving we experience until they become decisive in their command of our desire. Our hunger for a mate is turned into the need of finding in another personality the completion which has come to seem the supreme gift of life.

Marriage has travelled far beyond the time when it was only the conventional and socially approved method of human mating or the entrance upon family life fulfilling an economic purpose through division of labor. If the functions of marriage could be restricted to those characteristic of this earlier period, matrimony would still have a large importance, but nothing like what it now possesses. What was once an incidental by-product, if it appeared at all, has now, so far as the individual is concerned, become its essential purpose. Marriage still remains what the sociologists call an institution, an enterprise that serves the state, but this does not give it the appeal that it now has for those who enter it, nor does this explain its incomparable emotional significance. We load nothing that we do with such intensity of desire. It

is freighted with all the hope that an unrestrained imagination can bring forth. It seems destined always to be the favorite theme of the drama, the novel, music, and art. To be sure, these expressions celebrate love rather than marriage, but when such distinction is made we are merely attempting to distinguish between the passion for fulfillment, which constitutes the essence of marriage, and its legal and conventionalized acknowledgment.

Marriage is the greatest of all human experiments. It is an attempt to fuse into unity two separate selves who have come together out of two different backgrounds. This most difficult of all human relationships is undertaken by all who marry. Many of them have been brought up in such fashion as to make living together with any other person extremely difficult. Others for various reasons enter marriage heavily handicapped. A very small proportion of those who marry make serious, sensible preparation for the kind of life that they are entering. That under such circumstances so many achieve real happiness and so many more find marriage at least tolerable is surprising and reveals the strength of the urge that leads the man and the woman to attempt such a life fellowship.

It is interesting to notice how few individuals realize the difficulties of achieving marriage happiness and, on the other hand, how many of them expect to find in marriage perfect bliss, although they would think it childish to expect such success in any other undertaking.

There is an irresistible tendency to conceive of the love union as unalloyed joy. Could anything be more unfitting than to have an inadequate preparation and understanding coupled with the intensest expectation? Even these anticipations are vague in substance, although as an emotional yearning they have no parallel. Do you think it strange under these circumstances that so many come to feel that what is commonly called love is the mere adolescent awakening of physical hunger, an elusive bait of nature for the purpose of perpetuating the race? Few there are, however, even after disappointing personal experience, who accept this verdict without emotional protest.

We cannot deny the physical origin of the drive that leads toward marriage, but there is nothing more certain in the normal experience of modern men and women than this need of love response. It is a thing to be reckoned with because it is now profoundly rooted in our emotional life. Love forces thought of another. It even goes farther and makes one human being dependent for happiness upon the reactions of the other. Nothing could be more hazardous, and in ordinary affairs we would naturally balk at such a situation, feeling that it leads to an emotional captivity. We would shy at the risk, feeling that our integrity could not safely be maintained if we had to look to another for our satisfactions. Love is a dependency of the most exacting kind, but we eagerly welcome it and quickly develop it in parenthood. It is a

great mixture of emotional attitudes. We find joy in meaning so much to the other; we are delighted that any other human being means so much to us. Usually, however, the whole complexion of our feeling easily changes. We may rebel against being so greatly affected by the attitude of the other and may seek a way of escape. We may bitterly rebel that the other demands so much from us, even interpreting the other's personality entirely according to our own interest. The only thing certain is that in such intensity of emotional response satisfaction or equally great disappointment will eventually issue according to the nature of the personalities involved and the adjustment they make.

There is another thing we have to take into account when we marry. It is impossible for the experience to work out as anticipated. This does not necessarily mean that our ideals are frustrated. It does mean, however, that we cannot foresee before marriage what will happen after. Love can only explore the future by its imagination. Later reality may be far more fulfilling but in any case it is bound to be different. This fact is what some cannot accept. Emotionally they have never left childhood, and although they put up with disappointment along other lines, feeling that there is no choice for them, in this particular realm where desire reaches supreme strength they insist that their premarriage dreams get literal fulfillment. They demand what life never gives and forget that marriage is a special portion of life experience de-

manding growth as do other things carried out successfully. It is unwillingness to go on enlarging experience, winning success through struggle, that leads to the feeling of bitterness and cynicism, rather than the superiority of premarriage idealism. The discovery of the unexpected in the intimacies of everyday fellowship leads to an emotional recoil, and the man or woman unwilling to grow up and achieve mature satisfaction retreats back to childhood. It is true that for many marriage means coming down from the heights of fancy. These people cannot stand the wear and tear of close relationship.

This experience is so common that many insist that it is inevitable. Even on so low a plane of satisfaction marriage can be made tolerable and on the whole less irksome than separation and the single life. None of us who marry should accept such drabness of existence in what should be the supreme achievement of our life if we can find a way of escape, and often this is not so difficult as it seems. It is true that the roots of a marriage failure are faults of personality in the man or woman or in both that have led to the fading away of the one-time expectations. Even so, a recovery may be had that will remarkably lift the plane of fellowship, if the causes of tension are frankly faced and dealt with intelligently.

The common way out of matrimonial disappointment is separation and mutual blame, leaving both personalities immature and hazardous if a remarriage occurs. It is pathetic to watch these frustrated individuals seek again

fulfillment of their hopes by a new choice of mates. Their reaction is similar to that of those suffering from mental disorder who enthusiastically start one enterprise after another and never go far in carrying out their schemes. They maintain the atmosphere of success, buoyant with unjustified optimism, because they are always in the process of conceiving and never deal with anything irksome, to say nothing of discouragements and failure. The man or woman who is continuously seeking the perfect love and never making headway when face to face with the realities of the marriage relationship is a pitiful figure. No immaturity could be so costly. Anyone realizing the meaning of this experience would heroically struggle at the reconstruction of self which alone brings any possibility of lasting success.

There is no formula which guarantees success in marriage, and nobody familiar with the meaning of human nature would look for such a scheme, but there are favorable and unfavorable ways of dealing with the problems that matrimony necessarily brings. One of these appears even before the wedding. Since this problem has an enormous influence upon what happens after marriage, it needs honest, thoughtful attention from any person who sincerely wishes to start right. If we attempt to be happily married we must first of all make sure that the attraction to which we are responding is not merely one of physical passion. However strong this sort of appeal may be, it is never equal to the task of maintaining a continuous,

happy fellowship. It is body hunger, and although it has a legitimate part in the love feeling that the scientist would call the love complex, it is not to be trusted when it is dominant. Very few can long be satisfied living with another from motives of mere physical passion. The needs of a more complete relationship have developed in nearly all of us, and if we are coerced into marriage by physiological sex we are quickly made to feel our mistake.

Undoubtedly passion often counterfeits love and wrecks matrimonial hope at the start. Since this mistake seems common, we naturally seek some clew that will help us distinguish one from the other. Two things help us. Physical passion seldom can maintain its intensity for any length of time. Therefore, if we do not rush into marriage, we usually gradually awaken to the fact that our attraction is not sufficient for a life fellowship. In addition it is not so difficult as it seems to discover whether or not one finds in his or her beloved the personality that appeals through qualities that go beyond mere body attraction. Here we ask, "What are the common interests that lead one to find pleasure in fellowship with the other?" In case of mere passion there will be very little to attract outside of physical sex in various degrees of expression. Those who have nothing to talk about, nothing to do except to stimulate sex in each other, who find time empty and association dull unless passion is aroused, are being told as frankly as they can be that they are not well fitted for marriage. The conditions that

make for successful marriage are not very different from those that make possible friendship between men and women. There is, of course, the addition of physical attraction that has little place in friendship. If the resources for comradeship are lacking there is nothing solid upon which to build a satisfying life partnership.

Even when love safely passes this test and proves itself more than mere physical passion, we are not given assurance that we have the right to marry. There remains the need of knowing our inheritance and of finding whether the facts recorded in our family history justify the mating. Science understands human heredity better than it used to. It is easier to discover our hereditary assets and liabilities, and no one will be willing to marry without thinking over whatever problems they bring. In dealing with this matter of heredity we have to distinguish between the conditions that justify marriage and those that authorize parenthood. The requirements of the second are clearly more exacting than those of the first. One has the right to marry if one does not inherit something that promises to become a burden to the other or something that will add extraordinary impediment to a happy union. In the case of parenthood the question becomes whether or not there are hereditary trends that make either the man or the woman unfitted to have children or whether it increases the risk of some physical or mental hereditary defect which has appeared in both family strains. They who marry indifferent to this biologi-

cal problem are foolhardy and from a social point of view fundamentally immoral.

In case of any doubt an honest effort should be made to seek expert advice. In these days nearly any specialist in biology can safely give counsel. When advice is sought there must be unusual care to bring together all the significant hereditary facts that can be gathered concerning both families and to state them with exactness. The laws of heredity as they apply to human nature are not yet as fully understood as they need to be, absolutely to guarantee the rightness or wrongness of every mating, but in many cases there is no cause for doubt, for family records show that the man and the woman have every reason to assume either that they can or they cannot bring forth healthy offspring. There is special need of scrutiny when it is known that the families are in any degree related. Inbreeding is not always disastrous but it is always open to suspicion. The marriage of first cousins, for example, should never take place without first getting the approval of a specialist.

With marriage new problems arise. The most spectacular of these are getting to be rather well-known, for they have had much publicity. Sometimes people are led by the attention given to problems of physical adjustment to suppose that successful marriage requires knowing a special technique and that if information regarding this can be obtained happiness is assured. None of us who consider a little the meaning of two people living together

day by day in frank and close contact will be deceived into thinking that there is so simple a solution of the problems of marriage. Satisfactory physical adjustment is an important asset, and blundering through ignorance or selfishness at this point often leads to unnecessary tension during the early years of marriage and sometimes to the breakdown of fellowship. There is, however, no technique that can replace the necessity of the two persons fitting their physical fellowship within a larger personality adjustment. Sex comradeship requires unselfishness, the regard of each for the welfare of the other, and often considerable time and experimentation. When genuine affection is present and the will to succeed, it is rare for marital incompatibility to arise. Physical adjustment is outstanding as a marriage problem not only because it has so large an influence, especially in the early days of marriage, but also because any difficulty in the relationship of the man and woman at any point is bound to register eventually in their sex relationship.

There are other problems that we are more likely to neglect which in the long run prove of major importance. One of these is a failure to recognize the significance of the wear and tear of everyday experience. In all human living there is a vast amount of the commonplace, of monotony, of routine. So fortunate a man in resources and in vocation as Charles Eliot, then President of Harvard University, said that ninety per cent of the activities connected with his position consisted of necessary but

uninteresting routine. Even the President of the United States, as is true of officials in high places throughout the world, finds a surprising amount of his duties time-consuming routine.

None of us escape this wear and tear of ordinary and often trivial performances which we are so apt to regard as drudgery, and the obstacle it often becomes to happiness in marriage is far too seldom realized. No one can expect long to be happily married who has not the courage to hold to ideals and to experience mountain-top satisfactions in the midst of everyday commonplace tasks. Nothing can so quickly eat the heart out of marriage fellowship as the feeling that the union is devoid of high moments and that what one does is valued by the other, if at all, for its mere utility. On the other hand, nothing makes more difficult the building of contentment than to attempt to make the relationship serve as a refuge, a means of escaping the wear and tear found in all other human associations. Marriage just cannot be different, because it has to be carried on under the same conditions that face us in anything else we try to do. The struggle to keep marriage something apart from ordinary circumstances and to misinterpret its routine as the fading out of its one-time promises, especially to blame the other member of the fellowship for this falling down of expectation, is to miss the deeper meaning of marriage and to allow it eventually to flatten out until it becomes indeed an endurance rather than a joy.

The protection has to come from within rather than from without. Patience, insight, imagination, and generous feeling are the qualities that save from emptiness of life in the marriage relationship as elsewhere. If this were clearly seen few marriages would end in disappointment. It would be felt that the investment necessary to permit the experience to pay high interest in satisfaction has to be an emotional zest that surmounts the trivial, even the irksome, happenings of family life. People who take for granted this unescapable encounter with the petty things of life, even the frustrations in other undertakings, rebel when such intrude into marriage. They still cling to a childish, impossible conception of matrimony, and there is no hope for them until they are willing to reconstruct their ideals.

The necessity of building through insight tolerance and patience and immunity from the pettiness of domestic life does not mean that every effort should not be made to lessen the hazards of monotony, obligation, and routine. Many a wife is swallowed up by needless attention to relatively insignificant housekeeping obligations. Many a husband robs himself of the best values of domestic association by sinking down to a mere financial support of the household.

Men and women also ruin their chance of happiness in marriage by looking to other sources for enrichment, stimulation, and recreation, and allowing the home to be empty of zestful experiences. In such cases marriage

comes to be dreary and commonplace in contrast with the relief that is sought elsewhere. Even sex cannot be expected under such circumstances to provide buoyancy and domestic vivacity as an antidote for a palsied fellowship. The petering out is cumulative, for the more the husband or wife goes out of the home for release from frustration, the emptier the home becomes.

It is not palatable to many to insist that it takes pluck to achieve marriage success just as it does to accomplish anything worth while in life. Because information and preparation count heavily in making the right start, some have come to feel that little else is required. It remains true, as has been so clear in the past, that the will to carry through still plays a decisive part in successful marriage. This is not true in courtship, and unless one sees the difference, it is easy to be misled when marital experience starts. Courtship seldom presents this testing of stamina because it is so largely anticipation. It escapes realities because they are still in the future, and, unless this is understood, the husband or wife may later look longingly back upon the intoxicating rapture of the earlier period and thereby throw away the opportunity of gathering the more substantial joy now at hand.

It takes pluck to achieve marriage success and sometimes also to acknowledge defeat when this is unmistakable and irretrievable. Sometimes there are motives that justify the living together of the man and woman who realize that they have lost all hope of spiritual fellowship.

Obligations that arise on account of children or social interest may require the continuation of a marriage that is hopeless. When these responsibilities do not exist, the only right thing is to confess failure and separate. It is better to be honest and divorced than to hold to the fiction of marriage when the spirit of fellowship has departed. Often, even when children are concerned, it works out better for the parents to separate than to attempt to remain together in constant discord. Unquestionably our modern attitude toward marriage, our insistence that it be an achievement in satisfactions, tends to increase the motives that lead to divorce. There is only one thing we can do about it and that is to use all our resources to help young people to prepare more adequately for the testing of marriage and to assist those already married to meet their problems.

Marriage can do so much not only for our happiness but for the wholesomeness of our personality that we who are married need to use every aid possible that will make it a little easier for us to win success. It is interesting to catalog some of the assets of marriage that are frequently forgotten or at least minimized.

Health is a very important advantage in marriage. All the problems that necessarily come to the marriage are magnified if one of the partners suffers from chronic ill health. Sex vitality in most instances will be lowered, irritability increased, the demands laid on the other will be more exacting, the atmosphere of the family will be

likely to lose spontaneity, cheerfulness and serenity, and the necessity of effort and struggle will be increased. There are records of supremely happy marriages where the man or wife has constantly suffered from disease. We naturally think of Robert Louis Stevenson, Elizabeth Barrett Browning, and the wife of President McKinley as instances of love reaching high levels in spite of the handicap of ill health. Even in these cases it is fair to assume that a still greater degree of satisfaction could have been had if there had been no problem of physical weakness or ill health. Whatever may be true of these unusual experiences, it is as clear as day that one of the obligations of any husband or wife is to keep as physically fit as possible. We must learn to make the most of ourselves as physiological organisms if we expect to win matrimonial success.

Another advantage in marriage is to recognize the value of leisure. The man who allows business to absorb him, or the woman who is submerged by motherhood or by domestic duties, throws away a considerable asset for happy fellowship in marriage. There is need of leisure in the home, leisure in the life together of husband and wife, and also, as is frequently forgotten, leisure for the man and for the woman that is expressed apart from the family relationship. It is frequently found by husbands and wives that when one is absent through travel there is upon his or her return a revival of emotional feeling, a deeper insight as to the value of the fellowship, which

has come from the temporary separation. Leisure makes for health, for mental balance, and for vigor, and all three contribute largely to the joys of marriage.

It is surprising ever to find any hubsand or wife unconscious of the significance of his or her habits in the working out of matrimonial failure or success. It is not at all strange that the man or woman entering marriage brings to the fellowship habits started in childhood and strengthened during the freedom of the single life that are antagonizing to the other personality and to the peace of the household. These are frequently of trivial character, often utterly unnoticed by the victim, and yet they may become over a considerable period of time the most trying to the other person of all the happenings of the home. It would be well in such cases if there could be a frank discussion, but the self-satisfaction and sensitiveness of many men and women ruin any hope of achieving mutual understanding by this method. In such cases the other person must either become tolerant, or less concerned with the habits that irritate, or frankly recognize a source of incompatibility that cannot be removed.

There is another asset without which marriage cannot thrive. At any time it may be necessary to deal with some decision in a double fashion. In other words, neither the husband nor the wife can always view matters that concern him or her from the single viewpoint that was customary before the marriage. Two people uniquely different are affected by the things that happen in their living

together, and at any moment they may find their attitudes or opinions at variance. Sometimes discussion makes clear to both what ought to be done, but many times there is instead the need of compromise and neither gets fully what he prefers. Those who find it difficult to discuss any problem objectively, without feeling, and who balk at any compromise, may find marriage association painful. If it happens that one of the two is willing to be dominated and never protests the commands of the other, even under such circumstances harmony and a mild degree of satisfaction may be had. It has been customary in the past for the man as head of the house to make the final decision in any dispute. This procedure as a household policy grows more and more impossible as the modern woman advances her status. As a rule, inability to compromise proves a very serious obstacle to those who marry.

Another asset which is so obvious that it might seem to need no mentioning is the ability to pull together. As a matter of fact it does need stressing, because many men and women have little inkling as to what it means to work together. Not infrequently do we listen to wives or husbands who decry their spouse and publicly criticize or throw water upon the efforts of the other, and who without always realizing the full consequences pull apart rather than in unison. It is so clearly for the advantage of both members of the union to work together that the outsider is always startled at the appearance of

jealousy, the tendency to heckle, or the impulse always to disagree, instead of the help and sympathy that the partner needs. The trouble is that the personality has become so adjusted to these feelings of opposition or inferiority that it is not possible, even when affection is present, to coöperate heartily. It is carelessness or thoughtlessness rather than contrariness that leads some wives or husbands to do the things that decidedly hamper the success of the other.

The mere avoidance of antagonism is not enough. A positive eagerness to bolster up the other is required. Not one of us is always self-sufficient. We need support. Not one of us is ever able to see all around a problem. We profit from another person's insight. Not many of us but fail at times to have the confidence and enthusiasm that are necessary to make the most of the opportunities that fall our way. It is a great advantage to feel reinforcement. Bitterness easily comes to the husband or wife who thinks that he or she is carrying a load without the other's appreciation. This willingness to work together is so homely a domestic virtue that it is lost sight of by some who eagerly go searching for some technique of sex adjustment which they regard as an all-sufficient foundation for domestic bliss. Who has not been impressed by the rapid way some men have gone forward in professional or public service when they have been dealt with by their wives as if they were an investment that needs to be made to yield as much as possible? Often it is clear that these

men are not more gifted or more skillful than others that they have out-traveled, but merely that they are supported by wives with better judgment and more ambition.

It might seem strange to mention children as an asset, but in these days, when parenthood is so largely a matter of choice and birth control is becoming better known and more reliable, it may easily come about that young people will abstain from having children, not realizing the advantage it may be to both to become parents. Of course, it is true that the presence of children does not guarantee happiness and that in some cases men and women who before they became parents could get on together with some measure of success find themselves increasingly separated by tension born of the presence of the child. Admitting these exceptions to the general rule, it is human experience that children tend to draw together their fathers and mothers and to encourage in both a maturity that would not have developed, were they childless. It is something that young married people may well consider, for there are many motives for postponing the coming of the child, even when there is no downright decision never to become a parent.

When it is established that one or the other of the partners is incurably sterile, it is often wise to adopt a child. This should never be done without careful attention to the hereditary background of the child, and, as a rule, this requires a kind of investigation that is only given by competent child-placing societies. It is a great

tragedy for a man and woman to invest money, thought, and time in the bringing up of a child that increasingly reveals mental deficiency or psychopathic trends. We all know of cases where this has happened to people who made their decision to adopt a child thoughtfully. Their mistake was due to lack of knowledge of the danger of accepting a child with bad inheritance. Perhaps they thought the healthy, attractive appearance of the child was sufficient assurance of its normality. They assumed that any child with a psychopathic inheritance would necessarily reveal this in his face or outward behavior in such a way that they would notice it, and they were wrong.

Marriage has so large an influence on the emotional life that it is rather surprising that its mental hygiene aspects are not more commonly recognized. Matrimony can be a most potent influence in maintaining normal, efficient personality. It also can be most deadly in its effects.

Successful marriage requires adjustment on two fronts. There has to be a settlement within the self to avoid conflict. This inwardly secures the experience and provides the personality with that unity of feeling and purpose which the scientist calls integration. There is need also of a similar adjustment with the outside world of affairs. This outwardly links the personality with the external circumstances that need to be recognized and dealt with if clashing between the matrimonial experiences and ob-

jective reality is to be avoided. Keeping in mind this double-pointed adjustment, it is easy to see how happy married life makes for mental health. When, however, the living together of two people brings constant inner discord or leads either of them away from the facts that the environmental situation brings forth, the association works against the soundness of feeling and thinking.

Even when those suffering from mental maladjustment clearly would benefit from being successfully married, one has to be cautious in advising the experiment of matrimony, since the flaws of personality that are already making trouble may develop all the more if tested by the intimacies of marital life. Marriage is a mental hygiene asset only if it brings increased satisfaction. It cannot be recommended for all as the normal way of living, since it would mean for some the adding of strain to that already making trouble.

The day has passed when it is possible to discuss marriage and give no heed to those who live the single life. Being an unmarried adult in these days is not merely a negative experience. It cannot be understood by merely thinking of it as a life of deprivation forced upon those who are left out of the natural way of living. Whatever the circumstances that have brought it about, it must be dealt with as a life program that makes demands on the personality just as does marriage.

There are, however, three distinct types of single people, and the life problem of each of these is different from

that of the others. The first class is made up of those who prefer not to marry or who have put aside the thought of marriage for conscientious reasons. These people may never have had any strong desire to marry or may have lost it by intention. The task of these persons is to find a life program that will bring them the largest possible measure of satisfaction, to learn to handle their opportunities so as to achieve a content that is a substitute for the kind that comes through happy marriage. Good sense requires that one discover what he has available in his or her situation that will make life worth the living. To disregard one's opportunities and to look enviously at those who in marriage live a different sort of life is to throw away happiness.

A second type of single people expect eventually to marry. They have a double problem. They must avoid the mistake of disregarding what they have at present through thinking only of what they expect marriage to bring them. It must be remembered that many in this class do not ever marry, and to live only in anticipation means for them a disappointing, meager existence. There is also the need of those who belong to this class taking seriously their desire and doing what they reasonably can to bring the opportunity of marriage. They must remember the advantage of making themselves attractive to members of the opposite sex and they must also go about so as to meet those who are suitable candidates for marriage. The attempt to carry out the second of these

policies may lay bare the crux of the situation. The young man or woman may find himself or herself in a situation where it is very difficult to meet in a normal way anyone who would be likely to make a suitable mate. When this is true either there should be a changing of environment or the acceptance of the limitation without chafing. Only so can there be contentment. It is well to remember also that hectic discontent becomes an added barrier to marriage.

Some lessen their chance to marry by what may best be called over-strain. They seek a mate too openly and with too little restraint. This is commonly a reaction of women who are conscious of their need of marriage but who do not know men well enough to cater to them. Frequently, when these women come in contact with men they start the latter thinking not of the attractions that they possess but only of the obviousness of their desire to marry. The average man recoils from this type of woman as if fearful that he would be drafted into matrimony. Those who realize that they risk falling into this mistake do well to associate as much as possible with men, for this helps them to understand the masculine reaction and at the same time lessens the danger of self-consciousness, which is often the thing that leads the man to detect the inner feeling of the woman. This policy, aside from its advantage in searching for a mate, helps one to live normally and happily although single.

The third group is made up of those who have not

married and who regret it. Some of these still look forward, hoping sometime to find their mate, and others have given up the idea. Men and women who fall in this third group are most likely to react emotionally against their single status. Without doubt many times their protest is fictitious. They never have as seriously as they believe thought of marriage, and in cases not a few they would not have found in marriage any large degree of happiness. They have not married because fundamentally they have not wanted to. In spite of this, knowing that marriage is looked upon as a normal thing, they have made themselves feel that life has not brought them what they had a right to expect. Their personal inclinations have led away from marriage but they have held to it as the proper life career instead of finding satisfaction in the living of the single life that they at bottom prefer.

Another group of persons who have not married punish themselves by feelings of inferiority, utterly unjustified. They regard themselves as having for some reason failed to attract a mate. The fact is just the opposite. They have never wanted a mate. Marriage as an abstraction may have been pleasant to contemplate so long as it was far off in the hazy future, but none of the steps that are preliminary to marriage have had the slightest interest for them. If they had had any genuine mating impulse, there is every reason for assuming that they would have had the usual chances to marry.

There is still another reaction of persons that fall within

the third group. Inferiority is felt, but unreasonably, because the failure of these men and women to marry has been due to their unusual character and to the fact that they have happened not to meet a possible mate of equal excellency. They have been too wise to commit the mistake that many make of mating with someone too inferior for satisfying comradeship, but instead of realizing what has happened they feel chagrin for an imaginary deficiency of attraction. It happens that the chance for contact has much to do with marriage. Those who can draw a suitable mate from only highly selected persons naturally have fewer chances than those who demand less, and they may, because of environmental limitations, have no chance at all. It is most unfortunate that these victims of social circumstances add to their disappointment feelings of inferiority that have no basis.

There is no reason why those who have had the single life forced upon them should not continue to think of marriage as still possible, but it is a grave mistake to throw away opportunities for satisfaction in their present life by dwelling upon an uncertain future. Instead they need to take their single life seriously and work out a feasible program for getting as much as possible out of living. If they are to live happily they must learn to make the most of the single life. It has its advantages as well as its losses. One may become so thoroughly adapted to an independent, unmarried career that, were marriage to happen, it would prove out of accord with the needs of

the personality. No one is so likely to contend with shadows of desires that have lost their substance as is the unmarried. To discover this may mean for those who do not marry finding the road to happiness.

XVI

CONSIDER THE STARS

ASTRONOMERS have the reputation of being modest men. If you have ever considered the stars you will understand why. The human life never so shrinks in importance as when we are awed by the thought of the size, distance, and multitude of the stars of the sky. To a great proportion of the visitors to the Century of Progress Fair at Chicago the most lasting impression will be their experience at the planetarium where for an hour they were under the spell of science's reproduction of the starry heavens. The simple shepherd tending his flock in the Far East centuries ago felt the same spell as he pondered under the star-lighted dome of night. The stars have long taught men the wisdom of restraining human desire, and this lesson, the most difficult of all for the modern man or woman, must still be learned by those who would cross out of the childhood of emotions into mature living.

It is a hard lesson for each one of us, but it opens the way to substantial happiness. Science helps us to realize our origin, to discover the significant happenings that have shaped our personality, to know our resources that we need to master to be successful, but science does not

hand over to us a philosophy of life. That we must make for ourselves. No adult escapes the task but he may develop the program that commands his life so gradually, so undiscerningly, that he does not realize the ideas and purposes by which he charts his course.

When this life planning is made conscious a fundamental question always comes to the surface. How much can we wisely ask of life? We need but look about us to see how many there are who in our judgment are asking of life more than they have a right to expect. They are forever prodding themselves with a covetousness that leaves no chance for peace of mind. They are as grasping and restless in their approach to life as one possessed by maniac excitement. Others may profit from their enterprise, but their mood of life is too hectic to bring them much personal satisfaction.

The question, how much to ask of life, is too individual to have any general answer. We cannot in meeting our problems borrow much from the thinking of others. Here we are, a working organism, a bit of life, in the midst of an outspreading, intense, and difficult social environment. We naturally take ourselves seriously, and it is proper that we should. We have had planted in our nature the same compelling egoism that is common to all normal men and women and even all children who have passed outside of infancy. How much can we safely ask for ourselves? How much can we hopefully expect to do in the world? Clearly there is great temptation to

over-reach ourselves, to make claims upon life that will not be recognized. We may be so eaten by our ambition as to have no effectiveness as we struggle with the limitations of finite living.

It is useless to expect others to do for us what we cannot do for ourselves. The psychiatrist can help us by stripping us of false hopes and revealing to us the flaws of character, the mishaps of experience, that must be taken into account as we wrestle with existence. In the end he tells us we alone can make peace with ourselves. We cannot be somebody else; we cannot do all we want; we have failings that cannot be denied; we face a destiny contrary to our wishing. There is not one of us but thinks he could improve the world which surrounds him. It matters not. Nothing is more resistant than the physical and social facts that compose the world in which we live.

There are those who refuse to play the game of life at all as soon as they learn how contrary it is to their desire and expectation. Because they cannot manage the destiny of things they come to feel that effort is futile and hope illusive. This is the unhealthy reaction that quickly follows the discovery of limitations, the failure of purposes, the realization that one has not scored as heavily in endeavor as was supposed. These persons who falter do not by surrendering gain happiness. We can no more enter the serene life by emptying ourself of desire than we can fly into it on the wings of fancy. Never was the golden mean so imperative. The gate to happiness opens neither

to the right nor left, but straight ahead. We must demand of life, but with discretion; we must seek to carry out its purposes, but with restraint; we must struggle to contribute to the world of affairs, but in reasonable proportion; we must value ourselves, our possessions, our associations, our achievements, but we must equally beware of egoistic exaggerations. Who wonders that so few are happy when lack of talent brings such consequences? We must ask of life, but not with the avariciousness of the undisciplined child. This means a severe testing, but it is inescapable.

There is an attitude, which perhaps can best be called cosmic modesty, that is indispensable to the serene life. It is natural for human nature to shy away from the facts that teach humility, on account of our insistence upon taking ourselves too seriously. We often see this recoil from the disagreeable discovery that the universe is not built to our order, appearing early in childhood. To the children who receive meager attention from the surrounding adults it comes early. To those protected and indulged as much as possible by unwise parents it comes late. There is, however, no escape. The program that attempts to satisfy every whim of the child necessarily breaks down because the more his wishes are fulfilled, the more he comes to want. Even a wealthy, over-generous parent cannot in the end save his offspring from encountering circumstances that veto desire.

When this fact is first realized in consciousness we have

a crisis experience and the individual comes out of it different than he entered. He has the choice of any one of three programs and is almost certain to start a line of development that remains characteristic throughout his life. He may accept the philosophy of life that finds content through the elimination of desire. Such a person lessens as much as is possible the struggle to live and accepts with docility what fate brings. This is the familiar recipe for the happy life that was so strongly advocated by the Stoics. It is happiness through the emptying out of ambition, hope, and craving, and the acceptance of emotional poverty. It has not had vogue in America, for it is incompatible with the spirit of our civilization.

Another choice is to struggle with discontent. This is common in the life of adults just as it is in children. Desire runs strongly and great effort is made to carry out one's self-chosen purposes, and usually with considerable success. There is, however, rarely any considerable satisfaction. There are always too many things that one wants, to permit even temporary contentment. The motives that lead to action nearly always come out of the desires that are in advance of attainment, and by the time any one of these is satisfied, attention has moved on to things coveted but not yet achieved. This is struggle without content and is extremely common in our country. Much of what we call the strain of modern living comes out of this habit of life.

People who bring this attitude to their experiences are

very like hungry people who are so busy gathering food that they have no time to cook it and eat it. This is the easiest way of living, since from every quarter there are enticements that lead us so to think of what we have not, that we forget the value of what we already have. Unless one is conscious of the pressure that the circumstances of modern living bring to us all, aside from the artificial effort made by advertisers for commercial purposes to stimulate our wants, there is no way of protecting oneself from a hectic, restless striving that is always reaching after the satisfaction that is never found.

The third manner of living none of us develops with perfect consistency, but it is the only way we reach any degree of positive happiness. There is struggle, but with content. It might seem that these two are so essentially incompatible that there could be no compromise, but there is no disputing the fact that the sound-minded, mature people we know do just this that at first seems so difficult. Again we see that the golden mean is the only passage to wholesome living. We who reach this philosophy of living find joy in struggle and contentment by keeping our desires within bounds. The struggle is not merely turned outward. We contend with ourselves and check the egoism that would destroy our peace of mind. Failures and handicaps are recognized without the feelings of inferiority that so frequently whip people to strivings that have no goal other than the concealment of the limitations from which they emotionally recoil.

Science can do much these days to help us understand ourselves, but the task of making peace with ourselves still remains an individual task, as each of us seeks to make the most of ourself. We can be helped to use our resources much more effectively, to handle our problems with greater skill, to realize our purposes more clearly, but in the end we are still face to face with the necessity of accepting ourself without the self-deception of the egoist, the indifference of the unambitious, or the cynicism of those who have lost cosmic courage. The great battle of life is within. Successes on the outside front never change the decision which has to be made in the inner life. We have to know ourselves to practice mental hygiene; we have to learn to accept ourselves before we can be sound-minded. When men and women break under their burdens they break from within. When they handle their problems their mastery also is within. This inner self-life cannot be invaded; it cannot be transferred. Much as some would like it, guardianship of the mind is not possible.

APPENDIX

Many readers of *Understanding Yourself* will wish to pursue the subject further, and to help them continue their lines of interest the following list of books has been made. I have tried to spread the table bountifully enough that each may find something according to his taste, but I have not forgotten that overloading the table spoils the appetite. The books selected have been chosen as most likely to fit into the moods and interests of the readers of this book. Effort has been made to list books adapted to the general reader rather than the specialist, but some, on account of their great value, are included that are not easy reading. These have been starred that the reader may know that they are technical rather than popular presentations. The menu has been divided into nine courses.

I

The Meaning of Mental Hygiene. (Chapter I.)

Beers, Clifford. *A Mind that Found Itself.* Doubleday, Doran & Co.

Groves, Ernest R. and Blanchard, Phyllis. *Introduction to Mental Hygiene.* Henry Holt & Co.

Kirkpatrick, Edwin A. *Mental Hygiene for Effective Living.* D. Appleton-Century Co.

Morgan, John J. B. *Keeping a Sound Mind.* The Macmillan Co.

White, William A. *Forty Years of Psychiatry.* Nervous and Mental Disease Publishing Co.

Mental hygiene came into being as a result of the appearance of Clifford Beers' *A Mind that Found Itself*. Since this is one of the most significant books ever written, many readers will wish to read it after finishing *Understanding Yourself*. The Groves-Blanchard book interprets the field of mental hygiene. Kirkpatrick's and Morgan's books have a somewhat similar purpose to *Understanding Yourself,* but the material is presented very differently. White's auto-biographical sketch although far too brief, is something that the reader is urged not to miss. It is indispensable to those who want to know the background of our present mental hygiene movement.

2

The Physical Basis of Personality. (Chapters II–V.)

* Adler, Alfred. *The Neurotic Constitution*. Moffat, Yard & Co.

Bogart, Dr. L. Jean. *Diet and Personality*. The Macmillan Co.

* Draper, George. *Disease and the Man*. The Macmillan Co.

* Hoskins, R. G. *The Tides of Life*. W. W. Norton & Co.

Jacobson, Edmund. *You Must Relax*. McGraw-Hill Book Co.

Jennings, H. S. *The Biological Basis of Human Nature*. W. W. Norton & Co.

McCollum, E. V. and Becker, J. Ernestine. *Food, Nutrition and Health*. Published by the authors, Baltimore, Maryland.

* Stockard, Charles R. *The Physical Basis of Personality*. George Allen & Unwin, Ltd.

* White, William A. *Medical Psychology*. Nervous and Mental Disease Publishing Co.

Wiggam, Albert E. *Fruit of the Family Tree*. Bobbs-Merrill Co.

Adler's and White's books lead the reader into thinking about the effect of the body on personality behavior. The two

books that deal with the problems of diet reveal the importance food has in its influence on efficiency and health. *The Tides of Life* is an authoritative and fascinating statement of the progress already made in the understanding of the workings of the endocrine glands. Stockard and Draper throw light on the origin and significance of physical personality. Jacobson makes relaxing a rather serious matter, but the book has many helpful suggestions. For those interested in the significance of heredity Wiggam's *Fruit of The Family Tree* is recommended, to be followed by Jenning's book.

3

The Mental Basis of Personality. (Chapter VI.)

Crane, George W. *Psychology Applied.* Northwestern University Press.

Dashiell, John F. *Fundamentals of Objective Psychology.* George Allen & Unwin, Ltd.

Myerson, Abraham. *Social Psychology.* Prentice-Hall, Inc.

Ralston, Alene and Gage, Catharine J. *Present Day Psychology.* J. B. Lippincott Co.

White, William A. *An Introduction to the Study of the Mind.* Nervous and Mental Disease Publishing Co.

Woodworth, Robert S. *Psychology* (revised edition). Henry Holt & Co.

Dashiell, Woodworth, and Ralston and Gage have given us books that summarize splendidly the present status of the science of psychology. Myerson presents a revealing statement concerning the function of our nervous system and its social consequences. Crane applies the principles of psychology to a wide field, and White views the mind from an angle which

the more serious students of the subject will find exceedingly profitable.

4

The Social Basis of Personality. (Chapter VII.)

* Burrow, Trigant. *The Social Basis of Consciousness.* Harcourt, Brace & Co.

Cooley, Charles Horton. *Human Nature and the Social Order.* Charles Scribner's Sons.

Ellwood, Charles A. *Cultural Evolution.* The Century Co.

Furfey, Paul Hanly. *Social Problems of Childhood.* The Macmillan Company.

Galt, William. *Phyloanalysis.* Kegan Paul, Trench, Trubner & Co., London.

Myerson, Abraham. *The Foundations of Personality.* Ch. II. Little, Brown & Co.

Many readers of this book will desire to explore the human watershed more fully, and no book will prove more helpful in doing this than Ellwood's *Cultural Evolution.* Myerson deals with the environmental basis of personality. Burrow, and Galt, in his little book, both emphasize the social basis of many of our personal problems. Cooley's book is a sociological classic and interprets the making of human nature, while Furfey considers the social problems that appear in childhood and permanently affect adult character.

5

The Influence of Childhood and Youth upon Personality. (Chapters VIII–IX.)

Blanchard, Phyllis. *The Adolescent Girl.* Dodd, Mead & Co.

Boorman, W. Ryland. *Personality in its Teens.* The Macmillan Co.

Groves, Ernest R. and Gladys H. *Wholesome Parenthood.* Houghton, Mifflin Co.

Groves, Ernest R. *Personality and Social Adjustment.* Longmans, Green & Co.

Nimkoff, Meyer F. *The Child.* Chapters V, VI, and VII. J. B. Lippincott Co.

Richards, Esther L. *Behavior Aspects of Child Conduct.* The Macmillan Co.

Watson, Maude E. *Children and their Parents.* F. S. Crofts & Co.

The Boorman book deals with problems of the boy, and Blanchard's, with those of the girl. *Wholesome Parenthood* emphasizes the significance of parental policy in the building of the child's personality, and Watson's *Children and Their Parents* treats the same general subject by the case history method. Nimkoff traces the development of the child's personality and introduces us to the social experience through which the child passes. *Personality and Social Adjustment* has been widely read as has also Richards' *Behavior Aspects of Child Conduct.*

6

The Mind in Action. (Chapters X–XIII.)

Bagby, English. *The Psychology of Personality.* Henry Holt & Co.

Hart, Bernard. *The Psychology of Insanity.* Cambridge University Press.

Hendrick, Ives. *Facts and Theories of Psychoanalysis.* Alfred A. Knopf, Inc.

Menninger, Karl A. *The Human Mind.* George Allen & Unwin, Ltd.
Miller, H. Crichton. *Psycho-Analysis and its Derivatives.* Henry Holt & Co.
* Noyes, Arthur P. *Modern Clinical Psychiatry.* W. B. Saunders Co.
Vaughan, Wayland F. *The Lure of Superiority.* Henry Holt & Co.
White, William A. *Mechanics of Character Formation.* The Macmillan Co.
Wolfe, W. Béran. *Nervous Breakdown.* Farrar & Rinehart, Inc.
Zweig, Stefan. *Mental Healers.* The Viking Press.

The book by Hart and that by Bagby will be found splendid introductions to the wider aspects of mental behavior. The title of Hart's book is misleading. Menninger's and White's books would naturally follow the first two suggested, and some, eager to know the present teaching of psychiatry, will be happy when they turn to Noyes. Psychoanalysis has had such an influence that two books on this subject have been included. Wolfe has been selected to help those who are particularly concerned with the possibility of a nervous breakdown. Zweig shows us, through the experience of three personalities that have normal social influence, the importance of mental healing. Vaughan treats in great detail problems arising from feelings of inferiority.

7

Sex and Mental Hygiene. (Chapter XIV.)

Dell, Floyd. *Love in the Machine Age.* Farrar & Rineheart.
Groves, Ernest R. and Gladys H. *Sex in Childhood.* The Macaulay Co.

Popenoe, Paul. *Problems of Human Reproduction.* Williams & Wilkins.

Thesing, Curt. *Genealogy of Sex.* Emerson Books, Inc.

Dell wrestles with the whole problem of modern courtship and sex adjustment. Groves and Groves bring together information widely scattered that helps in the understanding of one's sex development. Popenoe builds a good biological background for the understanding of sex in its many phases, while Thesing's book traces the evolution of sex through the lower forms to the human organism.

8

The Single Life, Marriage, and Mental Hygiene.
(Chapter XV.)

Binkley, Robert C. and Frances W. *What is Right with Marriage.* D. Appleton & Co.

* Dickinson, Robert L. and Beam, Lura. *A Thousand Marriages.* Williams & Wilkins.

———. *The Single Woman.* Williams & Wilkins.

Groves, Ernest R. *Marriage.* Henry Holt & Co.

Harris, Frederick M. *Essays on Marriage.* Association Press.

Myerson, Abraham. *The Nervous Housewife.* Little, Brown & Co.

Binkley and Binkley have a most interesting book and one that is thoroughly practical. Dickinson and Beam's two books are indispensable if one wishes to go far in the exploring of this topic. *Marriage* is the first textbook on this subject and attempts to deal with all the major problems of matrimony. Harris's Essays present briefly the results of much thinking and familiarity with the perplexities of modern domestic life. Myer-

son's book will have a special value for those who are conscious of the nervous and fatigue problems that influence sex and marriage maladjustment.

9

A Reasonable Attitude Toward Life. (Chapter XVI.)

Freud, Sigmund. *Civilization and its Discontents.* Jonathan Cape & Harrison Smith.

* Hinkle, Beatrice M. *The Re-Creating of the Individual,* Ch. IX. Harcourt, Brace & Co.

Jung, C. G. *Modern Man in Search of a Soul.* Harcourt, Brace & Co.

Riggs, Austen Fox. *Intelligent Living,* Ch. VIII. Doubleday, Doran & Co.

Wells, Frederick Lyman. *Pleasure and Behavior.* D. Appleton & Co.

Freud's book, as the title suggests, is a rather gloomy picture of human prospects. Jung's, on the contrary, is more hopeful and more inspiring. Every reader of this book is urged to read the tenth chapter of Jung's book entitled *The Spiritual Problem of Modern Man.* Hinkle's book is highly original and has been selected because of the insight of the ninth chapter especially, entitled "The Significance of Psychoanalysis for the Spiritual Life." Riggs has a helpful chapter dealing with the balanced life and Wells one that interprets our frustrated urges.

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