UNIVERSAL
LIBRARY

OU_150981

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. 171.4 S43H Accession No. 19234

Author Sealsbury, D.

Title Help yourself to Happiness 1937

This book should be returned on or before the date last marked below.

HELP YOURSELF TO HAPPINESS

HELP YOURSELF TO HAPPINESS

BY

DAVID SEABURY

New York WHITTLESEY HOUSE London
McGRAW-HILL BOOK COMPANY, INC.

Copyright, 1937, *by the* McGRAW-HILL BOOK COMPANY, INC.

All rights reserved. This book, or parts thereof, may not be reproduced in any form without permission of the publishers.

PUBLISHED BY WHITTLESEY HOUSE
A division of the McGraw-Hill Book Company, Inc.

Printed in the United States of America by The Maple Press Co., York, Pa.

DEDICATION

To the memory of my father to whose work in healing men's minds I owe the inspiration for this book.

Preface

THERE used to be a prejudice against taking care of the physical organism. Concern for one's health was thought unspiritual. Dirt was sanctified. Let your body alone, the ignorant cried. As a result, millions died of disease. Children were dwarfed and crippled. Plagues ravaged the earth.

Among backward-looking people, there is still a prejudice against all efforts for mental health. Let your mind alone, they cry. As a result, neurosis, insanity, suicide, and failure trouble our pseudo-civilization. Children are abnormalized, turmoil ravages the earth.

Many a lazy boy wants to let his mind alone—playing truant from school. We can envisage the social chaos if everyone followed his example. The Dark Ages came from such an attitude.

This book was written for those who care for clean bodies and healthy minds.

DAVID SEABURY.

NEW YORK CITY,
June, 1937.

Contents

PAGE

Preface vii

Introduction—The Question of Self-Help 3

Part I—SET YOURSELF FREE

CHAPTER ONE

The Cure of Inferiority 27

CHAPTER TWO

The Meek Shall Inherit 40

CHAPTER THREE

Look Back and Laugh 49

CHAPTER FOUR

Getting Over a Persecution Complex 57

CHAPTER FIVE

Ways Out of Melancholy 63

CHAPTER SIX

Overcoming Conflict 71

CHAPTER SEVEN

Why Yielding Conquers 83

CHAPTER EIGHT

A Man's Enemies 93

CHAPTER NINE

Freedom from Family Fixations 105

CHAPTER TEN

Solving Sexual Problems 118

CHAPTER ELEVEN

New Horizons for Eros 133

CHAPTER TWELVE
Beyond Anxiety 144

CHAPTER THIRTEEN
Blame Where Blame Belongs 160

CHAPTER FOURTEEN
Turning Tantrums into Power 171

CHAPTER FIFTEEN
Exit Your Compulsions 178

CHAPTER SIXTEEN
Banishing the Bogie of Guilt 187

Part II—EVERYDAY MENTAL HYGIENE

Introduction—Clearing Your Intellect 201

CHAPTER SEVENTEEN
Mental Medicine 207

CHAPTER EIGHTEEN
Purging the Memory Depths 220

CHAPTER NINETEEN
Handling Sex Neurasthenia 239

CHAPTER TWENTY
Rising Above Self-Consciousness 259

CHAPTER TWENTY-ONE
Some Ways of Self-Command 276

CHAPTER TWENTY-TWO
Controlling Fears 291

CHAPTER TWENTY-THREE
Victory by Surrender 315

CHAPTER TWENTY-FOUR
Come into Re-Being 329

Index 341

HELP YOURSELF TO HAPPINESS

INTRODUCTION

The Question of Self-Help

FOUR of us were talking over the problem of mental health.

"As a psychiatrist," Dr. X declared, "I'm vividly aware of how little we can do to reach the people who most need guidance. Many can't afford clinical aid, and others won't go to anyone for help."

"In the colleges, we are training teachers in child psychology," our academic member explained, "but that, of course, doesn't meet the present adult situation."

"And when it comes to the deeper neuroses," added an analytic colleague, "it's a matter of months of patient work. Many people haven't the time, and fewer yet a willingness to make the effort."

"Yet it is through wise medical assistance that the serious abnormalities are broken up," I declared.

"You say that?" All three turned to me in surprise.

"Why yes. I've always said it. A profound psychoneurosis is a physical as well as a psychical matter. It often involves endocrine disturbances, nervous disorders, and autointoxication —all functional or organic conditions that need the most delicate handling. It is not possible to deal with such interrelated conditions in an ordinary practice."

"I thought you would advocate quite a different method," the psychiatrist exclaimed.

"Only for the ordinary or milder mental disorders," I replied.

"Which are by far the most prevalent," Dr. X. asserted. "Were there twenty times the number of psychiatrists in the country, they could not begin to teach the people the mental hygiene they need."

"That is just where some of us in the general field of consulting psychology can be of service," I explained. "You spoke of reaching the mass of the people. That is the special concern of those of us who write, lecture, and deal in clinical work with the so-called complexes. For the general consultant, apart from his special training, must know much of education, ethics, philosophy, something of law, a good deal of social service, and have insight into the procedures of business.

"Whenever sickness appears, however, the consultant's work is done in close collaboration with a physician. His own field is the everyday troubles of an everyday world. To be sure, a man may become as easily depressed in the wrong job, or from the society of a dominating mother-in-law as by living on the wrong diet or breaking his leg. Yet the preparation which fits one to become a consultant must include knowledge of work conditions and the art of handling irate relatives. If a consultant does not understand these things, he can find no one to assist him, though if one of his clients is physically ill, he can at once procure medical collaboration."

"What people most need," our collegiate member broke in, "is to discover what has put so many of them out of order. There is no help for health or happiness if we continue to go against Nature and follow the false gods of our pseudo-civilization."

"None of us will contend you there," I said, thinking of how bitterly people maintain their biases. "If we could get back to normal ways of living, life itself would take a hand in our cure. Science must more and more put at people's disposal, through books, lectures, and clinical guidance, the means by which individuals can understand and deal with their own problems. Actual analytic help is available to very few. Self-help as usually offered, will not meet the need. Nature, however, brings healing to those who are at least taught to stop interfering with the coming of health."

Indeed, the first step lies in understanding what has taken from us our natural relation to life. When this is once realized, many will find their way back to a satisfactory adjustment. In some cases, of course, institutional methods are necessary, but not for those thousands whose troubles are mainly self-conscious-

ness, hypersensitivity, self-indulgence, and morbidness. Average people suffering from these common difficulties need not retire on sick leave. Popular knowledge of physical hygiene has abated epidemics that used to ravage the earth, but one need not rush to a doctor to have his teeth brushed. Just so could a dissemination of mental hygiene do much to cut down the number of persons whose conditions would otherwise become serious.

To suggest, however, that the ordinary individual can cure himself of a deep neurosis would be sheer quackery. The methods of self-help given in this book are not meant to be used by persons dangerously out of order. Its advice applies to the same degree of disturbances as a manual on diet or the application of antiseptics in the physical field. The care of the body is taught even in the elementary schools. It is not more difficult to comprehend thought processes, or how to direct the instincts and emotions. We do not question the value of certain household remedies as a means of keeping well. Once the principles of natural thinking are understood they, too, will seem as easy to apply as simple forms of preventive medicine.

General information with regard to promoting mental health has been all too lacking and for this reason many have suffered from conditions which could be corrected by anyone with adequate knowledge of the means. To help in such cases is the purpose of personal mental hygiene, and to that object its aim is limited.

Yet because the cure of serious abnormalities is so complicated there is a prevalent idea that the minor states are stubborn as well. This, happily, is not a fact. Your body will sicken if you do not bathe and cuts will fester if you rub them with dirt and germs. But it is not hard to avoid such consequences, nor to cure them when neglect has allowed infection. The commonplace mental aberrations and emotional disorders are no less easily developed and can be as successfully combated.

It is the purpose of therapeusis to show how you can cooperate with life to put yourself in order. Surely if, by natural means, people can achieve a better adjustment it is one's duty to assure them of that fact. Such optimism is easily misunderstood. Every man in the field of therapeusis knows how hard it is

to secure energetic cooperation. Nevertheless, it is noteworthy that when a client is willing to surrender his prejudices and remain open to what science knows about normal living, we witness a mighty change.

Early in my practice it became my custom to lay out what I used to call "mental medicine." For, just as Nature has created substances, like chemicals and herbs that man has learned to use for his bodily health, so there are curative ways of thinking that, if repeatedly followed, lead to mental well-being.

I am willing to admit that even when a client is seen an hour a day for months, some of the deeper neurotic difficulties are slow to change. But I am equally sure they break up in a far shorter time if the individual is re-educating himself, taking his "mental medicine," shall we say. In solitude, after he goes to bed or in the early morning, meditation and realization can be more profound than when experienced even with the best of analysts.

Looking back, I think this insistence upon the cooperation of a client, together with the employment of means which made his effort a tangible matter, have been among the most vital aspects of my work. It may be that I owe to them the optimism I still feel as to what can be done. I do not want to claim too much for psychology, nor yet to delay anyone's progress by an unnecessary pessimism. I would like to see people well, happy, and at peace. Some of us have suffered so much that the longing to help others overwhelms all other concern.

There is a serious problem, however, in presenting the deeper of the therapeutic methods to sophisticated readers. Experience has taught us that the more efficient the process, the more childish it seems to intellectually critical people. They forget that we were children when we became neurotic and are children still in approaching its cure. They forget also that as mental states are essentially irrational, they can only be influenced by methods sufficiently equivalent to reach their level. In fact, because of the emotional nature of neurosis, there often seems to be an absence of logical rationality in the ways by which it is cured.

Compromised feelings—frames of mind—are built on apparently insignificant values, yet they seem so real for all their

folly. An elephant, they tell us, can be held by a thread to the tether stake as long as he accepts the idea that he is a captive. We, under the rulership of neurasthenic imagery, are held by ideas as slender as a thread, yet never were chains so strong. To see with sympathy the actuality of such binding, while at the same time wisely to know how needless is the restraint and just how to accomplish the freedom, comes only from having passed through the paradox. Only they who have themselves been "abnormal" can enter with full intensity into the means by which the release is realized. There is no substitute for the intimate experience of knowing from the inside just what it is like to be shut from the world.

If one could obey good counsel intellectually he would not be neurotic. You know how you feel when a man points out all the wise roads you should follow but fails to mention adequate directions for finding them.

"Doesn't this mean that there really isn't any sensible way one can help unadjusted people, and do you think a person can really help himself when he is neurotic?" a troubled woman asked.

Yes and no. Thousands have helped themselves. Many could tell you of lives actually transformed. But none ever gets out of a neurotic state until he has suffered enough to be in earnest, and this is as true of those who seek the aid of consultants as for those who attempt self-help.

A superficial society leader may come to you. She wants you to give her a psychic pill, but she has not the least intention of making any effort herself to change her mental state. A constant self-pitier turns to psychology for help, but really wishes a glut of sympathy to act as balm to her unhappiness. Such natures cannot be helped as long as they resist the deeper levels of consciousness, nor can one do anything for those self-satisfied intellectuals who are sure life is as physical and objective an experience as they think it is. They even contend the reports of our greater physicists and the conclusions of our astronomers as to the nature of matter, and resist cosmic laws. They inevitably contend the inner nuances of subjective life. Only he who has reverence for the hidden trends of motive and the eternal values of spiritual yearning is ready for the great freedom.

But as to the question, Can one help himself? I have no mere opinion to offer. I have seen it happen too many times to doubt its success. During the earlier days of the World War, I met a man who was soon to leave for Europe as a military observer for our government. He was so seriously neurotic that the prospect of his journey was anguish to him. Yet he was under orders and had to go. We talked his problem over and during our conversation I made a brief retrospective analysis of his life. I found that in his eighth year he had passed through great unhappiness. It was evident that his neurosis began at that time, built on the suppressed pain and imaginary guilt of those earlier experiences. Other traumatic shocks came to light concerned with the period of adolescence and again there was trouble in his college days.

There was no time to help my friend, to analyze him deeply, and then to reestablish his nature with new vision and resurgent health. I had only an hour or so in all to be of service to him. Under the exigency of the situation, I invented a technique. "I want you," I told him, "to let the little boy you were come in imagination into bed with you every night. While he lies there at your side, let him tell you all about those earlier sorrows. Help him to pour out his agony. Then try to get him to understand the experiences from the more mature attitude you would now possess. Tell him how I would look upon his troubles; give him some of the compassionate and tender sympathy we in the new psychology always feel for those who were blamed and misjudged.

"After you have gone over those childhood shocks for nights and nights, in fact until you feel that the pain in them is gone and quiet and peace have come in place of tension and agony, turn to the adolescent period and repeat the process. Imagine that young lad is strolling with you. Give him the good, clean sex education you were denied. Take away his awful, unjustified guilt. Deny that there was any truth in the hellish teachings of that Puritan father of his. Show up that old hypocrite. Puncture the sentimental prudery he received from his mother. Help him to see it as a ghastly silliness. Defend him from that drivel."

He did. He carried out the plan every night for months. It was nearly a year before I saw my friend again. I was amazed

beyond words. The change was a miracle. Yes, yes, I have seen too many help themselves to doubt what can be done.

On another occasion a gray-haired man sat in my office, smiling away as if it were a habit of his. I had not seen him for several years, and then only for an hour. As I recalled, his face had then been bitter, almost malignant, a model of brooding and touchiness. But here were good humor and apparent content. What had wrought the change? He answered my unvoiced query.

"I came to see you about three years ago. You will perhaps remember you diagnosed my condition as a persecution complex. I had just gone through a breakdown and was sure every one treated me unfairly. I told you I'd always been hypersensitive. You wanted to know if I recalled getting my feelings hurt when I was six months old. I said of course that was ridiculous. You said so was my idea that I was born hypersensitive. That led to my seeing how I'd taken on the attitude of persecution from the abuse I received as a boy. You explained how I exaggerated the present hurt by associating it with scores of earlier mistreatments.

"Well, to make a long story short, I was convinced of what you said, that my trouble had been caused by a mass of bad attitudes and bitter memories, and that I'd come to expect unkindness and injustice, even to seeing it where no such motive existed. I felt I needed help badly, but I could not afford professional services and so I could not come back to you. However, I invented an excellent substitute."

"You did?" I sat forward thoroughly interested. "What was it?"

"I decided that if I could have afforded to see you, I'd have come an hour a day for at least three months, in order to break so unruly a neurosis. So I dated myself up with your memory in just exactly the same way I would like to have done with you."

"You arranged interviews with my memory?" I repeated, puzzled.

"Exactly. It would have been necessary to leave my office early if I had come here every day at four o'clock. So I went

home instead and up to my room. I imagined you in my other easy chair. Then I took up one of your books and read a few moments. I reasoned out what you would have said to me personally. I told you how I felt about things people had done that day, telling you about every aspect of my sensitivity. I had you question me, corner me, and analyze me in fancy until my hypersensitivity was greatly reduced. I even wrote a biography for you, tracing all the early experiences that had created my condition. It's amazing how they all come back if one keeps at it.

"Then I bought other men's books and talked their ideas over with you. Sometimes, when their books disagreed with yours, we had quite an argument. And I learned in such imaginary discussions to adjust to the give and take of conflicts. In fact I made you say plenty of cutting things to me. You're ironical sometimes anyway, and I made good use of it."

He took a piece of paper from his pocket as he spoke. "I had just one hundred and seventy-four interviews with you. Not bad, considering I only had to pay for one."

"And you corrected your hypersensitivity that way?" I did not mean to seem incredulous.

"That's all the help I've had, but believe me, I wouldn't take a million for it. With all the available information, a man can get out of such conditions these days—if he wants to."

"Yes, if he wants to and is willing to work," I agreed, thinking of those who hadn't one tenth of his drive.

Since that time I have heard of others who used this method of imaginary interviews with success. It takes practice to make them vital, and regularity, absolute discipline about keeping the appointment, or it falls into nothingness as a process.

There isn't any one best way to help yourself. There are hundreds of methods. From them all, you must select what appeals to you. Sometimes when there have been cases which for one reason or another no one could assist, I have sent neurotic, sophisticated people into simple settings: western ranches, or the big woods. For breakdowns are rare in regions of many trees and far-stretching hills. We should never forget that when we haven't the aid of a competent psychologist we still have Nature. Common sense should teach us to accept her guidance.

Self-help is not so important as the insight which comes to anyone who is willing to give up the artificialities of civilization and return to true values. Mental health begins when febrile thinking is discarded.

Three decades ago scores of writers on the problems of health pleaded with their readers to go "back to Nature." It became the battle cry of physical culturists and, since then, few physicians have used strong drugs. Medicine became transformed. Diets, vitamins, sun rays, glands, and prophylactics have taken the place of powerful herbs and corroding chemicals. A similar trend is seen in mental hygiene, but "back to Nature" means far more where the mind is concerned. Everything natural is the antithesis of everything neurotic. Abnormality is a synonym for the unnatural. The way out of neurosis, then, is the giving up of false biases and moral shibboleths that deny mental adjustment—the return to natural thinking. Without this change of mind there is no cure.

A book intended to assist its readers to overcome neurotic conditions must, to be adequate, cover many aspects of the problem that you, as an individual, do not possess. Corrective procedures are offered that you personally may not need to follow, but it is important for you to select perhaps twenty of what seem to you the most appropriately helpful of the therapeutic processes given, and to formulate these into your own corrective program. Survey your days and decide just how much time you will give to psychological work. Regularity is important. The more time earnestly spent on self-help, the more rapid will be your progress.

Suppose you were going to a psychoanalyst an hour a day and paying him the fee such specialists require. You would not fail to be prompt or to give attention during the interview. You make every effort to get rid of a toothache. Is it not fair to ask an equivalent seriousness of purpose for mental therapeusis? A decision as to the nature of your neurosis is also of great importance. Face the fact that you have an abnormal condition. This acknowledgment helps you. It helps also to realize that you are not your inferiority or your eroticism. Make the most of this separation of yourself from your aberration.

The great reason for dramatizing thus strongly your obsessing emotionalism as something separate from yourself is because it permits you to use therapeutic processes much as you would use medicine. You do not employ a nose spray for a stomach-ache, or put hair tonic on a bunion. But first you must understand that you have a bunion—and that such a sore deformity is not normal —or you will not even seek the aid of a chiropodist. As long as you believe bent feet are normal and expect them to hurt, your condition is hopeless.

Just as in somatic sickness, there are cycles, mechanisms, periodic comings and goings of every neurotic state. Rheumatic joints ache in bad weather. Hypersensitivity hurts in bad company. Stomach upsets follow heavy meals. Frustration is disturbed by effort. Nerves twitch at night. Phobia rises with uncertainty. These responses are part of the automatism found in every type of illness. Its power to impress us is curtailed, sometimes eradicated, by seeing its obsessive control at work. Stand outside the action zone of your own condition.

For every such condition operates on the same basis as that which rules unconscious belief. Do you realize that you could not wholeheartedly propitiate the demon in a Mongol statue? You do not believe in it. You have no automatic allegiance there. An understanding of the ways of neurosis remove its bogies quite as magically. You no longer can give them an unconscious reverence. Remember, too, that every neurotic upset is but a spasm, having its peak or crisis. You did not feel so worried on Monday, even knowing the party was ahead of you—but Wednesday night, with all the guests around you, stage fright became overpowering. So there is a rhythm in neurosis, from least to most disturbance. One should never forget that the acute stage does not remain, that the crisis is only a crisis. Feeling worse means that one will soon feel better. By realizing this you can help break the most painfully gripping phase.

Whatever happens, do not expect that any complete and sudden changes, either for good or bad, will be permanent. We live by ups and downs. You may make certain starts and have some spurts, but only by the principle of unfoldment in life is a gradual transition established. Expect this necessary durance

of time. Then you will not fume and misunderstand the apparent lag today behind last week's progress. You may see suddenly perhaps. You may learn quickly. But still you will need to habituate the new vision and the freer living.

For years the so-called "miracle of release" has come to be so common an experience that the term is almost a technical one for a definite phenomenon. The realization by which it is attained often comes with the force of religious conversion. This is the climactic sensation in cure and, even if the full ecstatic sense of freedom does not remain, one never again returns to his dungeon.

Progress out of a neurosis, however, follows the same steps that lead into a neurosis. Both obey the laws of consequences. Nature changes by degrees, by evolution, effect dependent on cause. True growth must reach below the outer sheath of life. And to speak of the "cure" of neurosis is after all a misnomer, for we are all of us at some stage of release. The progress should go on forever. No one can describe the exaltation or gloom through which you may pass, and how or why is not so important to remember as that the downs only lead to the higher ups.

One needs to caution the reader again on this point, but there is nothing negative about preparing for a relapse. It does not make you slump to recognize that you cannot always maintain a pitch of high emotion. Dull periods follow those of joy. Accept the rhythm and gain morale. No matter how else you fail, if you keep your focus steadfastly on deliverance you will come out of your condition. Go back over and over again to your purpose to be well, free, natural, and at peace.

It is also important to know that your distress and confusion are always temporarily increased by self-analysis. Suppose you hurt your hand. The suffering was bearable, yet when the doctor probed and cleaned it, the anguish became terrible. He bound it up and still it throbbed. But after a while the pain ceased and the hand healed. So, too, with psychical disorders. The curative process heightens and draws out the suffering.

There is another phenomenon to understand, that of the shadow. After a mental condition is broken up there still remains an echo, a pale reminder of the misery that was. It doesn't

bother one for he isn't neurotic anymore. But he still knows how the old neurosis felt. He can still see the shadow of the dispossessed demon. Quite naturally, it is usual for the individual to misread such somber evidence. As a wound leaves a scar, and a child, although already smiling, still sobs spasmodically after a fit of tears, the effects of the neurotic habit formations do not disappear all at once. They wear off slowly. This is apt to discourage one and make him fear his efforts have gone for naught.

An added irritation is the misunderstanding, even ridicule, of associates who encourage a return to old habits, interrupting the momentum of the newer ways. We must expect this, remembering that the regime we are attempting to set up must feel the drag of older, accustomed practices. Temporarily they have the advantage of usage. Here is where the will, bolstered by imagination, can assert itself and say, "I have a new desire. Its freshness and promise shall not be sullied by the accumulated dust of old habits. I shall brighten it until it no longer shows the film of relapse or regression, of outgrown customs and discarded ways."

It is not only essential to make such an affirmation to avoid recurrence of the neurotic condition, but even to achieve its removal at all. We must encourage and discipline ourselves, vowing to "see it through" when we start therapeutic endeavor.

Indeed, there is probably no more injurious experience than to begin self-help and not complete it in some satisfactory measure. Half-hearted effort of this type leads to deterioration. If you do not intend to make it a serious undertaking, do not begin at all. Random activity leads nowhere. If you made your toilet on that basis, you would soon go dirty. A wise precaution is to keep a record of the way you are planning to take your mental medicine. Keep, likewise, a deflection record, noting down who interrupted your good purpose, when and where you were negligent in carrying out your program, and why you let yourself down. It is not fair to blame therapeutic psychology if you do not give it a fair trial.

If you are in deadly earnest about your mental health, it is wise, often essential, to separate yourself from the too familiar circle. Jesus went into the wilderness for forty days of silent

meditation, and during all his ministry retreated often to ponder and to seek guidance. Buddha meditated for long periods. He would have laughed with scorn at the hurried superficiality of the average American, who "tries" the therapeutic methods of psychology. Socrates bored patiently below the surface of human thought into the centers of feeling and of belief, willing to work hours for a little gain. The Yogi of India thinks nothing of spending years in training even the most elementary forms of attention. Indeed, our own leaders were known to give themselves to extended times of prayerful quiet. Lincoln grew in moral stature through a habit of profound contemplation. Emerson and Thoreau communed with Nature. Every thinker worthy of the name has had times of separating himself from the hurly-burly and of seeking the deeper inspiration he believed necessary to a better way of life.

Such men surrendered themselves to spiritual change as an intense, consuming experience. They gave time to its realization. This dedication of the self to psychical growth is an essential step in therapeutic change. One must safeguard sincerity by a deliberate setting aside of time. For no matter how busy your life, if business problems confuse or half a dozen children occupy your days, you can secure a regular time during which to think—even if it be in the solitary stretches of the night. Do not use this oasis of peace to worry in, else it becomes valueless. It is for psychical communion alone. A ritual, a farce, is all that remains if you do not keep faith with its spiritual significance.

That is why one must persistently exclude the nervous details which clamor to crowd into this space of pressureless calm. All you forgot to do, all you fear will happen, the trials and tribulations of your whole life come stalking into this sanctum you have dared set up. If you do not drive these devils out, no matter what their insistence, you doom utterly any therapeutic endeavor. What healing would come to a kneeling pilgrim at Lourdes if his attention strayed to troublesome matters he had left at home? How much religious fervor is possible if his soul is counting centimes? If he does not build the structure of health in his inmost being by an utter surrender to the tonic of worship, no change takes place in his body.

This is even more true of spiritual transitions. Until you give up hating those who hurt you, you retain your hypersensitivity. Until you cease to be arrogant, pride prevents forgiveness and compassion. Unless you come to care for interior and eternal growth, petty patterns of success will engender feelings of inferiority. Regeneration is a prerequisite to readjustment. Therapeutic cure is impossible without some yielding of egotism and this is dependent upon an inmost decision, an actual vow of dedication.

Such a choice requires singleness of purpose. Distractions and the uproar of life must be barred. To return again and again to the simple task of putting the tumult away is the very core of psychological release. It must always be followed by a real scrutiny of the pictured change which the heart is seeking. Cure cannot come unless you reverently desire it.

The pity is that, in their rebellion against the coercions of religious teaching, many have cut off the fruits of racial experience. They blindly accepted the blanket condemnation with which the science of fifty years ago swept away the significance of most mystical concepts. The root, however, remained, far too deeply planted to succumb to the pruning of its leaves. We cannot kill the impulse to worship merely by denying it a meaning. The ascetics did not remove the creative ability in man by suppressing it in themselves. In spite of the prestige they attempted to secure for their ideal of abstinence, the race survived their stupidity.

Worship is vital to growth. Love alone moves mountains. Without its molten energy, wisdom is powerless and nothing of true satisfaction realized. You must long for the progress you are intellectually considering. You change when you love the newer ways. Life follows the leading of passion.

Many a gum-chewing, Baedeker-toting tourist has wondered why European peasants sit for hours, motionless in some chapel. "Why so still?" they ask as they clatter about. The eyes of these simple foreigners are unseeing, physically. They are contemplating a celestial panorama, envisioning themselves as following the better ways which their vow has lifted up. This insight of the spirit is a power overlooked by the factualist. Its continuance for as long as is necessary, its repetition for as many times as

the nature requires before it moves toward the new path, is an inevitable sequence of therapeutic transition.

"Why is it," I am asked again and again, "that my understanding of personal difficulties does not correct them?" "I have read scores of books on the newer psychology," people tell me, "and yet my complexes are as rampant as ever. Why do I fail so miserably?" "And even when I read stories or biographies in which the people in the books go through just the troubles I have suffered, I don't seem to learn from their experiences how to change my own nature or avoid making the same mistakes. Isn't there any way I can help myself?"

"Please, please, one question at a time," I am forced to beg. "Yes, certainly there are ways in which you can help yourself, after you learn how to apply the information contained in the experience of others. Your complexes remain as rampant as ever because you probably do not know that there are two kinds of reading, the rarest of which you must use and practice if you are to gain curative benefit from any book, psychological or otherwise. He who reads a story only for an hour's escape from reality, only to race along in the enjoyment of a well-told tale, will receive no therapeutic benefit from the book. There is no sin in that. Most fiction is written to give us relaxation and entertainment. That is usually service enough. As for books of essays, their aim is to instruct. Their appeal is to our intellects. We seek to stretch our wits and enjoy the search for information. That too is a justifiable service. In reading such books, our attention slips along at a comfortable gate, without much pause and with little personal concern. The author has talked with us as one thinker to another.

"When it comes to books intended to reach into the depths of consciousness and to deal with intricate problems of personal experience, the purpose of a writer differs greatly, and such a difference must be met by as wide a contrast in the act of reading. Goethe wrote of Winckelmann: '*Man lernt nichts wenn man ihm liest, aber man wirt etwas*—One learns nothing when one reads him, but one becomes something.'"

Those who read such authors with the purpose only of learning, drive the intellect at the same mental trot as when reading works intended only to instruct or to entertain. The result is an

inevitable failure. Such writers do not direct their thought to reason only, for they know that reason is powerless to change consciousness save when merged with emotion. Reason never cures mental ills. Such a man as Dr. Morton Prince repeatedly asserted: "We are cured by our convictions."

Conviction is thought empowered by feeling, indeed empowered by personal dynamic, a sense of being in and of the ideas and values on which the conviction is based. One gives oneself to a conviction, yielding his spirit to the conclusions and willing to accept the consequences of his stand. Such yielding of the self is a psychic motion requiring time and action within the individual. It does not take place when reading is a rapid intellectual process. Only when one pauses to make thought into an experience, stopping long enough to let the values of the thought create changes in the inner being, is language capable of arousing conviction, or of achieving curative effects in human consciousness.

For words to become such medicine for sick minds, they must be put together for the end that the reader "becomes something," rather than to teach him something. And he who reacts must again seek to "become something" rather than to learn something. Only when writing and reading are done for this deeper purpose is language a therapeutic instrument.

But there is more to the problem than this, for the very means by which psychical changes take place may seem childish and offensive to critical and sophisticated natures. They cannot stand simplicity, hating its stark reality and fearing its emotional power. Apprehensive of the mockery of such surface-minded skeptics, many writers dare not use the style or present the points necessary to clarify curative methods, or to arouse the emotional response necessary for their realization. Thus we witness the phenomenon of scores of highly brilliant expositions of the nature of neurosis and how it affects us, as aggravating from the corrective angle as pictures of food set before a hungry man.

One does not mean, of course, to underestimate the value of logic, or of finely worded analyses of conduct. Pure intellectuality has its place and serves a worthy end. In recognizing that it is not a therapeutic agent, one is simply re-seeing it for what it is,

even as Goethe saw what the writing of Winckelmann was not. Intellect, while it is a mighty gift, causes little change of conduct. When using it in psychological reading, we come to understand just how an emotional state grips us, study its complexes, and discuss its aberrations. The result is familiarity with the patter of abnormality, but that is all. The neurosis remains. Only by coming to such a profound feeling of revulsion that the very being is nauseated because of its imprisonment in negative conditioning is the identification of the individual with that conditioning broken.

There are many who believe that anger is the greatest of curative instruments. To feel rage that one's nature has been subject to subtle and insidious distortions fronts the spirit, with the need for change, particularly as it views the possibility of wasting the rest of life in the same endless turmoil. One sees that he can go on forever the slave of febrile forms of feeling, the victim of influences which came upon him before he had any privilege of deciding his own way of life. It is then that anger becomes a useful force, and hatred almost as valuable an asset for the furtherance of human welfare as love itself.

To despise a neurotic attitude is essential to its elimination. To loathe its distorted, turbid behavior is a primary step in dooming its continuance. Have you ever made much progress in life merely by understanding what there was to do? Has not your impulse for effort sprung from your hatred of whatever put your life out of order? Lister, Pasteur, and others in the field of medicine toiled to discover and destroy the germs that menaced bodily health. They sought to kill those crawling creatures because they hated them. Passion gave such men energy to contend whatever harmed the human organism. Passion is necessary to power. Hate and rage are needed to set the mind free and remove the artificial elements that cause neurotic deformities.

And why not? Perversion has done violence to man's nature. It has jailed personality in horrid masquerade. The individual becomes enormously concerned with himself, egocentric, merely because he is having such a struggle to appear normal. Great injury is done him when we chide this self-consciousness and

condemn the manifestations of ego. Self-consciousness is not a sin, it is a stage of progress. Nor is egocentricity an evidence of selfishness, or even proof of pride and vanity. To be concerned with the unnatural assault upon one's soul is a prerequisite of freedom from neurosis. For as long as one is self-conscious at least he is not completely identified with his condition, nor acceptant of its overlordship.

Egocentricity is, in part, a badge of fortitude. Even this exaggerated interest in the self assures us that some sides of the nature are concerned with the misfortune which has come upon it and are impatient and irritable in consequence. Such restlessness with one's limitations is an echo of that inner rage which, when found, is the greatest element in cure. That is because rage is always bent on changing things. It is the one and only emotion capable of fulfilling the desires of hate, thereby rousing the spirit to break the neurotic confines.

There is perhaps no sadder fact in life than that we have been taught to feel guilty over the possession of anger. Why should we disparage the primordial urges of mankind? The moral teaching of antiquity had in it something fiendish, for it made men ashamed to be themselves. Slaves and serfs were abused and admonished to accept their lot. Victims of our own industrial oligarchy are counselled not to strike but to meet domination with servility. Hand in hand with these agents of perdition go the precept makers telling us that the violence that rose in our breasts because of the destruction of our lives by neurotic restraint was evidence of selfish desire, instead of the white hot flame of spiritual integrity.

Foster your rage and nurture it. Protect and feed your hate. Set your inner flame burning, for a furious, volcanic action pressing against the dead weight of your negatives means hope of reversing their victory. Do not expect a mild, gentle passage from psychic sickness to mental health. You must revile the clutches of your neuroticism, shout against the factors of its constraint in every puerile platitude and supine sanction. In this sphere revolution is the price of peace.

Scores may rise against such a declaration because, and rightly, they hate warfare in the world without. In that plane

of life anger is out of place and hatred a destructive influence. They were not made for the realm of material expression and, indeed rage at one's fellow man or fury of conduct only leads to greater turmoil. The first business of education should be to teach that rage and hatred belong in the subjective sphere of human experience.

For surely to hate evil and love good is constructive. To feel anger against psychical restrictions is a help to courageous action. Primary emotions were intended to express themselves interiorly. This lifts man above the animal. The hyena tears its prey; that is its plane of life. Jealousy and hatred flash in the eyes of brutes and stir them to physical attack. But when we expend these emotions in an outward manner, we lose their vitality and cannot use them as curative instruments in our lives.

Sentimentalists often condemn psychology when they come in touch with the flame of rebellion that analytic experience lets loose. A man whose life has been ruined by a mother complex seems, while passing through the subjective stages of release, to hate the mother whose influence has blasted his hope of happiness. This is not the final truth of the matter. What he has come to hate is the excessive maternalism of which she is an equal victim. When his analysis is complete, he will have a greater love and a deeper compassion for his mother than ever before, but his relation to her is then as one adult to another—not the compromised affection of a personality made immature by neurotic deflection.

A woman whose life is distorted by feelings of persecution and inferiority caused by the teasing of three brothers and a bumptious father, may seem, while discovering the causes of her emotionalism, to turn against these arrogant males in hearty dislike. Her revulsion is not against the men themselves. She has come to scorn the familiar prerogatives and compensatory immaturities that made them torment and abase her personality. In time she sees their behavior was as abnormal as her own hypersensitivity. By discarding her sense of persecution, she also gives up the buried animosity against those whom she now knows so unwittingly caused her trouble. To hate someone who

has injured us is brutal. To despise his conduct while having at the same time a tender sympathy for the self that struggles under the behavior is a merciful insight into the reality of life.

Those who helped to make you neurotic, your relatives in particular, may disparage your efforts to get well and deride the psychology you use to help yourself. He who dislikes the study of the mind, or denounces its teachings, fears it will expose his own masquerade and show up his insincerities. Do not listen to such counsellors. Every advance in human history has been bitterly opposed by entrenched bigots. Backward-looking minds fear the "unsettling" effect of truth. The social and family influences that made you neurotic were of the pharisaical type. They would crucify those who would set you free and destroy their teaching if they could. Make your choice and stick to it.

Everyone concerned with helping others has longed for some means of quickening perception—a short cut, as it were, to those attitudes essential in mental adjustment. There is so much that needs to be understood, and it takes so long to explain. Neurotic states build largely in what many call the "unconscious," and only by getting new convictions into this subjective area is any lasting benefit to be gained. Quick, brilliant thinking achieves no corrective results. The habits of clever contention, skillful defense, and adroit resistance delay the cure. The unconscious depths are not to be understood or benefited by surface cleverness. If, however, the individual is willing to be as simple as a child, open-hearted and experimental in approach, then he can be helped by therapeutic psychology. There is less hope for the contentious neurotic unless he will renounce his sophisticated argumentation and learn to see, feel, and gradually to realize the changes needed for health.

No one achieves mental health, however, without discipline. If you watch a guide in the Canadian woods you will observe that his calm assurance is the product of training patterns. He handles his canoe adroitly in the rapids because, long before, he gave his attention to learning how to manipulate it in a confident manner. Behind his marksmanship, his knowledge of trails, his efficiency in making and breaking camp, lies a determination to command himself first.

Earnestness needs protection these days. Perseverance needs the support of a program. You will find many eager to laugh you out of both. Shut your ears and say to yourself, "This thing I shall do, and nothing shall block my accomplishment." Self-indulgence is always waiting for you to weaken. Your only hope of progress is in refusing to yield. Restrict satisfactions until you can merit them. Even deny yourself the luxury of little pleasures until you have made some significant impression upon the unruly infant in your mind.

When correction of a neurotic state begins, the individual is often in a stirred-up condition. The realization of what mental health could be dawns suddenly upon him—in contrast to the present imprisonment—and great emotional changes follow. There come stages, orgies of release, then times that seem just as congested as ever until, after a period of depression, one reaches another plateau of understanding.

Always bear in mind that no analyst by consultation, book, or lecture can help you of himself, or because of his skill. He can only guide your own honest effort.

No release is complete. Everyone experiences a series of outs and ins, ups and downs. The test of purpose depends on how you keep on through the outs and downs.

When you are getting better you may appear to be worse. Your friends and families will say you *are* worse, because they will not understand the irritability and abstraction that accompany the process of cure.

You may, during the psychic transitions, do a number of things contrary to your intention—drink too much, go too far in some intimacy, even belabor someone roundly. Do not be frightened. The explosions are seldom serious and the period will pass. You may, while coming out of a neurotic disturbance, find you do not for the time being love any of the people you thought you did. This, too, is but a passing phase. Just keep it to yourself and do not bother about it.

Never talk about what you are doing to help yourself; discussion injures the experience. Nor is it wise to study yourself to see what progress you are making. "A watched pot never boils." Leave it to others to tell you how changed you are.

Renaissance is a deeply personal experience. No one else can understand just what is happening to you. From your conception to your birth nine months transpired. Do not fret about delays in your spiritual rebirth or you may invite a miscarriage.

And do not, above all, be ashamed of having been neurotic. It never happens to blockheads. The folly of real fools does not trouble them. Neurosis comes to those who *can* be worth while. It is a credit to you to be sensitive enough to "care."

In one of your moments of awareness, however, you may face the fact that you are not really very anxious to get well. You see perhaps that your neurosis was unconsciously desired because it kept you from having to take up your responsibility in the home, in marriage, or in a vocation. But in the twilight state of subjective musing you know that the way of sickness is never an answer to life. For in the role of innocent bystander, you discover those secret devices by which you have thrown yourself out of order. When you find yourself returning to those old, bad habits, note the very fact that you have caught yourself at it as an assurance of progress.

No one can remain discouraged who returns to the task of getting well with serene persistence.

PART I
Set Yourself Free

CHAPTER ONE

The Cure of Inferiority

THE last notes of the Blue Danube died away. Helen Everett sat as if absorbed in the music, but none of the melody reached her aching spirit. She watched the couples returning to their seats. Their eyes all saw her as they passed—or so she felt. "Poor, foolish creature," they seemed to say, "why does she come to dances? What is she doing at a gay resort?"

"There will be years, years, years of loneliness ahead," thought Helen, "and no one will care." She tried to seem interested in the view across the bay. It was moonlight. A glint of white dresses and flannels flashed through the trees. Boats drifted lazily on the water beyond. There were jolly murmurs all about. Helen sat motionless.

What was there to move for, who was there to go with? She could not have spoken had anyone approached. It would only be in pity—pity!—if someone asked her to dance. No one would want to, not with the other girls around.

It is a strange mood, this feeling of abasement. Shyness denies the very thing it desires; the soul is famished for attention. How different is true solitude; that revel of the spirit when something hums in the heart. If you are good friends with yourself there is no loneliness. Delight inheres in the quiet of contemplation. Such peace as this had never come to Helen. Her being felt lame and cramped within her body, hopeless in the face of her embarrassment.

That night she could not sleep. She heard the distant lapping of the waves. The earth was restless and alive. She knew what was wrong. Her face, her body, even her mind were not so very different from those of other girls. Her head told her the

trouble was inferiority, that "complex" everyone talked about, as if it were nothing much to bother over. Yet if it kept her from love, denied marriage, children and a home, even friends—or successful work to hide her disgrace; if it took everything, everything in life, wasn't it serious then? And to know what was wrong, to understand quite clearly with her intellect that, but for her neurosis, she could have friends, be kissed, laugh, and be happy; while still to feel the clank of her chains, still sit tongue-tied and ashamed; this was killing her.

Negative self-regard contains a paradox. It is at once the hardest and the easiest to cure of all the mental aberrations. If a person could suddenly accept a simple change of attitude and see life from an impersonal perspective the condition would disappear.

You can imagine an actress rehearsing a play. Her part has a touch of Cinderella about it. She is the rejected one, neglected and laughed at, painfully shy and socially awkward. The comedy ends. The players go to their dressing rooms. Soon the heroine reappears in street clothes, chattering easily with her companions. If you have unconsciously identified her with the character on the stage, how amazing the change! For in order to play her part with conviction any great actress must think over the moods and feelings, assume the point of view of the play, and imbue herself with that frame of mind. In going to her dressing room, however, our imaginary heroine not only changed her costume, she changed her psychic garments as well. She shed the attitude of self-concern and changed the focus of attention.

The cure of abasement could be as simple as that. It seldom is. Effort is rarely expended at the right place. How much did it matter to Joseph Jefferson what the critics howled, as long as he endowed the character of Rip Van Winkle with all he had to give the part? How much did Saint Francis care what the world thought of him? William James emphasized the importance of one's standard of values. It is these that need changing in inferiority.

For if you compare yourself with others and hold their opinions as the measuring rods by which to judge your soul, no

confidence in what life gave you of intelligence and emotion is possible. You cannot use your wits if you do not respect them.

When we see a girl like Helen Everett at a dance we are accustomed to think of her as "nervous" and "self-conscious." Why? She was not born that way. She would not have become so had not someone or some environment injuriously affected her. Did she perhaps suffer dethronement and neglect in childhood? Yes, but that was not all there was to it. Her family also taught her to compare herself with others. They fixated her attention on external social standards. Themselves longing for recognition, they talked constantly of position and power. They were envious and tried to put themselves up by pulling others down.

Until people discard such extrinsic focus they will inevitably make neurosis in children. Only as they stop comparing a little one with others, and cease to compete themselves, will any home environment be a healthy place. Normality consists in living the best one can with one's own nature and using it as skillfully as possible for the end of work well done.

Most clearly of all the abnormal states, this complex of inferiority is the product of civilization, directly traceable to external standards and social inanities. It takes hold when one accepts superficial shibboleths and is intent on vainglory. At bottom, self-disparagement is a deflection of attention from a natural to an artificial focus. Its cure requires a return of allegiance to the realities. Salvation lies in repudiation of the restrictions against normal expression, and a reassertion of the rights of individual choice and independent action. Many people talk against vanity yet set their criteria of worth on the basis of circumstantial superiority. They still uphold competition, as opposed to mutual aid, and rear their children on a narcistic pattern.

It was because Helen's vanity was wounded that she developed so compromised a frame of mind. Wealth had become her fixation. She had set her thought on appearance, and struggled constantly for approbation. She wished to be the most dashing, chic woman at the resort, and she was far from it. Twenty others had more means and better looks to start with. Someone has to

be on top, and because it was not herself Helen was in agony.

Is there any hope that this young woman will come out of her neurosis unless she gives up the ideas her parents and friends have taught her? Can her condition be cured unless her social values change? To compensate for her shyness Helen has tried for two years to be the head of her class in college. She stood high, but she wasn't valedictorian. Since graduation she has been stuttering and the summer at Arlington Beach was further spoiled by this latest chagrin.

Helen did not care about intellectual development. What mattered to her was not how well or poorly she did but that people should believe her a brilliant girl. William James wrote years ago; "Strong feeling about one's self tends to arrest the free association of one's objective ideas and motor processes." In other words, it produces logic-tight compartments and rigid fixations. When stubbornness supplants intelligence, contrary suggestibility is strongly apparent and contentious argument takes the place of adaptation. The individual becomes so skillful in the use of his own propaganda that he fools even himself.

When one's ego so possesses him that he cannot adjust to experience he uses up his energy fighting destiny. Command, even attention over circumstance, is lost and vigor wasted through strain. Only a surface arrogance which simulates fortitude remains, even as barking announces a dog's mock courage.

Self-consciousness is the habit of living too completely in the self, so that half-hearted attention is given to the rest of life. Its victims then magnify their difficulties because of a confidence which assumes that no petty trial could come to them. "Your majesty has a little cold," his court physician explained to Kaiser Wilhelm. "A big cold. Everything with me is on the grand scale," the emperor answered.

When the ego gets in the way of intelligent purpose, we blunder. The problem is bungled because we have mixed our desires; that of solving our problem and that of giving a sop to ourselves. Yet the task is not easy, for too much abasement is as dangerous as conceit. The savants of Newton's day could get little out of his "Principia," while he assumed that everything clear to him was evident to everybody. Such humility is rare.

Too often we are officious in our handling of fate. We should remember that if trouble puts our noses out of joint there is something wrong with our aggressiveness.

No one minds if you tell him what a fool he used to be. He willingly looks back at himself and admits it. When someone points out how idiotic he is now, he objects. Yet if we disregard the petty sides of our natures, troubles then become as mere fly specks on the hem of destiny. The stream of time is too magnificent for sullied thought to dim its glory. Let us ache at our own puerility, not with woe because of experience. Pain is a benefactor when seen as a sign-post on the highroad to eternity.

After all, there are but five ends for love and life: truth, goodness, beauty, use, and joy. A normal man lives and even worships according to his admiration for one or all of these goals. It were well if he knew his aims before he strives. He who thinks imperially becomes in that instant an emperor. Socrates toiled for truth, Saint Francis for goodness, Raphael for beauty. Edison wrote, "I decided never to work on any invention unless beforehand I satisfied myself beyond a doubt that it would be useful in the field for which it was intended."

Inferiority is a blessing when it is humility. Mediocrity set in motion conquers an army, becoming grandeur through its victory. If a situation makes you feel small, look for a place to bite. The flea is mightily efficient. He has changed the will of kings.

Ignorance, the root of inferiority, is the curse of the closed mind. Insight brings the blessing that springs from an acceptance of our inabilities. Openmindedness leads to speculation and deliberation, wherein all parts of life are fondled, as a child plays with his toys to see how the wheels go around. The experimental mood is the right response to many of life's invitations.

When freely relaxed, this liberation of mind permits one for the first time to think as best he can. "I loaf and invite my soul," wrote Walt Whitman, while Ruskin affirmed, "Pride is at the bottom of all great mistakes." Add to this the wise saying of Meredith, "Perfect simplicity is unconsciously audacious," and the key to poise is clear.

This surrender of pride as a cure of embarrassment is seldom understood, as may be seen from the letter quoted below and its answer; "In your letter I understood you to mean that if I wasn't so egotistical I wouldn't have so much self-consciousness. I don't quite see how, feeling inferior as I do, I can at the same time be full of pride as you suggest." On the surface an inferiority complex appears to be actual humility. But people who are not concerned with themselves and are, instead, deeply absorbed in their tasks, seldom become worried as to what others think of them. It is he who wants adulation and fears condemnation who is nervously self-conscious.

Helen was considered a quiet girl who studied hard and puttered about the home in a dutiful manner. Friends thought of her as reticent and retiring. Was she born to walk backwards? By no means. In sleep, Helen dreamed of great deeds. She admired Napoleon. She envied Mussolini. She would have liked to be a man, a conqueror. But there she was, a timid girl. The contrast produced a shattering sense of nothingness. If she was not an emperor, she must be a slave—for the "all or none" law is the key to inferiority. Denied eminence, Helen became an underling. Either the greatest must be hers, or nothing mattered.

In whatever measure you and I are also victims of this inverted megalomania, the necessary change of mind comes to pass only as we give up the desire for excessive exaltation. It is not by building confidence that self-consciousness is cured, but by growing beyond the need of praise.

Helen goes about her home like a mouse, ashamed of her unimportance. She "sneaks in" to compulsory social gatherings and moves nervously at church, as if God would frown were she to rustle a page in the hymnal. You see, she wishes God to believe that she, saintly Helen, could never, never do such an awful thing as to disturb another person, no, not by the least of noises. God must see her conduct as perfect. That this may ever be achieved Helen watches herself constantly. Inspection of one's every act is a good definition of shyness; its reason, ego-enthronement.

We see this emphasis upon self-aggrandizement more clearly in the compensating phases of embarrassment. For sometimes

Helen projects herself into family life, submerging her younger sister in the conversation, talking noisily about her own accomplishments. In the latent content of her thought runs the warning refrain, "I, who would be a genius, am acting like a fool," and she but shouts the louder to drown her distress.

People often try to help those who are self-conscious by encouraging words. "You look perfectly splendid, dear." "There wasn't anyone there as brilliant and charming." Such salve may soothe for an hour, but panaceas never cure. Praise alleviates the pain, only to bring more suffering. One knows how seldom he was "the most brilliant."

In honest fact, of what good is it to be "the most?" Such an attitude is wrong and wrongs never correct a trouble. Discarding vanity should become your "most," as should maturing beyond infantile exhibitionism and the giving up of enthronement.

It is a simple truth that anyone who will can make great strides in freeing himself from an inverted focus of attention. He need only treat that same power of attention as if it were a little child. Baby puts his fingers in the porridge. You reach for his hand, wipe it off, give him the spoon again and tell him to use it in eating his breakfast. By and by, in goes his hand. You repeat the process and again patiently explain. Slowly baby learns how to eat. The same process, the same spirit, corrects inferiority.

Your attention, let us say, has become fixated on some supposed blemish in the self. Or your focus has been deflected by the implied criticism of an intimate. Take your attention and wipe away its self-pity. Then turn it back to anything you were or could have been doing. Listen to the conversation and take up the thread of it. Go on playing the game—"Let's see, we bid no trump." Look at your cards, not at yourself.

The feebleness and deficiency of your attention when nervously over-concerned is always corrected by this act of changing your focus. Repetition of the act forms the habit, just as baby learns how to eat.

It is important to know that half-relevant truths trouble the mind in all types of inferiority. The individual clings to unimportant values. Helen, for instance, knows that her dress isn't in

the latest mode while those of the other women are. She supposes their amused glances and feels she is declassé. The feeling refers to facts. There is some truth in it, but what of it? Her agitation over so insignificant a detail is out of all proportion to her focus on the reality values of life. Surrender of such nonsense is essential. Otherwise, a pernicious mass of social piffle submerges intelligence and leaves only vacuity. The vanishing of ideas, so characteristic of stage-fright, and found to some degree in every type of embarrassment, is caused by the presence of externalisms interfering with the true stream of thought.

There is, of course, a hero wish behind this in all of us. Not otherwise is ambition possible. Inferiority has been described as a "golden complex" because there is power in it to move mountains. The achievement which was built for self-glory, however, is not of much worth. True heroism serves without reward. A truth that has not yet become palatable, because it smacks of moralism, is nevertheless clearly demonstrable. It is that tangible rewards in a material world are never completely certain. They can be swept away by a thousand cross currents of destiny. But a satisfaction that takes root in the mind is protected and permanent. It is always under the control of its possessor.

Self-consciousness is part of the process of personal unfoldment, a pause in growth or stoppage of progress along the way. And even as one moves forward in a journey by going ahead foot by foot, so is the correction of this delay achieved by action. Move on. If you do not know where to go, just move. Give up believing you should be perfect. Start where you are, and look for the best advances you can make in the next moment. Live by repetition of minutes, putting into each what you can of effort. Leave the outcome to destiny.

In experimenting, seek to discover what your own values are in life. If you must think about appearances and accomplishments, let them be representative of your identity. Helen was adequately endowed in physical ways, but her real possibilities lay in her intellectual charm. She could have been a fascinating companion, with humor and penetration in her thought. No one ever helped her to value this grace of mind. She was made to feel

that knowledge, a mere collection of facts, was the all-important use to which she should put her wits. Her creative perception and imaginative insight were neglected. As a result, while Helen stood well enough in her lessons, she had not developed her mind.

You know how it is with our college students. You have doubtless wondered, in many cases, where their training went. By thirty there is little evidence left of intellectual power. Unless something happens to change her condition, it will soon be like that with Helen. Overanxious about results, she is underconcerned with true development. She will give little attention to the management of her mind, seldom seeking for a better use of memory, more active imaginative power, or a surer judgment. At times she may try to scold her wits into action, impatiently coercing her intellect. No good results will come, however. Her brains will only mutiny. Would you, if abused, willingly cooperate with a despot who didn't even believe in your abilities? Neither will Helen's brains.

Let us picture that, instead of keeping on in prideful self-consciousness until she becomes a lonely spinster or a mother who compensates on her children for her thwarted egotism, Helen has learned to free herself from egocentricity. We are looking back now to the time she used to be a wall-flower and "just couldn't play games" because they made her so nervous. We remember that she was too retiring among strangers, too competitive with her family. We must suppose that in the intervening years she has read many helpful books and come to understand the various causes of her old condition. She sees the enthronement she received as a baby, and just how her parents unconsciously intensified her vanity by their adulation. She has come to see how and why she suffered at the sudden collapse of her queendom when her younger sister was born and took the throne. Helen also understands how, later, everyone talked about position and respect, fearing other people's opinions. Most of all, she now sees the evil of comparing oneself with others, and of the competitive attitude.

This change would not come over Helen suddenly, nor would she "do" anything to make it happen. Effort cannot be expended in forcing growth, but only in eradicating the constrictions on

development. Set free, nature creates whatever unfoldment appears. When we see Helen dancing, therefore, and finding joy in games, we know what has happened within her. It is the playing and the dancing that count with her now, not winning or being popular.

"And so you see," her mother explains, "she is rushed by all the boys because she's so nonchalant and natural. Isn't it strange that the way to win what we care about is not to care."

The center of the problem for most self-conscious people lies in the fact that they have not learned this lesson.

The attitude of impersonality is more clearly exemplified by those who have dedicated themselves to a cause. It happens that Helen's youth was in the days before women had the vote and she became interested in equal suffrage. She was soon asked to address public meetings.

"I wasn't much of an orator, but I believed in the cause," she tells you.

"Weren't you ever nervous?" she was asked.

"Only at first. There was the meeting to address and I was full of ideas I thought they ought to hear. So I forgot myself entirely and just turned to."

To "just turn to" is the greatest cure of inferiority. Helen is a mother now and recently discovered that her boy, Carl, is nervous in school. Recitations and examinations bothered him until she took hold of the problem and gave a helpful talk.

"Yield to learning," she explained. "Give yourself over to the experience of each lesson. Forget to consider how well you are doing or whether you will pass. Just eat your subjects the way you would a piece of pie." Carl decided that Latin had a pretty bitter flavor, but he liked the idea, it amused him. Now he tends to forget himself during school hours and the self-consciousness has largely passed.

The principle of instrumentation, that is, of treating your capacities as you would any other possessions is, after all, the only concept appropriate to a machine age. It is one of the most constructive points of view developed by the new psychology. Helen's husband, Hugh, is an engineer. His success in recent years has been remarkable. It dates from the day he gave up

thinking of success or failure in purely personal terms although once upon a time he, too, had been nervous and shy and defensive of his efforts. In those days, success would inflate his spirit, disparagement bring anguish. Now he is as interested in discovering when and why his results are poor as in knowing when they are good.

"I treat my mind with gratitude and consideration," he writes me, "just as I would an intricate machine in my care. I try to use it efficiently. That, as I see it, is my responsibility. But if I do the best I can, it is no credit when I do well and no discredit when I fail."

Think of mind and body as instruments and learn how to operate them skillfully. Try to keep from pride in their achievements and from shame when they fail. Just as when your car gets a flat tire you stop and have it repaired, so when your mental carburetor is out of adjustment do not act as if you, the psyche who operates the machine, had broken down. Stop and put yourself in order. If you are your body, or your mind, instead of a dynamic spirit using those attributes, then life is only a joke. There isn't enough in it to mind about being inferior. But if the deeper values of experience are true, we need spiritual grace instead of egotism. One would then accept his tasks as commissions and, with Garibaldi and Bolivar, have his cause for effort.

A dedicated life is never a useless one, and a vow need not be a gloomy thing. "I will learn to bake biscuits." "I will rear a three-hundred-egg-a-year hen." Given over to any accomplishment, life becomes a game. As in athletics, the goal is the object of effort, the play the thing, and victory for the team more important than any glory for oneself.

So it is that altruism is a corrective of egocentricity and social adjustment a factor in the eradication of self-consciousness. He who feels the urge to fulfil his tasks has no time to hear what others say. Change your mind from interest in your fame to fervor for the commonweal and, with the shift of focus, a miracle will come to pass.

Since the greater obstacle to the cure of inferiority is self-pity, one of the methods of self-help which Helen Everett used is of importance here. Up to the time of her great change every

love affair had ended in disappointment. Her college chums had admired her intellect but were never affectionate. She had no close friends. After she came to understand her condition she had said to herself, "Very well, I'll make myself more embarrassed. I'll keep showing feeling everywhere I can, until I break this habit of egocentricity." And to doom the evil trait she took some of her associates into her confidence. "Confession is good for the soul, I am told, so I am confessing that I don't want to be an iceberg. I want to be just as spontaneous and full of feeling as anyone. Tell me when I'm being stiff and help me to let go."

Such a challenge to a psychic state means its finish. You cannot take your neurosis out and look at it and have it continue to obsess you. The condition is a parasite. Discussion of it creates an attitude in which it cannot live. Like a fungus under the rays of the sun, the parasite dies. Helen began to laugh at her own poor attempts at outgoingness, but even so her laughter was antiseptic to the toxic in her spirit.

"I literally laughed so hard at myself no one could doubt my desire to become human," she said afterward. "I guess I thawed out the frozen spots father had made in me by the icy touch of his inhibiting. You can break free, you know, if you keep on."

Yes, if you stay with your vow. Cure is a question of habituation and, after one has first seen the power of an impersonal attitude, he must practice it assiduously before it will become his for good. Thousands almost come out of neuroses only to grow discouraged at having to give up old ways and follow better ones. They improve rapidly for a while, then slump or stagnate. There is a rhythm of effort and discouragement until a momentum is established and one is carried by the current of unfoldment to ever fuller freedom.

There are essential steps in the cure of inferiority. First one must, through a retrospective analysis, see how one took on the delusion. Dr. Adler emphasizes the influence of one's position in the family. The oldest son is less often troubled with such feelings, while the middle child may feel crowded and the youngest unconsciously compares himself unfavorably with the older ones. Girls are given inferiority just because they are

feminine. Many children who are different, more original than others, are made to feel as if they were queer. These are all delusional attitudes. Seeing them and their cause is the first step in discarding them and the second is like unto it: namely, getting over the effect of comparison. We must learn to be ourselves and be glad to be ourselves, doing all we can with what we are. Thirdly comes the effort to reject the unfortunate impressions we have taken on and to put new, constructive imagery in their place. Make at least one sure outlet for your nature. If you concentrate on some special ability and emphasize it you overcome your deficiencies by the flowering of that one capacity. That is the fourth step. Consider how Pope, who may have suffered from his stature, achieved a gigantic compensation in his day by subjective means. Think how magnificent his compensating imagery. He wrote:

> Seas roll to waft me, suns to light my rise,
> My footstool's earth, my canopy the skies.

A healthy mind is one that throws itself into events with a lust for experience. Blessed are they who care nothing for praise and need no commendation for their effort. Madame Curie was even disturbed by a "growing notoriety that began to trouble our work in the laboratory and, little by little, made life more difficult." She cared nothing as to who became famous as the discoverer of radium, just so it was discovered.

CHAPTER TWO

The Meek Shall Inherit

"Don't you think the feeling of superiority is rare?" an educator questioned recently.

"No, I don't," I answered. "I find it perhaps the commonest of all mental aberrations. It is simply more disguised than the others, particularly in cases of emotional arrogance. There are plenty of people who know they are not highly intellectual, but few who haven't pride about their personalities. You may have dreamed, as a boy, of an angelic sweetheart you one day hoped to find. I'll wager she had all the graces; wit, wisdom, beauty, and virtue. Yet she was to adore you utterly—which proves you believed yourself worthy of such affection! Arrogance is a most usual mental habit. Humility and reasonableness are rare."

"But so is self-confidence," my friend insisted.

"True, because the older a man grows, the more he learns that self-confidence is a failure. It is uncivilized and unscientific. No great thinker has self-confidence. He puts his trust beyond the self. It should be the work of science and education to destroy self-confidence."

"But look here," my companion bristled. "I've been a teacher forty years. Do you mean to tell me I've been betraying my students?"

"No, because you've been giving them trust in reason, belief in order, confidence in science, faith in mechanical principles, surety in mathematical methods, certainty from natural law, and security in a cosmos. Such knowledge is part of wisdom. A philosophy of life, a veritable religion of understanding, grows out of such education. One even learns to revere the human

mind, to take heart because of the majesty of man's intellectual powers. But this is a confidence far beyond the self. Maturity and spiritual humility are one and the same. The so-called superiority complex is due to infantilism. Bias and prejudice build on personal opinion rather than on a perception of reality. Indeed, emotionalism is the basis on which millions form their conclusions. For instance, you will find plenty of self-confidence among the illiterate; feud-fighting mountaineers who refuse to accept the doctrine of evolution. Millions more resist the facts of biblical history, preferring their entrenched ignorance. Anyone who holds strictly to a single sect or fights for any creed has plenty of superiority in his attitude. *He* is saved. All who doubt his way of thinking go to hell. He sends them there with faith in his own exalted salvation."

My friend had listened thoughtfully. "You put it in a very different light from what I am used to, but I think I see your point. You would say, then, that anyone who hadn't an open, inquiring spirit, ready to change his mind as soon as he received logical and adequate presentation of facts, was troubled with superiority?"

"Certainly. Setness implies self-confidence."

"Then as long as we have over two hundred sects of Christianity contending for their viewpoints, there must be a deal of entrenched arrogance."

"I would go further than that. To my mind, self-confidence is the primary cause of ignorance. Life literally bombards us with information. Even morons have enough chance and enough brains to possess some knowledge and insight. But self-confidence denies the need of effort. Inattention and laziness develop. What is the use of learning if a man thinks himself quite sufficient to cope with life?"

"Then you would say that ignorant people usually have a hidden feeling of superiority?"

"I've seldom known it to fail. Lack of confidence in himself spurs the more intelligent person to effort, to corrective measures. If he doubts his perfection he longs to gain wisdom. If he is unsure of his personal worth, he tries to become more outgoing. Cold, critical, and reserved people are arrogant. So are

the indolent and the unlearned. Knowledge grows best in an open mind. All education is an act of surrender. When a boy cannot concentrate in school, the common cause is egotism. He will not yield himself to his lessons. To learn, he must give himself to what he reads. The reason he can lose himself so readily in a wild tale of adventure is because his ego identifies itself with the hero in the story."

"Oho, I see. And when he can't inflate himself in what he reads he finds it hard to pay attention?"

"Precisely."

"You make it clear why ignorance and self-indulgence are symptoms of a masked feeling of superiority, and I'm convinced it is prevalent indeed. How do you cure it?"

"By getting a person to see and admit it. The superiority attitude is one of the few complexes that disappears with understanding. Confession induces humility."

"Don't you believe it is always necessary to discover the cause of any such condition?" the educator demanded. "Isn't its cure dependent upon a discharge of some wrong impression acquired in childhood? Isn't a superiority attitude only a continuation of the spoiling given a person in youth?"

"It is an infantile fixation, of course. And a realization of the illusion of enthronement is essential to release from such a frame of mind. But it is also important to recognize the social influences as well. Take the case of Grace True. Never was there more hauteur than she exhibited. Her perfectionism ruined her marriage. She was also a literalist, exacting precise compliance with her every demand and arrogantly contesting the good will in anyone's intent, if it deviated from her external interpretation of values.

"As a result, of course, people seldom remained her friends. A collapse led to a deep analysis of her whole life. The condition traced quite obviously to the way her parents had enthroned her, to their insistence upon her family as better than any F.F.V.'s in Virginia. Grace had been treated like a queen.

"To recognize this home influence is, naturally, essential. But it is quite as important to see that her megalomania was induced by the atmosphere in which that home existed. Thou-

sands of influences, all tending to destroy regard for the more real values of life, had grown up around Grace's family. They had money, position, manners, and luxury, but little to teach true culture or the humility that comes with knowing the profundity of life.

"Realization of this false pride did much to break her illusion of grandeur, but it was not enough. She had to change her unconscious manners by working on her psychic habits. Negativism had so far developed that she saw every fault, every flaw that discommoded her personal comfort, but no others. Domination had become second nature. A militant maternalism superseded all tenderness in her relation to her children. She wanted them as subjects about her throne. Not until she saw this behavior in all its unpleasantness, saw and hated it hard enough to change it, was freedom possible."

To Grace's people the possession of wealth and position were enough, and the hangover of the patriarchal system was their god. Its standards and training patterns stood in the way of personal development in their lives. Grace believed she should automatically occupy a leading position in the social scheme. Her behavior was arrogant toward all but the very wealthy. At her club and among the women in their neighborhood group, she was also not a success. Her confidence in her heritage offended the friendly ladies whose blood belonged to every level of society.

Millions who revere Washington and Lincoln assume that they live in a nation where the teachings of these great leaders are practiced. Nothing could be further from the fact. There are still enough of the old ways left to color the opinion of people in their personal relations, but little remains to shape our group life. Anyone who today advocates an actual application of the Declaration of Independence and the standards that ruled the great emancipator is called "dangerous." Men have been so listed by certain of our societies for beliefs no more and no less than Washington uttered and Lincoln applied.

We have in America a republican overlay on a foundation of feudalism. Class and position still rule, nor would a homely railsplitter be warmly greeted by the pseudo-cultured of our

land. Blessed with some values of democracy, we are not yet honest believers in equality, nor enthusiastic advocates of fraternity. We act like cousins to an ape when royalty or titled people of Europe visit our shores. Until we cease our antics, we cannot be said to believe our national doctrines.

Today we face a serious crisis in that no man can try to save America, to return in actuality to the values we pretend to revere, without being dubbed a radical. If he strives to teach a creed of honesty, a philosophy of culture, a return to the natural, a search for truth, and the doctrine of brotherly love that we call Christianity, he is considered "un-American."

Is it then un-American to believe in the ethics of Jesus? Our forefathers, as I recall, taught a simple philosophy, an ethics of honest labor. In old Plymouth and all along the coast up to the rally in Liberty Hall, Democracy was believed in and practiced. Yet today, to plead for its values or to fight against its enemies is condemned. Our trusts, our banks, our methods of gaining wealth, even some of our laws, are un-American—if by American we mean the ideals of the pioneers, the Pilgrim fathers, and the framers of the Constitution.

We must return our land to its birthright, restore its democracy. We must reestablish its simplicity and check those practices that are against our national integrity. If not, trouble is ahead of us such as we have never known. We see young people money-mad, pleasure-blinded, discourteous in their rush, careless with arrogance. Who taught them to forget the spiritual values of their ancestors?

We see the old generation losing its faith in religion, bored with culture, neglectful of beauty, too nervously hurried to care for truth. What influences brought this state of things to pass? Can you not name scores of families whose social eminence rests on money alone, money often gained by the most callous means? What epithets would old Miles Standish use to describe the financial ethics behind half the great fortunes of our land? Must we, to be "American," embrace the economics that led to the depression, the moral turpitude behind our bank failures? Those who criticize our forward-looking citizens might well consider where, then, to class Washington, Jefferson, and Lincoln.

This consideration of our national attitudes is important to mental health, particularly in understanding superiority. For arrogance passes if reality is realized. Such a complex could not well have trod the deck of the Mayflower, nor would it have thriven clearing the "forest primeval." Only in an artificial civilization are such neuroses possible.

Are not all our values affected by our national standards? Your neighbor, dressed in the latest style, is full of vanity, with even her house built to the pattern she had been taught to emulate. Has she any cultural integrity?

Any type of modernism that is against life is evil and must, at some time, be discarded. Decades ago various story writers conceived what would have happened to self-satisfied, hypercritical people if they were suddenly wrecked on an uninhabited island and forced to shift for themselves. Imagine one of the dowagers you know shorn of her satin sheath, having to fashion panties from the reeds and dig for clams with painted nails. Wouldn't ten years of such reality cure her superiority and correct some of her censorious haughtiness? Flung into a primitive setting where nature exacts bitter toil, one grows beyond self-glory and develops discipline.

Not until we return our national standards to the simpler values, accenting the worth of goodness, honesty, and intelligence, rather than position, power, and show, will the American atmosphere again become healthful. We learn something of how small our place is when we look at the stars, or trace the geological punctuation marks of time. What is our egotism in the face of this awful beauty? A deeper intelligence sits and watches us at our neurotic connivings. His voice whispers to our sickened psyches that we are not daring to be true. He sees our scheming and is aware of our manners of self-undoing.

Consider, in brief, the key to a handful of troubled lives. Pride of intellect denied happiness to Nathan Sherman. He used his mind much as one would set off fireworks. He despised his sister's beauty. To him, good looks were only an accident of the flesh, but brains, brains could be developed. So could brawn, as Hugo MacDunn told everyone. Hugo made himself into a mountain of trained beef. He could punch anyone but a heavy-

weight pugilist into a pulp, and because of it so basked in approbation that his life went all to pieces.

It matters little what social shibboleth is used, superiority accents whatever sentimentality is convenient. Maud Bailey learned how the possession of large families pleased Theodore Roosevelt and now she waddles down the street like a baronial castle. Maud had produced a dozen Baileys, unpleasant little brats who are already infected with their mother's self-glory. You have seen Maud Baileys who preen and puff just because they have a reproductive organism that creates unlimited offspring. There are female dominators who assume all the authority of Mother Earth merely on the basis of an efficient womb. The cod who lays a million eggs might equally boast of her prowess. Since she claims no special prestige, the mere producer of one child at a time might well keep her place.

Neurosis is systematic. Once a certain form of perversion is established, we tend to repeat the very procedure that injures our lives. Marion Merriweather has been married thrice. During an engagement she seems to withhold her love of power, but soon after the ceremony she begins to dominate her husband. She has a series of justifications, "reasons" why she should take the helm. Her conversation with each spouse was full of propaganda, forcing him to comply with her will. Do we not know that her "cure" depends on how truly she can face the truth about herself, seeing the way her "reasons" simply obeyed her desire?

To admit that one probably has a pattern of self-undoing and those tricks of argument by which he excuses himself or makes his scheme of neurotic selection seem unavoidable, is a valuable step toward freedom. To discover the way we beg questions and take bypaths of irrelevance is of real assistance when someone tries to show us how we are injuring our lives. Indeed, when we are ready to discard our veneers of affectation and our formulas of sophistication, progress is well established. After all, any neurosis is broken by honesty. If we are willing to be our simple selves, frankly and fully, accepting our lot and interested in personal progress, no functional disturbance can remain.

This is particularly true of superiority since pose and pretense are primary in its structure. Conceit demands that life comply with the abnormal expectancies of its meretricious masquerade. It asks the exceptional from destiny and finds a series of "phantom annoyers" always present. That they are only the gamut of difficulties everyone must bear, the arrogant seldom believe.

Refocus of attention is automatic if the self-adulation abates. As long as a queen-slave phantasy obsessed Mildred Marston she dominated her husband, scolded her children, and paraded all over the region seeking political preferment. Votes for women were not enough. She must become the mayor of the midwestern city of her birth. But when, suddenly, she saw the self-absorption of her attitude, a change came over her. It happened when her youngest died. In his delirium the little lad babbled his inmost thoughts, his need of a mother, the loneliness in his heart. In the weeks that followed, Mildred, broken in spirit, faced herself, seeing the crude claw of her egotism, accepting herself and her lot.

This willingness to be what you are and to do what you can with the forces of body and mind that life gave you is the foundation upon which the passing of self-glory depends. No man made his own nature; its origin is biological, the handiwork of thousands of forebears. No man made his environmental background or those influences that conditioned his habits. It is madness to take on concern for this inescapable inheritance of childhood.

It is equally insane constantly to sit in judgment on others. One of the greatest values of the newer psychology is the compassion it develops once one sees how compromised we all are by abnormality of one sort or another. "When I discovered how hypercritical I was," a woman wrote, "it seemed as if the whole world were transformed. I gave up my cynicism for I saw society as very sick, full of people as mentally ill as I had been."

Social vision is reforming. When we realize that other people have their problems and that we cannot live in a world where we do not adapt our egos to the commonweal, it does something to us that is important. Indeed, the final correction of superiority

lies just here, in social awareness. If one lived alone it would not matter how arrogant he was, but when the conflict of ego against ego ruins happiness, social adjustment becomes a necessity. As long as self-confidence rules, personalities collide, interfere with each other's convictions and desires. When all yield to the higher laws, collision becomes impossible.

If you and I depend upon our individual ideas in digging a tunnel we might quarrel and possibly be smothered by a cave-in. If both of us follow the wise methods of a civil engineer no such clash will develop. Starting from opposite sides of the Hudson, the Holland tunnel met to the fraction of an inch; a magnificent example of obedience to the laws of scientific action. Success lay in surrender of personality to the principles of procedure.

To achieve this grace one must, of course, become a conscious being, intelligently mature. He must have passed through some self-examination to discover how his egocentric purposes were distorting his reason. He who is willing to abandon his pride before the dictates of judgment has become a man. And after all, personal pride is against Nature, for it inclines the individual to demand his own way. Science teaches us that self-will always leads to misery. There is no freedom save in obedience, no peace until one yields to natural law. Because of this the meek do inherit the earth. The original meaning of the word meek was a "willingness to learn"—and he who is tractable, who is eager to be guided by principles and led by cosmic law becomes powerful. Humility conquers always.

But as long as a man lives to inflate his ego and exalt himself he cannot listen, nor see, nor touch life with simplicity or power. He whose self-glory fills his gaze never sees the sunrise. In one of his rare touches of poetic vision Longfellow described Agassiz as if he were a child sitting in the lap of Nature, living by obedience to her will, eager to find out what she desired. There is no other such means of power or of mental health.

CHAPTER THREE

Look Back and Laugh

A MAN and his wife had been quarreling, she in the throes of hurt pride, weeping and accusative; he, with wounded masculinism, stood glowering. Suddenly their small son, aged four, entered the room. He carried a large hair brush, his solemn eyes fixed on them in reproof. The long minute was finally broken by his lisping voice, "I don't know which one needs to be spanked."

His nonplused pose was too much for them. The shamed parents broke into the relief of laughter. Within a few moments they saw their recent storm as tragically ridiculous. It has been brought about by their hypercritical attitude toward each other and hypercriticality is, after all, a rather feeble-minded stand. Creation is not perfect. No day is flawless, no human without fault. To require of your intimates a virtue that even Nature seldom exemplifies is pettiness personified. Perfectionism is against life and leads inevitably to misery. Let us look back into the life of these two people before their son brought them to their senses.

As Mrs. Morrison entered the living room she felt pleased and excited. A much-loved cousin and her husband were coming from a distance to spend a week and she was anticipating the visit with great joy. Her eye fell on the brown stain that zigzagged down the creamy wall, past the immaculate new curtains. Her gaiety faded and resentment rose gustily to her mind.

After all, Clarence could have attended to that leak if he had wanted to. The upkeep of the house wasn't all her responsibility. She had all she could do running it and making it beautiful and looking after the children to see that they behaved. That stain

was hideous and spoiled the whole effect of the room. Grace and her husband would think them pretty slipshod to have neglected such a condition.

A thread of recollection stood out from the pattern of her thought but she beat it down. Perhaps she *had* said she would get the plumber in to have it repaired, but Clarence should have known it wasn't fair to ask her to do it. He needn't expect to hold her to a casual remark like that. . . .

She went to the telephone and relieved her mind by calling her husband from an important conference and pouring twenty minutes of accusation into the instrument. Clarence said little, there was not much chance to. At six o'clock he entered his home apprehensively and presented his wife with a small velvet case. She took it grudgingly and brightened momentarily as she glanced at the bauble within. Peace reigned for at least half an hour. Then Clarence made the classic masculine mistake.

"I don't see how I can be expected to take care of the matter of that leak," he said. "I'm away all day. I can't be in two places at once. I should think it was a perfectly simple matter for you to step to the telephone and call the plumber."

But for their son's wisdom the episode would have ended in Clarence going to his club for the evening and his wife going to bed with a headache.

The emotional steps through which these two people work themselves into mutual distress can be precisely named. We see deflection in Mrs. Morrison turned from her joy of anticipation to a mood of resentment. A process of elaboration makes her exaggerate the importance of the whole affair; identification makes her imagine herself blamed, and she then rationalizes the reasons why she should not have been the one to handle the problem. Her husband displays egocentricity by refusing to cooperate with her and merely evades the issue by attempting to "pay her off" with a trinket.

Whatever the names of these common steps by which we entangle ourselves, the center of trouble is the strong tendency to emotionalism which people have unwittingly allowed to flourish in their conduct. People often ask for a simple method by which their difficulties in life may be reduced, yet they do not see

the key lying on the mat which could unlock the door to self-command and peace if they would bother to pick it up. This key is the discarding of emotionalism.

Shifting the blame has always been a useful means for avoiding the effort of clearing up one's own backyard. The farmer gets the idea he is always persecuted by the city folk; the dealer is never fair, and so on. The dealer believes he is abused by the banker. The banker is certain that he is trimmed by the politician who claims unfairness on the part of the voter. The voter feels oppressed by taxes and world conditions. So round and round we go.

What is known as negative tropism appears in every neurotic state. It is defined as a movement away from vital ends of thought or action toward compromised or conventional conclusions. To discover this process at work is a great benefit. Quentin Weston is asked to speak at the yearly convention of civil engineers and he begins to think about the event. Gradually his thought turns from the vital ends of engineering interest to the usual attitudes toward addresses on mechanical subjects. He starts to compromise his opinions and to fit his vigorous ideas into the old stereotypes for fear his speciality will not be acceptable. When the time comes to speak he has stage fright from focus on the opinions of his audience.

Rosalind Unwin has noticed her husband's fondness for Flora Tellworth. Their marriage has not been happy and she herself has been frankly searching for love. But when Claude begins the same quest her attitude changes. Instead of considering the vital question of their relation and whether it can be maintained with any reality, she is literally drawn to the same old feelings of herself as the "injured party." Jealousy grips her thought and, in anguish because she thinks he has turned to another woman, she becomes the victim of formalized opinion. Tropism of this negative type appears in every sort of personal upset. Knowledge of this fact is an essential step in its detection, and refusal to yield to its drawing power a basic factor in attaining normality.

There is a series of what one might call standard implications that the hypersensitive is determined to find in the conduct of others. In countless cases the impression arbitrarily seized upon

is not meant at all. Even if the slight or offense were intended it is only augmented by being dignified with anyone's attention. Let us suggest a few of these:

1. Intensity may make one speak quickly when nothing unpleasant is meant.
2. Efficiency may make one seem abrupt.
3. Seriousness often induces absorption that seems impersonal.
4. Affection may be expressed sharply to prevent a danger.
5. For just cause, one may refuse to lend money or come when called.
6. Restrictions may be set for protection and no unkindness meant.
7. A refusal may be necessary in loyalty to a principle.
8. Teasing may be the nearest means to expressing affection that a self-conscious type can summon.

Although each individual has his unique accents or "sore spots" in reacting to persecution, there are general centers or "typicals" which unfailingly draw sensitive feeling to the surface. A list of such negative stimulators follows:

Unkind remarks
Neglect
Accidental implications
Tones of voice
Careless manners
Irritability
Criticism and blame
Flat assertions

It is your duty to your own peace of mind to work out the types of conduct in others that most disturb you, and to insist on building a vigor in your own psyche that will prevent the contagion of sensitivity from spreading in your soul. But even so, though every individual should armor himself with a balanced viewpoint and steady emotions to live life well, he should not endure an environment where no similar effort is being made and where malignant egotism threatens his right to peace.

It is also very easy to limit one's understanding of kindness by a too set idea of what constitutes it. An act of genuine kindness may never be recognized because it does not fall precisely within the pattern of the individual's rigidity. Mrs. Pinkam associates all kindness with softly tender, gentle-voiced assurances. Mrs. Blake thinks such expressions sentimental. She would rather be shown how to keep out of difficulty than be cooed over when she has sunk into self-pity.

Justine Moore and her mother were returning from a luncheon party. Justine was frowning. She stopped the car and her mother said, "Come in for a few minutes."

Justine got out reluctantly, entered the house, flung off her hat, and sat down abruptly.

"Didn't you have a good time?" her mother asked.

"No, not very. Did you hear what Ann Slater said to me about Tommy?"

"Yes."

"Did you ever hear anything so rotten?"

"It didn't sound rotten to me."

"You mean to say I hadn't a right to resent it?"

Her mother looked at her curiously. "What did she say?"

"She said 'I hear Tommy is going in for blondes.'"

Her mother tried to conceal a smile. "Well," she said, "no wonder! But I was sitting nearer Ann than you were, you know, and I distinctly heard what she said. It was, 'I hear Tommy is going in for bonds.' She must have learned about that purchase of his."

Justine looked startled and embarrassed.

"Don't you think," her mother continued mildly, "it's time you stopped being sensitive about that episode of his ten years ago? After all, you've had plenty of proof that there wasn't a thing in it."

In clinical analysis we find that, ninety-nine and forty-four hundredths per cent of the time, when people's feelings have been hurt, it was because of poor attention and "cursory enumeration" of the facts in the situation. Much of the time if they had listened, or stopped to consider all aspects of the matter, they would not have been hurt at all. Believe this.

Remember it. Associate it with the act of being offended so that, next time, you will have it in mind and will not be so needlessly hypersensitive. You will be too busy enumerating the actual facts and recognizing those that counterbalance what seemed so terrible.

The motives of men are not, most of the time, deliberately evil. When you are convinced of this you will look below the surface of unfortunate action and foolish mistakes to the puzzled, infantile, and impulsive hearts of men, no longer blaming them. This same larger vision does much to destroy self-blame, for no one is hurt by the evils of others who does not in secret believe he himself is evil. A persecution complex, therefore, is really a symptom of self-flagellation. In the unconscious dramatization one feels himself not merely the mistreated hero but a character who believes in his heart that, after all, he deserves the punishment he receives. This, however, is far from one's conscious attitude. Obviously there is contradiction here. It is as if we were a piebald hero, one half white and the other black. The dark side believes it is steeped in wickedness, the other is sure of its saintly perfection. Neither is lenient with the other. When vanity is given up and forgiveness appears, the sham battle of anger and remorse is made impossible. One no longer courts injustice, nor rages when it is experienced.

I recall a man who always walked against the traffic of the sidewalk. His seeking for trouble was utterly unconscious. He could not believe me when I told him I had several times observed him bumping his way through the crowd, feeling greatly abused by the unpleasant expressions of the people who "got in his way." He who gets his feelings hurt invites injustice and courts unkindness, but he is seldom aware of it. He becomes incensed if you tell him the truth. Some of my readers will be angry with me when they read this page and may write me letters to tell me they do not do that way and never did. But they do just the same, if they are hypersensitive. They unconsciously encourage others to be unkind and, some day, when they see themselves doing it, great will be the shock and greater still the curative effect.

I have never seen any hypersensitives without a masked impulse to retaliate, nor any who have not greatly decreased

their unhappiness when once they saw and admitted this barbaric tendency. The hypersensitive often does to others all the things he dislikes to have done to himself. It is his veiled effort at "getting even." When he sees that hundreds who mistreat him are only "getting even," too, for supposed hurts from others who also transfer their past disturbances, a tremendous gain has been accomplished.

Half of the time, when someone abuses you, he actually wanted to hit someone else but for many reasons could not do so. You became the object of irritation which someone else had aroused. When you catch yourself in this same act, the admission abates the rage and transforms it into courage. You then desire to make the world better, not worse, as you have been doing. The crusading spirit is the higher octave of the persecution complex. If you are easily hurt, you need a "cause." Only those who care enough make the world better. Every good reformer was first bruised by the evils he later seeks to eradicate.

An important move, therefore, is to redirect your imagination, unloosing it from petty phases of conduct and egocentric attention. Turn it upon picturing the ways you can purge society of some wrong. Study the history and social aspects of what you feel needs reforming. Fill your mind with information that will impersonalize your relations to "sins." In this way judgment is freed of the bondage of self-pity and reattached to reality. What is known as a "ruling love" steadies the nature.

Socrates cared so much for truth and accepted his mission to be its "midwife" so completely that he could not get his feelings hurt at the way others treated him. It became his task to attack the political despots of his day, and he could not avoid the counter attack. He ceased to expect fairness or kindness, concluding it was denied him by the selfishness and savagery of his enemies. Nor did he expect to avoid antagonisms from his friends. His ruling love gave him poise.

So it has been with every great seeker for reality. The pursuit of wisdom, devotion to beauty, regard for the practical, the lure of the mystical, worship of God—all give us values which we soon seek to protect and tasks we feel we must perform. We no longer care about what he or she "said" or "did." We have greater concerns.

The same discovery of higher octaves in understanding and in behavior is brought about when we decide to view the problems that once upset us from a plane of life above that on which the predatory acts took place. If you genuinely belong on the level of intellectual values, ethical principles, ideals, and psychic purposes, then you need not wallow in misery at some injustice on the material plane. Spiritual calmness eliminates physical turmoil.

Dramatize to yourself the sort of person you want to be. Make the acquiring of such a nature into a ceremony. If you feel yourself an intellectual, be it. Fill your life so full of thoughtful aspects, of scientific data and constructive information that you could not descend to meet insults from average people. If civic interests and social usefulness are important to you, if art or music or literature are primaries, live so constantly and intensely on the idealistic plane that nothing below it can pull you from your rightful place.

This is an especially needful process if you are inclined to criticize and punish others in order to assuage your own hurts. Such compensating behavior is ugly. If you love beauty, care for goodness, and give yourself dynamically to these centers of being, you will not tolerate the lesser conduct. This principle holds even in the type of persecution known as retreating. For no man pulls back into himself or, hermit fashion, flees the world if spiritual impulses and civic urging control his will.

CHAPTER FOUR

Getting Over a Persecution Complex

THERE is nothing that more completely dooms the feeling of being unfairly treated than to tell another person that it is a failing of yours. Thus a persecution complex is helped just by admitting it is a complex. My father used to tell me: "You cannot be as completely tricked by something after you know it is tricking you."

If you have a really sensible friend—and they are rare—it is a good idea to talk over some of your hurts with him. If he's a real friend he will not mind and he will be glad to help sometimes. But never let him sympathize. If your trouble is hypersensitivity, nothing is more fatal than sympathy, unless it is to have the other person justify your feelings. The dialogue method serves only when the friend is forthright and honest, and loves you enough to hurt you a little in the process of making you face yourself.

After all, every neurotic state is only a sickness like the measles. It isn't you who are at fault. Mental illness is the cause of the trouble. Why not think of your condition as you would any other malady and cease to have a ridiculously wounded pride because your mind has been upset.

You aren't upset over the things said to you ten years ago. You have forgotten most of them. Life has been too big and interesting in between for you to remember anything so insignificant. It is too big now to let what may just have happened disturb you, if you only believe it to be so. The pressure of daily living could be lessened if we considered some of its annoyances as having happened, not this morning, but ten years ago.

If Minnie or John is the sort of person to say something unkind or do something unfair, why, that is the sort of person each is. The bleeding of your spirit will not make them any better. Why take their failings to your soul? The world is full of ruthlessness. Only infants think otherwise, and even infants are not always treated with tenderness. We all need to see what a little way the human race has progressed from savagery. Not as long as war can exist are mercy, justice, and peace very often possible. That is our present state of development, and it is not you alone who are picked on. It is everyone, though they do not tell you of their discomfiture. They forget it or conquer it. Go out and tan the skin of your soul in the sunlight of reality. Some day man will become civilized. In that day, kindness will rule. Until then, brutality will appear in the conduct of your nearest and dearest. Mothers, fathers, husbands, wives, sons, and daughters, not to forget one's friends, all have streaks of the savage in their makeups. These delinquent areas make them jealous, cruel, critical, mean. Accept that fact. There it is. It has not hit you only. None of us is angelic yet. We shall be nearer it by and by. Patience helps.

Meanwhile, our deflections of attention to what "he did" or "she said" are a serious waste. You do not need to feel as if the universe had crashed because someone said an unkind word. It is helpful if people will write down every night for a while all the things others did or said that upset them—and then ask themselves if it was really worth while to let such incidents ruin a day. Everyone is tempted to emotionalize the tactlessness of others, and often a sense of persecution develops a special group of sensitivities. Someone may mock us for being stupid. That does not matter. But if he implies we were not considerate, the woe is terrible. Or, the question of intelligence may be our sore spot, while we laugh at being called selfish.

Designers talk about "color schemes." Hypersensitives have "hurt schemes," requiring perfection in the conduct of other persons. We do not mind if the whole world sins on points that seem venal to us—but just let anyone touch the push button of our own special type of thin-skinnedness and all is lost.

Even to know that we have such characteristic receptions of evil is a help. It takes responsibility off the other person and places it where it belongs, on the self. For most of us get upset according to a prearranged vulnerability, an individual pattern of pernicketiness.

If your father punished you for mischief which your brother committed, unfairness would be your bête noir. If your brother teased you, it caused a special feeling that hectoring is one of the worst of evils. Had he happened to steal your allowance, then dishonesty, whenever met, would make you see red. We each greet life with our personal foibles and fallacies.

You are probably asking yourselves why I make such a point of these obvious truths. Simply because if someone does not draw the facts to your attention, reiterating them perhaps to satiety, you will go blithely on allowing their affect to color and control your conduct, to your own continued discomfort and misery. Why continue to burden life with the coincidences of your infancy? See the emotionalized centers and determine to grow up. They cannot rule you as an adult if you become mature, actually developed. That Tom and Jerry were ruthless was probably a fact, but that it upset us is our own concern. The truth of it is we each have a series of words in our minds around which we have gathered a mass of foolish emotion. Let anyone play upon these in a way to recall the sorrow or resentment they aroused years ago and we are in for it—until we see the folly of such nonsense.

These negatives in our stream of thought, if discovered and understood, no longer subject us to their infantile reactions. Since we are impervious to much worse conduct in present day affairs, why need we carry over the neurotic design of childhood all our lives?

Elaboration is a quite natural mechanism. All phases of creativity depend on the ability to "add to" and embellish, the process of enlargement, and no novelist could write a story who did not elaborately build up the plot germ from which the tale took its incipience. A simple phrase of melody running in a composer's head grows into the intricate orchestration of a

symphony. It is only when this development of imagination is used in destructive ways that it is disastrous.

A persecution complex is a dramatized arrangement of exaggerated memories. Every difficulty with others, every unfair situation, tactless or selfish incident in environment acts as a stimulant to ring up the curtain and set the actors performing in our heads. We then project this neurotic pageantry upon quite harmless incidents, seeing good-natured people as evil in intent.

There is no cure for this dilemma unless we learn to consider motives as the measuring rods of conduct. Even if Tom is tactless, he may not be intentionally unkind. If Dick is blunt, he does not know it and does not mean to make you suffer for his honesty. Harry does not know all the facts of your situation, nor anything about the way your feelings were made raw by criticism and injustice in your growing years. And each of these friends may himself be in some measure neurotic. Many a time you have said or done things you did not mean, thoughtlessly, in ignorance of how others would feel. You hate to be blamed for what you never intended, and long to have others understand your motives.

To grant others this same compassion which you desire for yourself is half the cure of a persecution complex. It helps to discover how harmless most criticism would be if drained—and rightfully—of evil intent. An analysis of the trouble-producing material that upset hundreds of hypersensitive people revealed that less than two per cent of the disturbing speech or conduct had been planned.

Hypersensitivity is directly caused by our pseudo-idealism, that ethic which holds the standard of absolutism up to humanity. Such a doctrine is anti-evolutionary and breeds anything but gentleness. Those infected with it come to a harsh attitude by which they judge everyone but themselves. Seeing his perfectionism and how it has denied him insight into the deeper areas of experience is sometimes the first thing that leads an individual out of a neurotic state.

This was so with Gerald Wellington. He had been hypersensitive since boyhood, without realizing that few of those who

hurt his feelings had intended him to be the victim of their ire. "Don't you think," a friend once suggested to him, "that you'd have been more unjustly treated in the days when despotic barons tortured their prisoners and little princes had their eyes put out?" The question started Gerald speculating and led him to read of mankind's ways during the Dark Ages. The cruelty and injustice of the feudal period made his own setting seem far freer of persecution. "But I suppose," he told himself, "that those who live in 2937 will look back at our social setting with almost the same horror I feel for feudalism." The thought worked a miracle in his consciousness. He saw the confused mental state of people who had seemed to him so mean and inconsiderate. They were skeptical of goodness, uncertain that generosity was safe. Selfishness and dishonesty seemed their only refuge. They mistreated him from neurotic ignorance, and because society is still riddled with nefarious practices. Gerald was not singled out for abuse. He only felt it more keenly because he could conceive of finer ways.

Interested in his new vision Gerald wanted to help all his friends to accept humanity as it now is, and then to strive for a better, more decent civilization. "Don't you see," he told his son, "if you won't be teased, you can't be teased. Don't take it personally when the fellows pick on you. Say to yourself, 'It's just their way.'" To his wife Gerald added, "You know, I've discovered I'm not always kind to you. I think I must give you cause to feel hurt lots of times." He read the truth in Julia's expression of surprise. "I wonder if you would help me by remembering that I've been pretty neurotic. Don't judge me by my conduct, but by the motive instead. I love you. I mean to be decent, but I guess I have gotten to following the ruthless and critical ways of the world in which I was reared. We take on crude behavior without realizing it."

Julia followed his suggestion, not only in keeping from being upset when Gerald expressed himself unkindly, but in seeing the background of much that had distressed her in the conduct of other people. Many of her associates, she found, were unhappy, or unadjusted, and they unconsciously compensated for their feelings of uncertainty by criticizing what she did or said. They

had the habit of pointing out the failings and faults of everyone as if they could thereby find they would be more acceptable to themselves.

Perspective leads to detachment, understanding to poise. A major change is assured to anyone whose feelings have been easily hurt when he comes to apply the spirit of evolution to his setting. We learn to give love even to those who injure us, not in virtuous self-glory, but because we find people more sinned against than sinning. The faults of most of your friends lie in the influences of their background. Too many circumstantial mosquitos turn any man irritable. Social friction makes a saint petulant. Half the world's ill treatment of its fellows is stupidity, and most of the rest is due to fatigue. Believe this and you will take the knocks more good-humoredly.

Patrick Henry set the right example for every hypersensitive, for he turned his feeling of persecution into an heroic purpose to destroy those influences in life he felt injured human welfare. He broadened his sense of personal injustice to include others, then fought to eradicate unfairness from the life of all.

To read the life of Dickens reveals how curative is the expression of one's early wounds. Had he held the hurts in, he would never have become a normal man. To use them as the impulsations of his stories led him out of the darkness.

Sometimes, of course, a human being is persecuted just from having been born with sensibilities far beyond his time. There is then no peace save in the erection of a creative philosophy. William Blake found the answer through his strangely innocent poetry and in his mystical paintings.

CHAPTER FIVE

Ways Out of Melancholy

DISCOURAGEMENT is a temporary failing of the human spirit in the face of obstacles. Depression is suppressed rage at the nature of circumstance. Melancholy comes when we believe the situations in our lives are inevitable.

Camille Bellman married the wrong man. She dares not risk the social condemnation of her conventional friends by getting a divorce. Her melancholia is consequential on her fear of the herd. Jeanne Wayne lives in a village where no one ever speaks of culture. They gossip and spend their days in petty tasks. Jeanne loves books, plays, poetry, music, and even the mechanical side of life. Astronomy and the miracles of chemistry thrill her. She longs to live in a world of subjective interests and objective inquiry. But she cannot face the task of uprooting herself. Her melancholy is consequent upon her cowardice.

Unhappiness is unadjustment. Melancholy comes from mismanagement. Depression is the product of denied desire. In all this suffering there is meaning. Nature warns us to refuse the compromise, to reorganize our lives and follow the dynamic urge, which, while now pressing against the confines of circumstance, makes us so miserable. It does no good to battle morbidness nor blame oneself for sorrow. Salvation lies in the repudiation of those forces that make life a mockery.

Hence melancholy may be seen as an admonitory symptom of social illness. When a machine is out of order we are not asked to like its rattle and bang, nor are we expected to let it jerk along endlessly. A mechanic is called to put it in shape. When an environment is out of order, however, the poor individual is usually told, "You must take it and like it." "You must adjust." "This is life."

It isn't life, it is bedlam. In such submission lies degeneration. The serf was asked to adapt. The prostitute was asked to adapt. The twelve-hour-a-day laborer was asked to adapt. The disfranchised woman was asked to adapt. Our overtaxed Colonial forefathers were asked to adapt. And we, forced to live in an ugly, selfish, competitive, commercial, materialistic, and neurosis-producing society, are asked to adapt.

To do so is a cowardice that would take from man the last remnant of his manhood, and all of his sanity. The answer lies rather in repudiation of deforming circumstances and the heroic resolution to help make society so fit to live in that morbidness would find no justification. Jesus was described as a "man of sorrows." How much greater might his woe have been had he not turned his sadness into healing. No sensitive nature can see the ways of mankind and not be depressed unless he does what he can to correct them.

The life of Lincoln throws a strong light on melancholia. There was undoubtedly much neurosis in the great liberator, but can we ignore his immense love, his tendernes, his agony at the evil ways of the world? Could he have been nonchalantly happy as long as he saw so much suffering about him? Was there any other way than for him to strive with all his might to set his fellowman free? His task was to reduce one form of slavery; ours is another. And we shall have no happiness if we foresake our obligation, no peace if we see the ills that must be corrected and turn away. In fleeing them we only add to the weight of our own woe.

This, indeed, is what has happened in serious cases of melancholia. The individual, retreating from a distasteful life, toys with the mood of death. In this state of mind we indulge in secret fury that outward circumstances are not to our liking. The virulent tumult goes on in the depths of consciousness until it produces psychic fatigue. When exhausted and sad, consciousness is submerged and our creative natures originate varied phantasies. A melancholy woman, then, becomes the bride of sorrow. A man sees himself as bereft of opportunity. Few understand the repressed rage that causes such fancies, or are able to recognize the self-indulgence that makes one wish for joy while

refusing to conquer the obstacles that stand in the way of its realization.

In general we may say that, wherever a dynamic urge to live whole-heartedly is in command of consciousness, depression is impossible. But when we ally ourselves with the spirit of death and refuse the challenge of circumstance, melancholy is certain. This is because, at its center, melancholy is belief in the unkindness of the world. The depressed man can tell you about the lack of mercy, justice, or even tenderness on the part of his associates; and he sees little truth, goodness, or beauty in ordinary experience. He is, however, keenly aware of what those inner values can be. What he seldom realizes is how little focus he has on giving the very consideration which he himself demands. When over-sensitive to difficulties he lacks focus on how he could be a positive factor in clearing them up.

He will tell you, for instance, all the troubles in the way of happiness in marriage, his marriage in particular. He can describe the worries of parenthood, the setbacks to a successful career. He knows the limitations of the law and the shady side of commerce. He sees political graft and understands how a mercantile attitude injures art, lowering it to the level of barter. But there is nothing in his thought about the part he could play to reform these phases of life. While he wishes the social order to be adequate to his needs he does not undertake its betterment. Nor is he accustomed to balance factors in every situation, the positives that equal the negatives, the evidences of enduring love and the vital force of ambition, the fineness and generosity of people when catastrophe has struck a certain group, the protection which society gives the sick, the very young, the very old, and the downtrodden.

Life is full of negatives, yet there is much active goodness with which one may cooperate. He who forms the habit of seeking such good in the life and activities of those about him, of drawing their expression toward himself and anticipating that he will be treated well, seems almost to control fate, so sure is the response. He who helps others who also feel his woe loses his misery somewhere along the way.

The melancholic, however, instead of accepting this constructive use of his vigor upon life, substitutes for achievement by living an epic drama in his depths of consciousness. Inverting his hero wish, he becomes a dying Siegfried. In the heart of all is this desire for greatness. He who feels he cannot conquer the problems of experience indulges instead in fighting a phantom dragon in the bleak courtyard of his consciousness.

In most melancholy the central problem is sexual suppression. The average unhappy individual has a castration complex, a feeling of psychic impotence. It is as if passionate desire were so constrained as to become fetid in the covered areas of personality. Thus sex is thought of as evil and melancholy becomes a concentration of suppressed desire, colored by shame over any natural lapses. When this charnel house of self-flagellation is faced and the saturnalia admitted, the morbidness passes.

Perhaps the element of self-blame creates the mock humility so characteristic of melancholy. Sad natures reiterate their ineffectuality, at the same time revealing arrogance. Under their mask of self-pity is deep resistance and a continuous assertiveness. The ego is resentful in its personalism. Hence a more detached attitude, or more interest in the various phases of morbidness in other natures, is of benefit. If you read biographies of unhappy people, observe how often erotomania is manifest and how seldom sadness is found where love and sexual adjustment are established. The center of this type of problem becomes clear indeed. It is evident also that unhappy people want others to suffer as much as they themselves and are angered by the presence of joy. Misery loves company, but it does not like carefree gaiety and a mood of song. One never finds self-pity without cruelty. Sadism is but the other side of the shield of masochism. He who accepts this fact and turns his javelins upon the causes of woe rather than on those who have won happiness, makes herculean strides in the cure of his sorry state.

There is a pose, however, that happiness is childish. To believe in nothing marks one as "intellectual" while cynicism and ennui are in fashion. Unless you are a carper, you are "sentimental." Listen to the wife of a contented man who writes of his behavior as if he were a fool:

"You can hardly believe what he does. He sits for hours on a summer afternoon just looking at the clouds, and when I ask him what he is thinking about he gives me such a queer smile, I wonder if he is right in his head. He gets the most ridiculous amusement out of watching the kittens our cat is always having. Imagine a man of fifty giggling like a four-year-old over the antics of animals. Truly, I don't know what to think, and it seems as if I couldn't bear it sometimes to live with such a man. What enrages me most is the twinkle in his eyes when I am telling something, some bit of gossip. It makes me furious that he thinks the things I say are funny."

Such an attitude is not unusual. Picture a room full of people with only one radiant man in it. What is the feeling of the others toward him? Are they friendly? Do they glow with response toward his happiness? Are not some of their private thoughts as follows:

Envy: "He must have lots more money than I have, or he wouldn't be so happy."
Criticism: "He's really a professional optimist, a sap."
Cynicism: "He's whistling to keep his courage up—it's only camouflage."
Hate: "It's unfair. What has he done to deserve happiness?"
Despair: "He makes me sick, looking so cheerful, when I'm so miserable myself."
Indifference: "Why bother about him. Let's have another cocktail."
Condemnation: "He must be unsympathetic to be happy nowadays."
Fatalism: "He was born to it—good health and good heritage. Life is out of balance."
Denial: "He doesn't understand sorrow."
Resistance: "His happiness is superficial. Give me my sorrow—at least it is real."
Idle curiosity and casual surprise: "He's a queer fellow. I wonder how he got that way?"

Who do you know with as vigorous a determination to achieve joy as he has to make money? People are spendthrifts seeking pleasure. They eat a box of chocolates, get a cold, and stay in bed a week. They dance until dawn and are fatigued for days. They pet madly in the summer moonlight and spend forty married years paying for it. Others are always "going to

be" happy, hoarding painfully that they may relish old age, thinking honor and adulation will bring satisfaction. There are those who dream ever of Elysian fields, who wait for perfect love, someone into whose arms they may flop without effort. They find no happiness in the here and now.

You have met people who were content in the past although they showed no evidence of it at the time. Now they throw a rosy glow around it. "Those were the good old days." Mrs. B. Z. quarreled like a fishwife with her porcupine husband, and only endured her marriage by living in phantasy, dreaming of the day he would die. But now he is dead. She cannot endure the present. She weeps for her dear man. She has no one with whom to quarrel.

One of the worst habits the morbid personality indulges in is that of negative revery. Sad people wallow in the sty of trouble, rooting about in the garbage as if there were nothing else to eat anywhere. Some believe destiny has put them in the mire, but most know they could get out if they would. No consequences are as evil as staying in such fetid confinement. Break the home setting, the marriage, the job, whatever constrictions keep you in misery. Get out.

It is not only the sorrows of the present that make for gloom. There is a certain amount of accumulative automatism in melancholy, almost a momentum. We do not greet the day's immediate woes with untarnished mind. Our thought is already burdened with those of yesterday, of all our yesterdays. Every time a new problem appears, the associations of old sorrows are set in motion.

Alice Olding clouds her life by reminiscence. Whenever trouble rears its head she harks back to the gruesome details of her father's death. He was injured, you know—struck by a train and literally cut to pieces. Like her friend, Irene Wales, her life is lived in unpleasant memories. Irene tells you how her husband treated her, with such a sob in her voice and tears in her eyes that you want to go out and choke the fellow. Then you find that he died over twenty years ago. Even in the most charming setting, on the brightest of days, Irene returns again and again to the same marital martyrdom.

We all practice this regression in some measure. For this reason we use reminiscence as one of the cures of melancholy. Like cures like. One gets rid of morbidness by tracing it to its source. Therefore tell some intimate the story of your sorrows, or write out a minute description of the suffering that came to you in the growing years. Note how often the misery of those early hurts creeps into the present, exaggerating your difficulties out of all proportion.

This survey of the elaboration process at work breaks its power in controlling you. It checks the tendency to think of the present as if it were as deeply unhappy as the past. One no longer lives in a state of regression. Most of all it is important to drain the secret remorse built around those early experiences in which you felt you failed and were not as virtuous, as kindly, honest, or careful as you think you should have been.

If you are sorry now for what happened then, that should wipe the slate clean. You were immature in those days. Stop spoiling the future and "Let the dead past bury its dead." Perhaps you were a crowded child placed in inferior positions or unmercifully teased. Maybe death and tragedy did enter those early days, but that need not make you connect every little present misfortune with the first wound. If you cannot eliminate the contaminated areas by a wise catharsis so that you have cleared your mind of unhappy memories, then insulate your areas of distress by constantly affirming to yourself that they shall not come into the present.

It is an interesting fact that behind many cases of depression we find what is known as "birth trauma." The act of being born may be a serious shock to the nervous system of a child, particularly when the mother passes through the experience with difficulty. It is as if nervous patterns of frustration and death were imprinted upon consciousness even before the active imagery of life and adventure. Thereafter, unless the individual understands how his nervous system is tricking him—registering associations of his very birth—he may feel unconsciously stressed and put upon by the difficulties of living.

The causes of apathy, however, are not always misfortune, but often the lack of good fortune. Many of us were deprived of

the love and opportunity that would have set our natures in motion. We experienced disappointment as much as suffering. If you were musical and had no chance to study, if you loved art, poetry, literature, nature, and remained in a setting that denied satisfaction, that does not mean that you must undergo such deprivation all your days. The fact that you long for it now can act as a corrective. Admit your suppressed disappointments and discard the mood of melancholy surrounding them by the assertion that you intend to feed your nature now that you have discovered your desires.

In order to do this successfully you must, of course, admit the self-pity that built your martyred feelings. Instead of coddling yourself seek to express tenderness in your relation to others. Give sympathy, do not demand it.

One of the strange things about depression is that it does not always come at once after misfortune. It obeys the law of after-sensations and after-images. As a dog licks its wounds, we turn our troubles over, becoming more tense and disturbed as we contemplate our injuries. Indeed, it is as if we establish a series of sore spots that act as quickeners of our sorrow. When difficulty arrives, we allow these centers of response to throw us into morbid unhappiness just as the hypochondriac permits every breeze that blows and each germ he hears about to throw him into hysterical anxiety lest he become sick. In other words, you have habits of self-infection, memory associations to which, from long practice, you respond appropriately with emotional illness. You reinfect yourself with old mental germs.

CHAPTER SIX

Overcoming Conflict

MOST people have had the astonishing experience of coming in touch with an unexpected side of an otherwise well-understood personality.

"The first time my husband was angry with me," a woman writes, "I ran away in terror. I felt as if I had married a totally different nature from the one that faced me. He seemed like a vicious ogre who had sprung suddenly at me from some prehistoric cave. An hour afterward he found me and begged forgiveness, and again he seemed to be just as different from my Andrew as the creature who had frightened me by his fury. He was almost angelically tender and understanding. I felt as if I were in the presence of a saint. How is it possible for two such varied men to live inside the same body? Is such a combination unusual?"

No, my dear, not unusual at all, but quite to be expected. We live such conventionalized lives that one may go on for years without discovering the hidden personalities that lurk in the unconscious depths of quite commonplace individuals. Most of us are, or have been, unadjusted, with our natures split into pieces. The purpose of therapeutic work is integration. We seek to unify the varied attributes. As the parts of a man are brought together he comes out of conflict and achieves mental health.

Adjustment is the product of equilibrium, a merging of many qualities. No one would break into primordial rage whose tenderness was also aroused by the same experience which quickened anger. And while the problem of adjustment means a bringing together of the various sides of one's nature, this cannot be done until we are willing to accept the less desirable phases of per-

sonality and regenerate them. In short, you must become acquainted with the various "yous."

Often in analytic research we discover the individual we are analyzing seems rather commonplace. This is the self who carries on the daily routine. It is quite characteristic for another part of the nature to be primitive and ruthless. We may find a third that is petulant, moody, full of whims—while a fourth may manifest spiritual attributes: ideals, longings, and dreams. These are none of them the self, but only phases of consciousness. In some cases the intellectuality seems to have broken away from the feeling level and a rather cold, brittle, brilliant personality appears among the others. When you are in conflict, there is argument among these various parts of your being.

Sleeplessness is often the product of such an unconscious discussion, and worry a symptom of diversified opinion. There are, moreover, curious alignments or instances where one of the personalities or sides of the nature has taken on a mother's opinions, and a second has become imbued with a father's ideals. One may have grown prim and over-virtuous, another remained sensuous and pleasure-seeking. Unconsciously we may even have fixated an inner personality upon some friend while consciously disliking any identification with that person.

So it is that ambivalence and confusion, the inability to make up one's mind and the strain and stress of such confusion take possession of individuals. Society has little understanding of growth. For this reason the opportunity to integrate the conflicting aspects of our hereditary natures is often denied. Instead the separated, almost dismembered, parts of our beings become the actors who surge about in our neurotic drama. No mere Dr. Jekyll and Mr. Hyde is this, but sometimes half a dozen natures seem to be contending for mastery.

A mother came to me recently in great agitation. "My boy," she informed me, "keeps telling me he didn't ask to be born. He says it's not his fault what type of character he has."

"Well," I said, amused at her indignation, "it's true, isn't it?"

"True? You mean I can't blame him any more for the sort of boy he is?"

"Exactly. He didn't send in a petition to be born in your particular family, or to have your surroundings—neither your environment nor your bringing up, did he?"

"No—no. You are right, there, of course. I mean he is right, too," she answered with an unhappy frown. "But who can I blame, then? It's somebody's fault."

"You might start with the boy's grandparents," I suggested. "They played a major part in the nature of his chromosomes. You and your husband are carriers of the cells which those four implanted. Weren't there any odd ones among them?"

"I should say so," she replied eagerly. "My mother-in-law is. . . . " She caught herself and looked about apprehensively. "I think I understand," she ended lamely. "My boy has blue eyes and is tall like my husband's family. They are all pretty queer, methodical, broody, and serious, and they like to dominate."

"Hasn't your boy somewhat of a Franco-Prussian war inside of him?" I questioned to help her along.

"A—a what sort of war?"

"Franco-Prussian. Your people came from southern France, didn't they? You are volatile and quick in thought and feeling. You like to laugh and to sputter. Then it's all over. Your husband is Teutonic, I believe. He becomes angry slowly and silently, until you are in for trouble."

"That's it. That's my husband. And my boy, Rudolph, is like that sometimes. So different from my brother, Alphonse. Like me, Alphonse argues, he gestures, his satire bites like a wasp—then he laughs. But sometimes Rudolph is like Alphonse, too. One never knows. He broods like his father and then he—oh, I can't tell you—he goes all to pieces. He laughs and then he weeps. It is so difficult." The mother looked tired and confused.

"It is difficult," I agreed. "You see, your boy has two inheritances which have never yet merged. You and your husband are very different from each other. Your husband gets along pretty well because most of him wants to be slow and methodical, and to store up his feelings quietly. You get on pretty well because most of you wants to leap ahead with dash and sparkle,

seeking expression. But half of your boy, or thereabout, wants to follow your family line and the other half his father's line. He's not unified. He may get further in the end, for all that."

"But how? Why? It sounds contradictory. I was just beginning to feel sorry for what we'd done in bringing him into the world at all."

"It is contradictory, my dear. That's the puzzling part of it. For most people who have your boy's constitution, life is harder. They are likely to become neurotic. They are less prone to succeed. Few understand or help them out of their conflict. The dash and brilliance your boy received from your family get into collision with the slower tempo and thoroughness of his father's kindred. But suppose your boy were taught to turn his enthusiasm into use and to merge it with thoroughness. Suppose he were shown how to unify the two heritages. Wouldn't he have more life and personality than his father and more steadfastness and regularity than yourself?"

"Why, of course." A new idea seemed to dawn in the mother's mind.

"Well, that is what a good environment, wise parental understanding, and a careful education can do for him. He has a neurotic constitution, which makes him difficult. His conflict can produce originality and power, or cause his ruin. As long as his tendencies are in collision, such contrasts as he possesses are a decided drawback. But if they become integrated, they will be an asset. You cannot, however, make an ordinary boy out of him. His blood mixture has accentuated certain of his powers beyond the average. Others may be under average. Balance is what he needs, not attempts to coerce him into set patterns."

Understanding of the neurotic constitution is one of the major needs in many homes. Even more essential is the knowledge that its possibilities are as great as its probable limitations. Information as to how to handle it so that the individual can release his special powers is fundamental. Insight into this condition is not too complicated, and there is not in all life a more interesting puzzle nor as fascinating an inquiry.

We must begin, of course, with some understanding of the organic and functional life as it affects the thought, feeling, and

action of the individual. The story has been unravelled by many investigators, each using different language but all seeking the same end; namely, knowledge of how mental peculiarities are revealed through the various temperamental extremes. We have come to see that human creatures are not only variously made, but endowed to some purpose. This has simplified our problem.

Development is well described in terms of the end to which the form inclines. We are what we are according to our capacity for thought, breathing, nourishment, and procreation. Nature does not merely give you a large, efficient stomach, a fine pair of lungs, a delicately wrought brain, or exceptional sexual organs. These are but instruments for her four functional ends. She may bless an individual with major powers in all these activities, but in a civilized world this is rare. Most people are gifted with one dominant, sustained perhaps by a second or third well-constructed capacity, and limited by the fact that the fourth factor is below par.

Look around you at the people you know. They must breathe and eat. Most of them think somewhat, and in some way express themselves through the nerve and glandular endowments connected with the powers of procreation. What other factors of life play an equal part with these four? Or, put it another way. Are there any other elements in human life that are not essentially dependent upon them? Even motor activity is but a product of breathing, digesting, and thinking.

Since ancient Greece, men have seen that, to some degree, we tend to belong to one of four types: the heavy browed thinkers, the big-chested doers, the plumper, well-fed traders, and the laughing, amative lovers. Such a division is not adequate. It lacks many niceties. But it suggests the temperamental variation and defines the accents of the four neurotic constitutions.

Are not our abnormalities, first, extremes of thinking—mental peculiarities from imbalanced brain; second, extremes of action from lungs and muscles that set one running around in circles or, when deficient, lead to constriction; third, extremes of digestion that lead to indulgence and indolence or, when constricted, to toxic states and melancholy? Last but not least, there are the emotional turmoils from glandular involvements

causing excessive or deficient sexuality. The neurotic constitution is shown when one of the four functions is out of balance with the others and hence not sustained, or when division has been set up between the functional action and conflict has appeared.

The mother with whom I spoke was obviously well endowed in the respiratory and sexual processes. Hence her wealth of feeling and her tendency to constant expressive action. Her husband was gifted with a splendid digestion and a stable brain, more slow moving because of its union with his alimentary tendencies. In each of them the two other factors were not actually deficient. Hence, as individuals, they were normal. Their boy has no such unified expression, although he held possible promise of a more unified final development. All four factors were strong in him, yet since his endowments were not unified but were, in fact, in alternation and conflict, he had remained up to that time a divided personality. Intellectually he followed the father's type, emotionally his mother's makeup. His powers, if unified, would have meant strength—opposed, they produced a sensitive and neurotic constitution.

If half of us sends us leaping with joy or weeping with feeling, and then the other half jerks us back to the digestive cud-chewing of a slow deliberation, an upset is inevitable. Such incompatability within the nature tears tensely at the nervous system, leaving it in lassitude. Neurosis follows the all or none law of too much, then too little, expression. Imbalance is a matter of over- then under-functioning. Normality implies the extremes but merges the all with the none, producing unity.

Herein lies hope for the boy whose Franco-Prussion war was destroying him. Bismark once remarked that the Germans needed in peace French "vive," the Frank the steady solidness of the Teuton. At war, they illustrate what goes on in the individual under neurotic stress.

One does not, of course, require such a blood mixture for the person to be in conflict. Any husband or wife can tell you that. Many other hereditary factors produce nonintegration. The example but serves to dramatize one condition clearly. Moreover, the case is typical, for many peculiarities spring from a disunion

of thought and feeling. You know that you aren't a fool, yet you feel inferior. You apologize for your existence while a self-critical intellect stands in the background and blames you for being so weak-kneed. To relieve the strain you try to explain, then knock the table over and spill the soup.

Obviously, you are not at the time integrated. Your emotions are traveling in one direction, your reason in another. And when they collide at the crossroads you are sure everyone smiles and thinks "how strange." They probably do, only to exhibit some other maladjustment themselves. It may be that, from nervousness, you said something critical which hurt their self-esteem. They became emotionally worked up, yet asserted you were an awkward lout. We were not born odd, but born with the necessity of avoiding it by achieving integration.

With far too many of us years pass before we learn to turn our creative drive upon life and cease to dramatize ourselves as victims of conflict. While lost in neurotic turmoil our confusion remains. Meanwhile we are often so miserable that our inner natures continually surge and press for release. Seeking to know what is wrong, a deep debate goes on in consciousness, a brooding prayer to an unknown God. Like the petitions of primitive man engrossed by trials in the jungle, we seek a way to peace.

For the two great actors—thought and feeling—are locked in a mighty contest, tearing at each other in their struggle to decide which way we shall go. Each tries to enslave the other, determined to have his way. The thinking nature is not necessarily the wiser of the two. It may have taken on petty values contrary to the true enfoldment of life. But when the emotional nature is primitive we may wish to consummate our egotistic purposes without a wise adaptation to the better forms of action. And if a good philosophy is at work, contemplation becomes deliberation—which is a gain indeed.

Should the emotional depths be mature, the personality then shows intuitive perception and an instinctive guidance toward the better ways. An inherent voice from the dynamic forces exists in our unconscious workshop. Areas in memory are imbued with fine ideals from early contact with some true and pure

personality. There are people with much emotional wisdom, whose natures in youth were trained by a tender mother or guided by a wise father. When their consciousness was impressionable, these parents made a lasting effect.

Among the emotionally powerful we find artists, poets, musicians, those whose natures seem almost to have a radio connection with the cosmos, who are in some measure the children of God. Emerson said; "Poetry was all written before time was, and when we are so finely organized we reach into that place where the air is music and hear those primal warblings and attempt to write them down. But ever and anon we miss a word or a verse and thus miswrite the poem." Most of us miss many words and verses because of a hiatus between this deeper area and the pattern-ridden influence of our intellects.

Most amazing of all phases of conflict is the way our training patterns become identified with parts of our natures. A group of ideas becomes so associated, so established or isolated as to set itself up in a corner of the mental domain almost as if, as we have explained, it were a separate person. Then our compromised dispositions produce a major conflict with our innate predispositions. The mental functions are no longer held all together in consciousness as they should be. This causes a still tenser struggle. Some of the attributes of intellect are crystallized in stereotypes while some are imbued with wisdom; likewise some of the deeper emotional levels are full of unguided rage and driven with lust while others are connected with intuitive aspects of creativity and imbued with finer guidances. Such a state appears when people were, in childhood, exposed to destructive influences, to negative behavior patterns which distorted the emotional depths and aroused deep feelings of hate, envy, greed, and bitterness. These forces battle against the socializing requirements of adult years and the conflict then becomes general. We are divided into half a dozen personalities, each of which attacks our problems antagonistically.

Such an inner drama becomes a tragedy. The atavistic trends are ready receivers of delinquent influence, although they could quite as easily have been helped toward constructive release. The moralist accepts this doctrine when it explains his heros,

but hesitates if insight brings compassion for delinquency. Then he would sooner hold the rod of sin before our eyes, as if evil men bred their own bones. He sees that collision is no less inevitable when impulse is below social measurement, but does not understand it as a matter of biology and education.

If you read carefully of the birth, early environment, and life of Oscar Wilde you will have compassion for his sensual experimentations. They were compensations for an aching void, a neurotic uneasiness that seems predestined. Nor could one expect a different life and death for Shelley than that which came to him. Strange introvert, with his curious compulsions, how could he have adjusted to our pseudo-civilization? Indeed, the predetermination of conflict is everywhere evident. Chopin was too feminine for marriage, too delicate for masculine companionship. Michelangelo, a singular solitary, was too passionately creative for intimacy, too profoundly emotional for happiness alone. "Art is my mistress," he said, but it made him more melancholy than ever those of flesh can do. Turner was strangely elusive, and as for men like Proust—how can we separate them from their biological and circumstantial destines? To think of their conflicts as acts of will is to place stupidity upon a monument.

In seeing destiny at work, however, there is hope if we know her will is not final. Fate brings its own alembics if we have intelligence and initiative to discover them. When an epidemic began, centuries ago, it ran its course. Now knowledge and efficiency intervene. An open wound once meant infection, now antiseptics destroy the germs. If Helen Keller were a sick baby today it is doubtful if she would become blind and deaf. Had she lived three hundred years ago, no such miracle as her education would have materialized.

Here is the point which Eddington and Jeans so well enunciate: Fate is not utter. Determinism is not absolute. This is a universe of thought, particularly so in the current of human experience. When we think and act constructively we release directive volition and, to some degree at least, change our relation to destiny. Yet as there are patterns of fate there are also abilities, inherited and admittedly destinal. Like stored poten-

tials, they are capable of being used so as to change the current of events and avoid an arbitrary outcome.

If you would like at one and the same moment a magnificent description of conflict and a perfect illustration of how a man got the battle out of himself and into a sphere where he could cope with it, go to hear opera or symphony and listen to some of Wagner's greater compositions. If you would understand conflict, read the life of Goethe and all he wrote. There is therapeutic value in seeing your own problems modeled in such high relief. No one need suppose his own conflict as great as was the psychic stress in Victor Hugo, nor need he write a "Les Miserables" to assuage it—but he can do something to stop the antagonist from fighting the protagonist in his breast, something that removes the battlefield from the inner world and brings it out into everyday life. Napoleon objectified his conflict in war, and gave the world an example of what not to do. If you project a neurosis on the world you blight in the end everything you touch.

Acceptance of one's fate is the only solution to such conflict as this. None can intelligently deny that there is a destiny pattern for each of us. But to give up the battle as a way out of stress puts an end to all peace, for it transfers the conflict to one's soul. This contest then becomes the primary cause of breakdown. He who accepts decadent restrictions can never adjust his life. He who refuses them frees his psyche and by daring to reach forward makes a better creation of the civilization around him. The objective struggle is against the crystallized biases, the subjective conflict against the ideas and ideals one may have ignorantly come to believe; those concepts which are antagonistic to normal consciousness.

W. H. Burnham well described the conflict of the selves which results. He speaks of the child self, the conflict of autistic and atavistic trends in the home; the social self, the family level, striving against the influences of inherited environment; the educated self, the total information intake; the professional self, our pattern reactions in business and job; the conventional self, the habitual nature; the fictitious self, what we think the world thinks of us; the total self; and the deeper, inner nature. These selves must be integrated into one individuality if the person is to achieve adjustment.

"Mental conflict," remarks Tansley, "is the struggle which takes place between two complexes whose conations would lead to incompatible actions." Trotter, in "Instincts of the Herd in Peace and War," defines it as "the antagonism of two impulses when both have instinct behind and both are, as it were, intimate constituents of the personality."

Major conflicts are between urgings which have the force of primitive instincts. We see them in the themes of dramatists, novelists, and composers: "Man and Superman," "Heldenleben," "Les Preludes." They appear in the battles of sex *vs.* morality, science *vs.* religion, patriotism *vs.* personal safety. Indeed, the state of major conflict means that the individual is in constitutional collision with many aspects of life.

Lawrence Edmonds is a typical case, an artist, subjective, sensitive, and poetic. The whole trend of his nature is toward a dreamy appreciation of beauty and the painting of mystical pictures with a religious cast. In these days, there is no market for such creations. Lawrence cannot earn by doing the only kind of work for which he feels fitted. He has played around at other activities half-heartedly, attempting to make his living. Nothing has succeeded. He manages to keep from starving while being criticized by family and friends as lazy and ineffectual. This angers him. He is not lazy when he has opportunity to do his own work. Had he lived in the days of Raphael he would have been famous and wealthy.

There is, however, a side to Lawrence that is not at all content to starve for his art, and still another personality quite capable of making practical adjustments to everyday life, but the voices of those two have been drowned by the insistent cry of his aesthetic emotion. Then a clinical psychologist suggested to Lawrence that he become acquainted with his whole nature so that, instead of precipitating quarrels between the more mundane sides of his make-up and his spiritual, aesthetic trends, he should get them to be friends and cooperate in the task of adjusting his life.

The result was a realization that his aesthetic emotion could assist the more practical side of his personality to earn a living successfully through commercial design. The spiritual personality in Lawrence is now no longer afraid of losing his domi-

nant position, or that he will compromise his ideals. He finds that he has even more time for the higher forms of art than he had before when worried about finances. On the other hand, the practical element is no longer in an uproar for it is helping Lawrence to win a competence. Not, however, until he came to understand that his various sides must unite in friendly discussion and that each must be satisfied and its fear removed, did he make progress.

There is difficulty, however, in satisfying contradictory elements for it is only the essential needs one can hope to meet. We must learn to surrender many of our secondary requirements in order to assuage a major stress. Our thinking is a trifle hypocritical. We feign a reasonable settling of life's issues but actually indulge in perfectionism. We share a masquerade which pretends that basic desires can be made to fit into the civilized rigidities and social settings of our conventional world.

We will not give up any of the appurtenances we have come to expect, yet ask primordial ecstasies and primitive glories. We recognize, consciously, that a gas range and an electric refrigerator, an oil heater and an eight-cylinder car are pleasurable and useful possessions. But will we yield one jot or tittle of all that makes an effete setting for our lives to meet our inner needs? We ask the glory that was Greece and the grandeur that was Rome, even the thrilling drama that accompanied the conquest of the jungle in prehistoric days, while yet we expect to enjoy the protection of a complex, luxurious civilization.

Major conflicts are exemplified in a thousand forms in every day life. John Judson wants the money he earns as vice-president of a bank, but he also has a wanderlust and would sail the South Seas in a little barkentine. Agnes Reynolds would like to marry and have a home, yet the demands of a husband and the rearing of children do not mix well with anthropology. How can she explore in Mesopotamia and play bridge in Lake Forest at the same time?

CHAPTER SEVEN

Why Yielding Conquers

ADMISSION of the many sides of one's being is the first step in combining them. One must approach the inner depths as one would explore a land peopled with interesting beings. Do not think of the hidden levels of your nature as strange. Do not be surprised, or embarrassed, or self-conscious at what you discover. Regard it all in the spirit of scientific inquiry and decide to become acquainted with whatever aspects of humanity you find in this great area.

If you had five friends gathered together in a conference room, each seeking to have his own way, you would suggest they all sit down and quietly consider the various points at stake. You would explain that it was probable each must give way in some extent to the wishes and purposes of the others. You would look for a common denominator, a phase of the discussion about which they all agreed, and from this center you would then reach out for allied factors with which most of them were in harmony. By means of diplomatic persuasion or majority opinion you would get them to come to some final conclusion.

There is nothing so serious about conflict if it is treated in this manner. You are not appalled at the discussions of a college faculty meeting, or a debate at your club. You expect some disagreement, but know that methods have been established to cope with it. What you need most of all in handling conflict is similar procedures. Make a business, first, of recognizing the various personalities as a chairman would the members of a group, and then seek to get each to express himself quite frankly. Give each time enough to state his opinion.

An acute conflict cannot continue indefinitely without personal collapse. Our instinct for self-preservation makes us use every effort to bring it to an end, usually by choosing some course of action or refusing a decision. Too often we deal with an intolerable situation by separating the two complexes in the mind, thereby developing the watertight compartments of morality mentioned by Hart; a private morality we consider unimpeachable, and a commercial morality that suits our relation to our setting. The resulting actions, which are not in harmony with the mind as a whole, are then rationalized. This we call a defense reaction. It is not necessarily a conscious deception. We are often unconscious of our real motives and their expression.

This was true of Marie Breckenridge until she came to understand herself. She had always loved her husband after a fashion, but only in recent years had the relation to him been satisfactory. Before that her attitude had been one of ambivalence. Her domestic nature appreciated the fact that he was a good provider, and the social phase of Marie's being liked the position of power her marriage made possible. She had a fine house and many friends.

But there were three other sides to Marie in serious rebellion. One of her personalities was exceptionally idealistic. It wanted a saintly companion, a wise and tender guide. Unconsciously Marie had modeled her love pattern on her grandfather who, with the struggle of life well over, had become a gentle, patient nature, free of the tumult of his earlier years. Marie wanted her mate to have all the maturity and consideration her grandfather had ultimately developed, but to have it in his twenties. She was critical and unhappy whenever he revealed his youthful limitations.

Another side of Marie, wild and barbaric, wanted a masterful lover who would be ruthless in control of her, who would capture her in the jungle and carry her to his den, there to work his will. This personality had no use for reticent, gentle hesitation. Give her a hero, it cried.

The intellectual personality in Marie had wished to marry a genius. It adored brains and longed to experience the glamour

that came to the wives of the great. She would rather suffer all the privation and tumult, it thought, of those who never had a recognized position in the lives of the creators of beauty than to be the most complacently well-fed wife in the best of suburban homes. Why couldn't her husband, Foster, have been a Goethe or a Wagner?

When, through the aid of clinical psychology, Marie was asked to bring her different selves into a friendly discussion and get each to state its ambitions, she suddenly saw that no man could comply with her conflicting demands. Here was her everyday, conscious self that bitterly complained if the house money fell below a certain standard. She must purchase this and that, she told Foster with asperity. How could she adjust such demands with the nature who wanted a genius?

And what of the personality who asked for gentle restraint, for consideration of her delicate femininity? How could that find bliss and content with the wild, barbarian lover? How indeed could any of them adjust to the seeker for social eminence, who longed to play the part of a sophisticated member of her group? For the smartly dashing side of Marie had little domestic inclination, no love of profound intellectuality, and an almost mocking attitude toward saintliness.

Meanwhile poor Foster was blamed and criticized by all five of these irritable women who made up the inner nature of Marie. What hope had she for happiness until she got each of them to see the demands of the others, and to yield some ground for the sake of a unified purpose? When this was achieved she was surprised to find Foster quite a satisfactory partner, all things considered. He had some barbarian elements, yet a side that was tender and devoted. He was not dull by any means, but capable of appreciating aesthetic interests. "And after all," Marie admitted, "I'm not such a paragon of virtue, beauty, and intellectual prowess myself. What right had I to demand from Foster more than I could possibly give?"

Human nature is omnivorous, but not nearly so concerned with how much it is able to supply to others of the qualities and appurtenances it seeks, as with how much it can receive from them.

Some conflict appears in everyone. It is not always primary. There may be a simple collision between our autistic depths and gathered facts: the struggle of intuitive guidance against logical reason. Sometimes there is friction between imagination and the hard requirements of a material world. High creativity pictures for us problems far beyond our capacity for fulfillment. Many a sensitive nature undergoes a battle with life itself. All of us experience stress between love of others and lust for power; the war between the "I want" and the "you can't have" of unselfishness. Our emotions and their surging urge for expression often clash with wisdom.

If you lay out your attitudes quite frankly, you will discover that when you are uncertain and dissatisfied you are not asking for possible solutions to a problem but want your needs completely met, your ideals entirely fulfilled, all your emotional trends satisfied and intellectual interests fed. More than this, you wish nothing to interfere with the queer whims of your make-up, even though only those who love you without themselves demanding consideration could avoid treading on some one of your pet ideas. It is because these absolutes of longing and belief are not to be entirely realized in the solutions you consider that you are uncertain what to do and doubtful of your own purposes. Only by finding an adaptation point among the extreme desires and seeing that from this normal average you can achieve greater fulfillments, is satisfaction possible. Such an adjustment is not a compromise in essential values. It is a recognition that you must give up the all-sides-of-a-question habit which always ends in stalemate.

For health comes when we seek a normal average. Nature seldom grants an absolute. Nature loves the middle ground. You rarely receive all you desire. Nothing comes to us utterly. Nor is life ever so evil as we would make it when in disappointment we turn from one extreme to the other.

In studying your own conflict pattern, note how often you take sides in an issue with first this and then that part of your nature. First you go with the emotional demands, then with the spiritual purposes, and finally with the intellectual values; sometimes holding to the practical requirements as well as expecting

all factors to adjust to the necessities of the social milieu. You then find that you have established a system of controversies, a habit of getting nowhere in your deliberations, because you will not give ground at any point. You have substituted endless debate for the act of living, talking about instead of realizing its possibilities.

Professor Bleuler remarks that we cannot will to action in two directions at once. "If I desire to go east and feel it my duty to go south I do not go southeast, but walk south or east. . . . A railroad train comes to a station where many lines intercross and thus its further course will be determined by the points (switches). Suppose there are various persons whose interest it would be to send it in different directions; it is to the interest of any one person to have his points open and all the others closed—the strongest achieves his aim. When the points are fixed, the train moves in the desired direction, the wishes of the other persons have become ineffective (blocked) unless they make them good at a subsequent station."

If, however, in their effort to win, they pull the switch while the train is passing (a common neurotic action) a wreck results. If they become angered and sullen (repressed) from the failure of their purpose so that they interfere with the passage of trains, the railroad system is thrown into confusion. The only successful method is cooperation and understanding of all forces along the line. Without this no railroad president can hope for an efficient system. If a single one of his train dispatchers is sullen or rebellious, a ruin of the whole line is possible.

The various dispatchers of whom Bleuler speaks we may consider to be the different powers of the personality which might strive to determine the direction or expression of the nature. Ordinary forms of minor hesitations and ambivalency reveal the same manifold mixture of thoughts and feelings. Conflict leads to confusion and a dissociated relation to life. One wonders what he wants, what he means. Effort becomes purposeless when one trend denies another. In a tug of war it often happens that first one group and then another pulls successfully at the rope. They move back and forth nearly to the line, but never crossing it. Nobody wins and nobody loses until exhaustion makes fur-

ther competition impossible. Many people spend all their lives in such futility. The greatest cause of fatigue is conflict. The inner forces wear themselves out while undirected longings push in one direction and discriminating attitudes pull in another.

One truth in the teachings of the newer psychology greater than all others is that adjustment means contentment in the unconscious depths as much, or even more, than in the conscious mind. Normally, there would never have been an unconscious or subconscious nature. It comes into being because society drives man's impulses back upon the self and does not show the individual how to find good and wise ways to express his inner urgings. The fascination in watching babies and young children is partly because they have as yet no repressed areas of thought. They have not learned to separate and put away certain sides of their natures.

For thus is the unconscious brought into being, developed by social restraint in answer to the misadaptation of the conventions to man's needs. The will of the individual is in conflict with the will of the group, and the result is a severing of the mind, a cutting off of intellect from its true foundations. Health inheres in the reunion of the parts, in a merging of thought and emotion, a wise release of the unconscious purposes through their guidance by means of consciousness. This and this alone removes man's primary conflict. This leads to happiness but requires a repudiation of those sanctions and shibboleths that created man's disunity.

We need a new moral code, an ethics of integration so that we would never obey dictates applicable to one part of ourselves and destructive to another. You may decide with your head to become a celibate, but at the cost of personal unity. You think to follow the cold guidance of intellect, to concern yourself only with material facts and scientific data. But your need of God and spiritual nourishment will bifurcate your being. You may accept the ethics of abnegation and restraint, but you cannot teach your organism to maintain its health in a moral dungeon. Division of the self is the doom of life.

Like all neurotic states, conflict is curable in two ways: the individual may lower the values of his personality so that he

gives up his finer values. He will then live without suffering. Or he may be helped to understand and see beyond the crudities of his atavistic impulses. The former is a devolution, the latter an evolution.

If, having suffered because of people's selfishness, you become "hard boiled" and sophisticated, you no longer suffer. If, saddened by the insincerities practiced about you, you too become dishonest and shrewd, your sorrow departs. If, once upon a time, you were hurt by unkindness and yourself become vindictive and cruel, your sensitivity will disappear. Your employer may expect you to carry on subversive practices, may even paint it as your duty, and if you come to believe in such dishonesty there will be no stress. But to achieve this solution to conflict you must destroy or do violence to the better part of your being. Hence the fact that conflict can develop in us is proof of higher as well as lower possibilities. The more brutal the nature the less conflict, the more hardened the criminal the less hesitation to crime.

Indeed, he whose nature belongs in any degree to the finer levels of life cannot maintain health until he accepts the values concordant with his inner endowment—or gives them up entirely. He must unify the various attributes and cease projecting part of himself into psychic drama, cease using his creative energy to bring about a neurotic contest.

Most of us are aware of the challenge experience brings in the choice it offers, and we can assuage conflict by choosing behavior consistent with our better natures. The unconscious is expert at finding ways to avoid decision, to dodge and contend with some part of our divided selves. There is, moreover, a natural refusal of suffering. We dislike to face unpleasant facts and prefer to lull ourselves into a comfortable endurance of the status quo.

Because of the two ways of curing neurosis there are two distinct schools of therapeusis. There are those who remove guilt and self-blame by justifying the delinquent tendencies of our barbaric natures. Some practitioners go so far as to advocate sexual license and a sturdy doctrine of self-seeking. If you feel greedy, they tell you, be greedy. Whatever you are inclined to

do, obey that impulse. Such an analyst, upon whom you have made a transference, may explain that your ruthless desires are natural and necessary, deriding the need of social consideration. Under such tutelage you no longer feel unfair. You can ignore criticism and not be hurt by it. The will to power, fed by encouragement, overcomes frustration, nor are you any longer filled with fear. No barbarian is anxious. He depends upon his own primitive energy. Doubts flee, conflict is over. There are many to supply his sexual needs, little to hinder his appetites. There is no question but that health of a sort is possible by this means, health that will remain unless or until social consequences appear.

For the practice of this anarchy will get you out of neurosis but may not keep you out after your behavior comes into conflict with the usages and rights of your fellow man. Their revolt and resistance to your license may throw you back again into a worse condition than before, unless a true equilibrium is gained.

The second distinct method by which neurosis may be cured is upward instead of downward. It endeavors a true sublimation of all parts of the nature. It accepts neurosis as a transition and believes that the only permanent cure is for the individual to pass through the turbid stage of enfoldment into a socially adjusted and personally released condition in which he has found positive outlets for his various attributes. Imbued with the impulses of love, he no longer seeks the outlet of sexuality through lust. Parallel to this a constructive change comes into every part of the personality. It is as if the immature trends and ignorant aspects join together as antagonists on one side of the personal drama while the forces of intelligence and finer sensitivities of character form the protagonists, directing the course of the life. The epic play which follows is a working out of this subjective setup. In it we find the plot germs of trouble in the collision between self-seeking impulses and altruistic ideals.

Henry, for instance, desires sexual license yet condemns such conduct because he is capable of love. John wishes affluence and is greedy in the handling of money, yet these traits conflict with

the more generous, honest sides of his nature and with the fine ethical teaching given to him by his mother in earlier years. He thus refuses meanness.

The upward cure of neurosis is not easy for it puts upon the individual the full responsibility of living in a social order. It requires effort and deliberation. He must use his mind to achieve an adjustment compatible with native requirement and gregarious environments. The teaching stands firmly against the dwarfing of personality in compliance with moral externalism, but not for a moment is ethical adjustment ignored. It teaches growth and expansion, but always in relation to the higher forms of expression.

Let us consider how marked the conflict of values may be even in relation to some one urge like love. For as long as part of our natures is pulled by one value and part driven by another we are cut in twain by neurotic confusion.

Love—sex
Love—marriage
Love—hate
Love—power
Love—comfort
Love—revenge
Love—pleasure

It is love, not sex, which is released when, from the angle of upward adjustment, erotic problems become transformed. Marriage is not destroyed but is never, for itself, sanctified. When in conflict with love, ethical integrity points only to love, and away from any relationship that builds hate. If there is collision between love and personal power, the solution does not lie in the exaltation of the ego to eminence, nor are comfort, revenge, pleasure, or any other egotistic and external manifestations given dominance. The solution is in an elevation of the human spirit from the lower to higher forms of being.

Great are the personal changes when this spiritual ethics is merged with therapeutic endeavor. Greater still would be the social changes were such a philosophy embodied in our civilization. Can we not picture what life would be without those forms

of conflict that now destroy our peace: war, competition, masculine domination, predatory possession, and other types of ruthlessness that are rampant today.

You can go back to brutality and become freed of mental maladies. Society can return to barbarism and be shed of its neurosis. You can go on, accepting the challenge of growth, and become rid of abnormality. Society can become purged of its greeds and come out of insanity. Predatory materialism cannot remain in conflict with the spiritual unfoldment in the soul of man and neurosis be avoided. Upward or downward you and humanity must go—and will go inevitably.

CHAPTER EIGHT

A Man's Enemies

To the question: "Who or what had most to do with my becoming neurotic?" anyone who answered in stark honesty would have to admit, "Your relatives." Twenty centuries ago Jesus saw this fact. He saw it with utter clarity and exhibited unequivocal conduct in relation to his own family. Most Christains ignore this phase of his teaching with terror in their hearts. Few follow his example. We in the newer psychology are often criticized for extreme stands in regard to the home and as to what we have to say about parent-child relationships. Not one of us has written a word that is as thunderingly radical as what appears in the Four Gospels. Nor has anyone of us had the courage to say: "A man's enemies shall be they of his own household."

The family has always been the center of human experience. Knowledge of human relations determines marriage, marriage makes the home, the home affects children and their growth, child development measures future manhood and womanhood, the future citizen shapes the welfare of the state, which in turn fashions marriage and the human relations to come. Upsets over intimate relations lie at the foundation of most other nervous states. Many a man fails in business because of the emotional disturbances he carries from home to office, many a woman breaks down in health worrying over her relation to her husband, or the problems of the children.

The main reason why, in modern clinical analysis, we go back so continually to a person's youth is because of the uncleared, febrile areas formed during early experiences. For these have become the centers of contagion upon which later difficulties

react. If people knew and would avoid exaggerating their adult troubles by an influx of infantile emotionalism, we would be less concerned with the childhood days.

Every generation reviews the ways of its ancestors and sees clearly enough how they were injured by the mistakes of that time. We know why Puritan girls "went into a decline." We see what produced the savage madness and horrors of the French Revolution. We do not need to question what made the neurotic turmoil that followed the Inquisition, or search long for the background of the abandon of suicide that once ravaged Europe. Yet when it comes to our own mass collapse we "wonder what makes people act as they do," and question why "insanity and mental abnormality are so prevalent."

Suppose some troubled person we know were put back into one of the earlier periods of mental debauchery, back to Babylon, for example. Research has taught us much about Babylon and its people. From this modern insight we understand that thousands of her citizens were neurotic. Why? Can it be that they, too, had social customs inimical to mental health? Suppose you knew that at any time you might be killed for an evil you did not do, or sold into slavery or prostitution with no chance to escape. Might you not develop an "insecurity complex" or an "anxiety neurosis"? Would you grow up with calm poise in your heart, tender love in your breast, and a patriotic fervor for the law of your land if it permitted such depredations?

It was the law in Babylon that if a man was in debt and sold his wife, son, or daughter, or bound them over to service, they should work in the house of their purchaser or master for three years; in the fourth year they should be given their freedom. If a man struck another man's daughter and brought about a miscarriage, he should pay ten shekels of silver. If the woman died, his own daughter should be put to death. Would you wonder very long if your friend Helen, or Millie, or Louise became neurotic in a home life and social order that might at any time treat her so—and did?

We are often shocked when we hear of this desecration of human nature by the degrading influence of a foreign milieu. We rush to admit its evil affect when considering any other setting

but those to which we ourselves are inured. If you describe the deplorable customs of other centuries, even to a banker, he will admit their injurious affect upon consciousness. Tell him how the sentimentalized sanctions of his own day are destroying mental poise and he only smiles.

It is not, of course, the mere fact of a mechanical age that causes collapse. Nor is it economic strain. Personal upsets have been found in every century and in societies with little industrial pressure. What perverts personality is the restriction of personal unfoldment. Wherever a collision appears between the rights of an individual and constricting customs of a social order, neurosis results.

Mental health, therefore, depends upon two things; first, preservation of the mind from the tainting influence of any corrupt environment; and second, eradication of and disbelief in its habit ways. Health does not inhere in the fitting of the individual to his surroundings but in the protection of the individual from whatever injurious influences the surroundings may possess. Neurosis, then, is obviously not the product of a modern civilization but of any social order in any century whose habit ways are inhuman.

The road to health likewise leads toward skill in the art of adjustment without compromise, of adaptation without constriction to the limitations and evils of the setting.

Much has been written in recent years against the behavior of the modern home and the domination of offspring. Since most mental breakdowns trace back to the growing years, it is assumed that the ways of our parents must have been more injurious to personality than those of any time before. If we in ourselves have fulfilled the finer requirements from better breeding, this may be true. But what would be the neurotic effect upon people of our day if they had to submit to ancient habit ways, particularly to those of marriage and the home—which are by far the most important aspects of society?

Would a modern American woman remain quite free of mental disturbance if she had to contend with the marital customs of Babylon? It was the law there that if a wife did not have children a man might take a concubine and bring her into

his home, while in the whole of Asia Minor feminine nature won little but physical regard. "Your women are your tithe," wrote an ancient Arab sage, "so come unto your tillage how you choose." And we read in Judges: "I hath seen a woman of Tumnath, of the daughters of the Philistines, now therefore get her for me to wife."

Again, in Deuteronomy, we read: "And Judah said unto Onan, his son, go in unto thy brother's wife and marry her and raise up seed to thy brother." The Lord slew him when he failed to fulfill this command, and while there are American men who might not mind its execution, there are certainly many widows who would not maintain the most gracious mental poise if forced to comply with such an edict. The prevalent attitude toward a relative-in-law does not, in our land at least, conduce to erotic enthusiasm.

Many ancient people, and some of our present day, followed the custom of lending a wife to any visiting stranger who chanced to be spending the night as a passing guest; and whether she will or no, it is her "duty." Might not a little neurotic disturbance develop in the breast of American womanhood if such a tradition flourished here?

It was no crime in ancient India to swear falsely to a woman, and she must never be independent, but always subject to a father, a husband, or her sons. Her only hope of immortality lay in obedience. Selling a wife was only a minor offense, and like any other slave she had no say as to who her purchaser might be. Whatever a husband did was right, and even when he was dishonest, licentious, and unfaithful, a wife must worship him.

In Ancient China it was taught that, when a man's parents did not like his wife, he should divorce her whether he loved her or not, while even in the early days of Rome the mere production of many sons made a woman admirable.

One might write many chapters just listing conventions of other days and distant lands, customs given the most solemn sanction, standards held as right and so believed in that guilt and shame made people neurotic who disobeyed the edicts. There has never been a generation on earth that has accepted

as right or wrong the shibboleths of the century of its grandparents. The very belief in right and wrong is a madness leading to some form of mental abnormality. It is only an ignorant standard superimposed upon personality for a period and ultimately discarded. The more rapidly it is discarded, the less injury to the human race, for the sooner an individual comes to abjure such beliefs and to eradicate their effect upon his consciousness, the more rapidly he regains his normality. What is not natural and conducive to the growth and health of the individual is evil.

The sentimentalities that pertain to everyday life are troublesome enough, those connected with the home are destructive indeed. Contrary to the example of Jesus, and opposed to the whole spirit of his teaching, people who pretend to be Christians accent blood ties and exalt family responsibilities at the expense of much that is best and truest in human consciousness.

Sometimes the constrictions that result are passed down from one generation to another. Jerome Fillmore grew up with such devotion to his birthplace that he could not leave its fireside. No woman could equal his mother. He married, and thereafter made his wife miserable. Constantly compared with her in-laws, she felt an outcast in her own home. She turned to Jerome Junior for solace and lavished her starved emotional nature upon him. So Junior grew up with a fixation upon his mother, his spirit entangled with her own. He married, but could not give devotion to *his* wife, Cicily.

Cicily, disappointed and unhappy, concentrated her affection on her son. She had named him Cyrus, after her own father. The boy felt a great responsibility for his mother. She needed him. He saw how little she got out of her marriage, and decided to remain a bachelor.

There are always quite obvious reasons for perverting personality. Once an abnormality is started it may be visited upon the children unto the third and fourth generation. Our only hope lies in seeing, as Jesus saw, the curse of familial possessiveness, and the right of each personality to be itself in its own life.

This does not necessitate destruction of the home, it means its purging.

One lad grows up with an overdevotion that ruins his love life, another develops a parent-antagonism that is equally harmful. A third feels neglected because others in his home received most of the attention. A fourth expects all the world to continue his early spoiling. One lad becomes parasitical and unable to free himself of his father's domination. His playmate goes wild to escape inhibition. A sister builds a secretly incestuous affection for her father. Another child becomes promiscuous.

Not until we learn to respect the integrity of each personality within a home and help each human being to find himself in life according to the basic endowments of his being will the birth setting be a constructive influence. In the meantime, there is no therapeutic process so potent as to see what your home did to you and then to forgive everyone in it for causing your troubles because you know that few if any of your relatives or household associates intended to inflict the injuries that resulted.

More than anything else we need a social repudiation of parentalism, and a fumigation of the home to destroy the germ-infected practices that run rampant there. Few children can remain normal if exposed to possessive parents. There is need of day nurseries everywhere, and for more protection of the growing child from the predatory action of his family.

Since we have built up around the home some of our most cherished illusions, we do not like to see and admit the injurious influences bred there. But the wholesome kernel of the nut is never reached if we dare not acknowledge and break the shell. Had Galileo not been willing to suffer torture for his temerity in questioning the motion of the earth, we might still be in the grip of the ignorance of his day.

A young girl, engaged to be married, writes to her brother after visiting in the home of her fiancé: "It really was a shock to see the difference in Tom when he was at home. His mother is lovable in many ways, but she has a careless habit of 'putting him in his place' whatever he says, as though he were five years old. The worst of it is, Tom falls for it, and I don't see how I can ever feel secure or have a real respect for a man who can

be, at twenty-seven, so hesitant and subservient to anyone's casual opinion."

Instead of this reverence for the home as it now is, if we could learn to reverence the home ideal and what its embodiment would be like, we would not be so upset at seeing the limitations our own settings produce. Something holy is supposed to exist in the institution of the home, whether it houses the conduct of Heaven or Hell. Others prate of the sanctity of marriage, regardless of the presence or absence of love, and even suggest that romance should not be expected—a lowering of matrimony to licensed prostitution.

Many people advocate respect for elders merely because they are older, regardless of the way they act; which leads to loss of judgment as to what is respectable, causing the delinquent adults of our day. We are given a male stereotype of what is manly, the pattern of he-manishness. Women are imbued with ideals of the female function and saccharine sanctity.

Of course, many will read and misunderstand the purpose of this our research into the effect of family influence. What is done in defense of the highest concept of motherhood will be resented as an attack on that fundamental relation. But the beauty of selflessness can only be ennobled by an understanding of what real selflessness is. Its chief claim to glory is an upward reaching ideal that does not remain content with its present achievement, or complacently certain that it is as yet master of complete truth.

We should dissuade ourselves from the idea that all, or most, mothers are full of tender nurture just because they are mothers. A woman carries into her maternal conduct the same nature that quarrels with the neighbors. Martin Luther's mother used to flog him until he bled. Must he therefore have adored her? How much of Nero's evil ways were hereditary, how much due to the influence of Agrippina, his mother?

A mind like Edison's is not a mere accident of birth. Geniuses are born, but are also made or unmade, according to the life influence of their tender years. Edison, his biographer states, "was, indeed, fortunate far beyond the ordinary in having a mother at once loving, well-informed, ambitious, and capable." She "was an attractive and highly educated woman, whose in-

fluence upon his disposition and intellect has been profound and lasting."

We might take Daniel Webster as another illustration of a man made by his understanding parent, even if born a genius. Daniel might as easily have been unmade had he not been understood, a fact often forgotten in measuring the great figures of history. Webster's biographer says of his father: "something singularly attractive in the image of that tall, dark man, in form and presence one of the noblest of the earth . . . his deep black eyes fell tenderly on the boys growing up around him. . . . He has no concealments from his household. . . . He is one of that kind of men who live for their children."

Fit mate was this man for the mother. " . . . there is testimony from her sons that she was a woman of clear and vigorous understanding, that she was a tender, a self-sacrificing mother." Both were true parents, who allowed their children independence, freedom, and respect, yet inspired them to accomplishment. One feels nothing censorious or nagging in the atmosphere, not even coldly puritanical. Webster wrote of his father: "Early and deeply religious, my father had still a good deal of natural gaiety; he delighted to have someone about him that possessed a humorous vein."

"Whoever seeks to know," one of his admirers remarked, "what it was in the formation of the character of Daniel Webster that gave such a glow of eloquence and such a breadth to the patriotism of his after years, whenever and wherever American history connected itself with American nationality, must go back to that fireside and listen in imagination to the tales which his young heart drank from the father's lips."

Again Webster says of his father: "He was deeply religious, but not sour. On the contrary, good-humored, facetious, showing even in his age, with a contagious laugh, teeth all as white as alabaster, gentle, soft, playful, and yet having a heart in him that he seemed to have borrowed from a lion. He could frown, a frown it was, but cheerfulness, good humor, and smiles were the rule."

We must make an effort to acknowledge without alarm that the development that has raised the human race above the ani-

mal kingdom brings with it the responsibility of the power of choice. This necessitates an added alertness to prevent wrong choices that delay or even destroy our progress. We are too willing to assume that a thing is obvious and right because outwardly it appears to be. Here again is that great, unfortunate bypath into which humanity has been thoughtlessly pouring. There is the thing, but there is also its significance, its relation to every other thing. There is what we see with our eyes, but there is the other side of the cube which we cannot see, but which we can remember is there. How limited is sight when we realize the tremendous implication in this one fact.

One of the most prominent difficulties in breaking the nuclear, or family fixation, lies in the fact that society blandly assumes that the individual is going to adore his family. Why should he, any more than every individual he meets? It supposes that his home setting will be completely suitable, whatever his tastes and abilities. Is it so difficult to believe that if society would release the individual from this impossible obligation, his rebellion would be reduced by that very act?

We pay dearly for our morbid clinging to sentimentalities. Nature continually puts obstacles in the way of the perpetuation of home influence after maturity is reached. The apple tree brings forth its fruit and lets it drop to the ground, free of the parent tree, to carry on the life and purpose of its breed. It seems inconceivable that the starts and tremors of helpless youth should become so ingrained in the nature that even the experience of adulthood is unable to reduce the discomfort. How monstrous a slip of the tongue can seem to an eager youngster. What embarrassment mounts and makes the head swim at the callous laughter with which it is greeted, or the shocked silence that pillories the culprit.

Fortunately young people in general, with their healthier and saner attitudes, are less subject to this subtle type of social torture, but it is not yet exorcized and many adults still suffer the affect of this nervous reaction. You may say that such people should see the absurdity of their sensitiveness and laugh it off. Quite right. They should, but here again we must remind ourselves of the way the unconscious is constituted. It is tenacious

to a degree and holds hard to its early reactions until pains are taken to re-educate its better judgment.

How can it know truths that are kept from it, how fail to become confused in an environment that teaches it falsely and then laughs when it acts or speaks upon the false teaching? There is even a separate, covered language of insinuation that may easily trap the uninitiated. But it is possible for child or man, by freeing himself from the absurd responsibility of knowing all things, to laugh even at the trap society has set, to join with it in the merriment of error, and thus shatter the artificial bubble of self-importance in irresistable mirth. After all, if you always laugh with your tormenters, no man can laugh at you. As you are with him, so must he be with you.

A certain incongruity in the attitude of parents, at least toward sons, has added its tragicomic touch to the general melee of family life. An unnatural softening and fostering in early life makes the child reluctant to venture forth when he is adult. The parents are then often surprised and chagrined to find the child manifesting a lack of enterprise they themselves produced.

Judith Saunders felt as if the clock had stopped forever, and the sun never would rise again. Jim had just gone, leaving her feeling wilted and foresaken. Was she indeed no more than an infant in her relations to her parents? Did a continual echo of baby talk shadow her conversation with her father? Was he really right when he said she was unwilling to grow up because she did not want to lose her power over them?

Her pride was prostrate. She wanted to vent her resentment in a tantrum of invective. She couldn't! She wanted to, desperately, but she couldn't. For there was something she wanted more. She could not live without Jim, or be happy without his respect. She could, would grow and mature mentally, whatever the cost. There was no doubt in her mind as to where her real desire lay.

Mrs. Anthony had been talking all afternoon with a friend. She felt slightly dizzy. So many new and startling ideas at once were upsetting. But she must have been just at some turning point, for she found herself exhilarated and convinced, although she realized there was much to do yet in order to clarify her

thought and relate it to the different aspects of her life. She had decided, however, upon a daring plan.

Next day she announced to her family that she and the servant were going to take a week's vacation. For a week the family were to be entirely on their own. It would be their own affair to get themselves up. They could go at any hour they wished to a nearby restaurant for their meals. They must take care of their own rooms, make their own beds, and so forth.

Mrs. Anthony herself went to the city, took a room in a hotel, and endeavored to forget she was a mother. She saw some old schoolmates, went to the theater, visited picture galleries, and read—read far into the night. Her reading showed her clearly that she had permitted her two sons to make an emotional bind to her, and she realized that it was something unhealthy, to be deplored. It looked very much as though Dick's progress from one unsatisfactory job to another was closely connected with his emotional dependence upon her. She saw that as long as Bennett manifested so pronounced a devotion to her, he would never marry.

It was difficult to adjust herself to the impersonal, flat statements of the experts, but Mrs. Anthony felt she must honestly admit that there was a kind of incest in mother-son, father-daughter relations that carry their early intensity on long after adolescence. After all, children do not come and get into bed with you at twenty-five as they did at three, and there should be an equivalent psychical change, which is often lacking. It was another proof of our stubborn fixation on physical concepts. We believe that because we have made the physical change we have automatically made the psychic one.

Mrs. Anthony began to think over the manner in which she and her husband had handled the problem of sex with their three children. She suddenly realized that they had never even mentioned masturbation, yet she had been unwillingly aware of it as a shadowy concealment in both her boys. She had been afraid to question or admonish, and had left them entirely to her husband, hiding her head, ostrich-fashion, from this unpleasant bogy that disturbed the peaceful trend of her life.

She wondered what her vaunted mother-love could mean, when it was content to leave her helpless young children to

wrestle alone, with the weight of public prurience against them, over this fundamental problem that affected the whole tone of their lives. In the face of such a failure, she could no longer suavely mouth phrases about "the beauty of the family group" without thinking of these subterranean dangers and misunderstandings that lurk in such a life. Only if the family atmosphere and habit tended to bring out the personal quality and maturity of each person and to prepare him for love and life, could it claim beauty or value.

As she thought back she remembered, with a certain incredulity, how constantly she and her husband had fed the children with verbal conditioning of the most antiquated kind. How was it possible that supposedly intelligent people could glibly repeat as truth the unquestioned, undigested data handed down to them from their parents? Mrs. Anthony shuddered to realize that she *had* wanted her sons to love her more than any other. She had certainly built skepticism in their minds regarding an equal devotion from any other woman. She knew she had allowed a cloud of mystery and indelicacy to form around the question of sexual understanding, and had consciously implied that they could not be happy or safe anywhere but in her home. It was disconcerting to recognize how easily everyone fell into these injurious ways without in the least appreciating their real threat. She determined that she herself was going to make a complete readjustment of interest and do her best to get her family to do the same. The glutton lives to eat, she thought, and the normal person eats to live. The home-bound soul lives to be home, instead of having the home to live from. It should really be a springboard for constructive life activity.

On her way home Mrs. Anthony planned to repeat her vacation every so often, not only for the sake of personal refreshment, but because it deepened the enjoyment of home values. As she entered the house, the combination of woebegone helplessness and secret pleasure on the faces of her husband and children convulsed her.

"It won't be so tough next time," she encouraged them.

"*Next* time!" her daughter echoed blankly.

And then they both laughed.

CHAPTER NINE

Freedom from Family Fixations

In attempting to understand family fixations we must realize that we are contending with tribal traits and unconscious folkways that date back to the cave. In our inner depths hundreds of old customs that are contrary to normal life, as it is now healthfully practiced, still clamor for recognition, and by their prior claim of usage crowd our more recent, intelligent ways.

The extention of the patriarchal system into modern civilization is a basic cause of our confusion. We still act as if the cave were the protection of the individual against wild animals and the depredations of savage strangers. A child grows up with the feeling that the home is his world and his neighborhood the universe. Out of this hugging of the hearth comes the defiant attitude: "My family, right or wrong," which developed in time into that distortion of true patriotism: "My country, right or wrong."

Margery Carter, in the throes of family opposition to the man she loved, picked up a magazine and read the story of two young Kentucky mountaineers loving each other with that desperate finality that would not brook denial. Their families were at war in the humorlessly dogged manner of backwoodsmen. The young couple, bound to the wheel of custom, saw no happy outcome for their love and hand in hand jumped to a bodyless union from a cliff.

Margery was profoundly moved by the tale. She looked up from the page and her eyes burned with pity and disgust for the pathos of their love and the cowardice of their solution. If they must die, she thought, why not die struggling to make their way in a new setting far from the self-indulgent stupidity of their people?

Mabel Tolliver woke up one morning in a bitter rebellion at the constant, insignificant, but maddening habits in her household that seemed set upon abasing her personality and half-consciously taunting her dependence upon its shelter. She was allowed no privacy of thought, was the butt of countless small rudenesses, had nothing that might not at any time be taken from her, yet was asked to give unquestioning love. What, she thought, can I do against this universal family way? I am only one helpless individual. I cannot force the others to do anything but I might—yes—I might do something myself. I might at least amuse myself by demonstrating the conduct that I think is fair. I wonder if it would go unnoticed?

She began to try out her idea, though with a good many natural interruptions of irritation and discouragement. But she did obtain amusement from the experiment, for when she accomplished her own part she laughed inwardly at the puzzled response of her housemates. They were not in on the secret, but they could not ignore the change. Little by little they acquired a special manner toward her that ultimately changed the atmosphere of the home.

Tell a man he has a mother complex and he will contend and argue for weeks seeking to prove it is not so. Almost anyone with an inferiority complex will admit it, but few are willing to face any other mental aberration. This is particularly true of home-bound people. The more deeply a man is fixated the greater his resistance. Nor is this refusal characteristic of the masculine sex. Women use every means at their disposal to prove how utterly they are free of parental influences. The reason for this denial of what may be obvious to others is traceable to the depths at which these attachments lie, and to the completely unconscious nature of emotional absorptions of this type.

An ordinary neurosis may have developed at any time in life and the majority of our nervous difficulties probably had their beginnings in adolescence. A mother complex, on the other hand, starts with the nursing period and antedates all memory. There is often not the slightest awareness on the individual's part of the degree to which his inner nature is controlled—at

times no evidence of the conditioning appears in the intellectual activities or in the general daily conduct.

Newton Unwin, for example, laughed his wife out of countenance when she suggested that their marriage difficulties were largely affected by a mother bind in him. Adroitly he reviewed his life until he proved, to his own satisfaction, how unusually free he was of any such tentacles. But Grace had been married to him for twelve years and knew whereof she spoke. She contrasted his behavior in intimacy and his ways with other people, his attitudes in and out of the home.

"Few are more intellectually independent than you are, more confident or socially at ease," she told him. "You stand hard knocks, don't mind being criticized, accept disappointments, and at your office you are efficient, cautious, and practical. No one would suspect you of neurosis. In the home, however, you are self-indulgent and hypersensitive. The least word of criticism upsets you. You require me to be in attendance like a nurse. You want your house run in just the way your mother ran hers. You are shy and awkward about sexual matters, and sometimes impotent. Your emotions are those of a boy of nine. You've never understood the deeper side of my nature, or ever been interested in really knowing me. You wanted someone who would care for you and your children. You expect and accept my love as a matter of course, and don't do anything to intrigue me or keep my affection.

"Now, that is just the attitude of a boy toward his mother. All your tastes in intimacy are echoes of hers. I sometimes think I'm married to two people, one a spoiled little son, the other a crisp and capable father, whose sturdy spirit of conquest is mature in every way that the boy's is infantile."

There is no cure for a mother complex if you cannot get a man to see he has one. As long as he considers only his conscious conduct he will be quite unable to see his emotional immaturity. For infantilism is the center of every family fixation. The mature individual accepts the responsibility of life and this entails the establishment of a new family group and a home of one's own. When the fledgling does not fly at the proper time, the mother bird pushes it out of the nest. Not so the devoted

Mama in our social order. She hugs her infants to herself, clinging to them as long as possible; and when they do not fly from the nest of their own accord devastation is inevitable.

There is no environment that can be more constructive than the home influence for the first eighteen years of an individual's life. There is none more injurious if it continues after maturity should come to pass, and there are few circumstances which can justify the destruction of youth by adults who insistently keep a grown child in the home.

There is, of course, a lure about the usual. When timidity rules consciousness, we cling to the familiar. We are lulled into inanimation by the protection quality and easily come to trading upon the blood contact. This psychic thievery we justify on the basis that our families are there for the purpose of taking care of us. But when self-indulgence is fed and when indolence grows in a home setting, ruin is at work. There is no true health possible until we face the responsibility to be adults in every sense of the word, and face the way we rationalize sheer parasitism.

Just as long as an individual depends upon his native setting and lives vicariously on anyone of his blood kin he is refusing the primary duty to struggle forward in life. We grow through joy and through pain, not through self-indulgent comfort. Only when we dare to accept whatever strain and sorrow may come to us in the act of independent living and personal achievement is the privilege of life being fulfilled. Refusal of parasitism and vicariousness lies at the very foundation of therapeutic advancement, no matter what one's state; for the home influence, the nuclear complex, enters into every type of neurotic manifestation.

The desire to have life made right for us rather than to make effort ourselves is the false condition which permits neurasthenia to remain. This basic sensualism must be faced and eradicated. At the center of melancholia we find a broken-hearted mood of self-pity because the comfortable setting of a home in which the individual can be protected and spoiled has not become permanent. In a persecution complex, there is the desire to have intimates be as tender and considerate as an enslaved mother.

Inferiority wants others to reverence us and think us wonderful no matter what we do.

Most conspicuous of all is the desire for such a contact person as one either had or longed for during growing years. One does not necessarily make a fixation upon a parent. It may be a brother or sister, an aunt or uncle, a nurse or governess, or even a friend. One tends in childhood to choose someone through whom to live and for whom to strive. When this human bridge to life is lost or denied, the nature turns egocentrically back upon itself and, in brooding loneliness, ceases to make normal, everyday effort. Inferiority then often develops, or assists the certain failure; for a sense of inadequacy appears from recognition of the actuality of inefficient endeavor. Had the contact person remained and kept on adoring and praising, the embarrassment and self-consciousness never would have been.

We effect the beginning of cure of all the mental states, therefore, when we are willing to give up rebellion at the loss of an over-nurturing intimate and admit and break our fixation. This may be the passing of any type of intimate complex, or the giving up of dependence upon the whole family and striking out alone into life. Its affect is to set all the attributes of the nature in motion and to cause a change as to one's sense of personality.

A dutiful Dan identifies himself only as a son—Mother's darling—involved in all her activities and imprisoned in the home. When he comes to see himself as an adult, the imagery is that of everyday life; and he steps out of the world of illusion into reality, ceasing to indulge in spurious living as a substitution for experience. This ceasing to identify oneself as a child in a family requires hatred of the timidity which the nuclear complex engenders. One must see the self-indulgence which has eaten into the courage of a personality. Every homesick Susan who accepts her part in the social order must, of course, go against all the clingings and cautions which her parents have put upon her, and after she has taken her place in life she must continue to break her nostalgia by seeing that, after a while, she will develop new interests and contacts as vital to her life as her home had ever been. She must recognize how her

view of life has been limited by too long a continuance of the early settings and be willing for a while to endure loneliness, knowing that it will pass as she blossoms into actual womanhood.

There is always a clinging to secret enthronement in every nuclear state. The individual wants to be the center of an admiring group even when it has never made him such. He wishes to set up a throne and have his subjects gathered around him, even as he did when in the highchair he commanded everyone's attention. Or if he has passed through some dethronement and the family has come to neglect or reject him, he wishes to get back his power.

Little progress is made until the individual scents this childish imperialism. The more obvious forms of infantilism we surrender because their continuance would be a little too absurd, but with them must go the adulation-seeking desires which were rightly ours before we were weaned. Progress is also made when we come to hate the continuance of those childish stages of exhibitionism; the vanity that is technically described as narcissism, and when we shudder at the thought of indulging in the cruelty or self-pity that belong to the sadistic and masochistic stages. Admission of the primitive nature of these mechanisms, and an understanding that they have no part in adult life does much to break their rulership. Every time you feel revulsion against the glut of such sensualism, progress is made.

But more advance comes when you frankly recognize the sexual and even incestual element in the continuance of such mental states. Masoch, from whom the word "masochism" is derived, had to be whipped in order to experience sexual satisfaction. If you frankly say to yourself whenever you are moody and full of self-pity that you are indulging in a manifestation of abnormal sexual desire, you will be less inclined to glut yourself in this manner. We describe cruelty as sadism, because de Sade received sexual satisfaction from injuring others, hence every time you criticize unkindly, speak harshly, or strike out in fury, there is some sexual impulse of an unpleasant type at work.

The greatest change springs, however, from seeing that boasting and vanity are incestuous. We hate to be honest with

ourselves. We resist tracing our impulses back to their source, and most of all it rouses the ire of many people to be told that they have any incestual tendencies at all. Yet once upon a time cohabitation within the family group was a commonplace. Inhibited by modern society it breaks out in the continuance of many of our primitive impulses, and in none is it more marked than in expressions of vanity and adulation-seeking.

The incest, of course, is not conscious, but it is significant that in the analysis of dreams and in the study of phantasy we constantly find this element at work in immature natures. Admission of the primordial urge for dominance is of curative value. We should learn to see how we use dependence upon the members of a family group for the sake of controlling them, how we make ourselves sick when rulership is denied, and even have hysterical tantrums when our will is blocked. We tease mischievously or become critically unfair to punish those about us for contending the control we seek over them.

Whenever life forces us upon our own feet we indulge in specious forms of rationalization. The woman whose father died when she was a child lives all her life in the mood of a forsaken little girl and refuses to play her part in everyday experience. Actually she is a spinster at twelve, married to her father's memory. The man whose mother passed away at adolescence becomes a blighted bachelor, her broken-hearted boy. Unless such individuals learn to lift the dead hands and free their memories from such incestuous clinging to the past there is no hope of their taking their place in life.

More than this, unless they cease to identify with the image of death and fill their minds with positive, active feeling, then, because of the traumatic shocks which they have undergone, they have no vigor with which to achieve. The death wish has its origin in some childhood blocking of the creative drives, and a fearful amount of psychic loss often appears when a funereal barrier constricts every normal release of energy.

To cure the various types of family complex it must first be understood that they are of many sorts and the methods to be used all depend upon the particular variety with which one has

to deal. There are men who build their complex upon the exact nature of the mother. They love the sort of woman who has the same color eyes and hair, shape of head, type of voice and constitution. There are others in whom the complex is purely subjective. It was the affect of the mother upon them rather than her definite nature on which they have become fixated. This latter type is infinitely more subtle and obscure.

In correcting the objective variety it is necessary for the individual to make environmental change. He should build contact with many new associates and, if he is already married, make a business of studying those ways of life and preferences that are quite opposed to those of his mother, taking it for granted that where his preferences and those of his mother agree he is likely to be exhibiting neurotic control rather than constitutional inclination. Particularly, whenever his wife's nature differs from his mother's he should cease any criticism and determine to accept whatever is strikingly different from the mother pattern. In other words he should admit to himself and his wife, whenever he can, the evidences of the maternal fixation, while trying to accent opposite types of behavior in his activities.

In dealing with the subjective variety, a man should realize how deeply the phantasy elements of love enter into his thought and emotion, and when he feels suddenly cold or aloof toward his wife or any woman in his life, he should face the element of unfortunate comparison, the tendency to perfectionism, and the habit of searching for an ideal love object which the subjective complex usually creates. Those with this condition are seldom content with anyone. They are unwilling to bear with another's faults, and though they may not speak of the matter they tend to retreat into a strained, unresponsive mood.

Frank admission of a lack of interest in feminine nature and its ways is tremendously important, and really curative if it be repetitively realized. For when the complex is sufficiently serious to interfere with normal expressions of sex, indeed, whenever a man's sexual nature is not fully mature or his behavior spontaneous and natural, we may be certain that a subconscious incestual element is in the picture. In such instances, the fullest

willingness to see how fear of erotic expression, or guilt over its maternal focus, has limited the passional feeling alone brings a change to pass.

As long as a personality resists this condition, or contends it as the cause of his passional torpor, he will make little or no progress in the normalizing of his feelings. This is especially true when the complex is of what we call a broken variety, that is, when an original attachment to the mother has been injured by her death, a divorce, or the coming of some friction into the relation. Under such circumstances, serious fear of the opposite sex is possible, and such anxiety regarding sexual expression as to make for virtual impotence. Unconscious antagonism will be directed toward a wife or any woman friend; contention and irritable moods appear from this concealed fright. They must be seen and admitted as a carrying over of unconscious fear or hatred of the mother's personality. There are times when such a complex becomes so deeply buried that an individual is not in the least aware of it, but it is nevertheless the primary cause of all the difficulties which men experience in marital intimacy and sexual expression.

The introvert man needs to trace his hidden, brooding, inner disturbances in relation to women, the extrovert needs to see abnormality in his activity and conduct. The introvert may be exemplary in his behavior yet highly neurotic in hidden feeling. The extrovert may feel the profoundest love and yet act with an unfortunate impatience. The secret lies in recognition of the love difficulty, in seeing it so clearly that one comes to a sense of revulsion at being longer controlled by parental influence.

One might almost repeat these remarks about the mother complex in discussing a father-daughter relation, save that a girl's fixation is likely to have more constrictive influence in the development of the sexual nature and play a stronger part in the development of erotic phantasy. There are many carry-overs of the early patterns of life in an average woman's marriage, for as a rule she continues to receive money rather than to earn it, and when a father has been accustomed to give a large allowance it is especially unfortunate that the complex inclines his daughter to expect a similar abundance from her husband, who,

as a young man, is seldom able to be so generous. If financial problems enter into the relation between husband and wife they are traceable as a rule to a spoiling process on the part of the woman's father, and to her lack of recognition of this fact.

It is not difficult to see the importance, for young people, in discovering buried antagonisms to the parents, or to understand how devastating may be the influence of traumatic shocks. When a boy has stored up a secret hatred for his mother because of the way she spanked him in his childhood, he will either punish his wife, if he succeeds in winning one, or else feel hurt and persecuted at her least criticism. He may even marry a woman unsuited to him merely because she is quite the opposite from the mother pattern. A rebellious girl runs off with anyone who seems unlike her father if that doughty creature has been severe toward her, or unkind and unfair to her mother.

Men and women become world wanderers because of such antagonism to parents, and bury moods of rejection and inferiority because of the way they were neglected in the home. The Cinderella complex is common indeed, and is almost certain to injure both the career and the love relation in later years.

To face and admit this early conditioning is an essential step in understanding it. To trace later conduct to it is even more important. Whatever our manifest belief as to the affect of the home upon us, there is always a latent content more extreme in its emotional reaction than the average individual is likely to suppose. Love is more ardent, hate more virulent, the fixation more complete than any but those who have spent years in analyzing people would believe. At the same time, it is remarkable how completely these complexes break up when they are admitted and one's later behavior traced to them.

If your human relations are not satisfactory, therefore, spend a little time every night writing down a description of some way in which you were disturbed during the day. Then go back through your childhood seeking similar experiences or whatever early conditioning you perceive must have played a part in creating the type of response you gave to the adult difficulty. Three months of this research pays golden dividends in the peace and contentment it engenders. An attitude of genuine imperson-

ality develops from one's understanding of the way the nature is involved in the emotionalism of the parent-child relation.

One sees, moreover, the misuse of his imagination and comes to a realization of his right to insulate his personality from too much familial pressure. Even when parents insist that they will be broken-hearted if independent action is taken, experience shows this is only another device for controlling the offspring, and of such desire for domination there is no end.

One is not necessarily compatible with blood kin merely because he belongs to the same hereditary group. In the study of color we find certain combinations harmonious, others ugly. In the combination of personalities there are certain individuals who are compatible to you and others who arouse antagonism by the structure of their natures. Some persons neutralize you, taking all your strength and enthusiasm. Others make you impatient and irritable. A few give you a feeling of contentment and poise.

Why should you have to bear continual contact and pressure from natures which you would never have chosen to associate with? Or if, for the time being, you must stand the society of some unpleasant personality, learn to treat him or her as you would some visiting stranger, with courtesy and consideration. Have forgiveness for whatever he has done to you by understanding his limitations, and compassion for whatever ways he too has been compromised by unfortunate experience. But form the habit of expurgating the conversation and impression of such personalities upon you. Delete from their verbal suggestions whatever you find disagreeable or untrue. Do not let their influence sink in, for negative suggestibility is one of the most injurious of influences.

Some individuals in family groups learn to create psychic deafness. They have formed the habit of being so inattentive to whatever uncongenial personalities do or say that they simply do not hear the useless chatter. It is fully as important to accent the laws of attraction, and to turn especially to those individuals with whom you feel compatible. But this principle can be spread to an emphasis of those qualities in any intimate that you find the most satisfactory. There are always some points of concord, some subjects that can be successfully discussed. Keep these

uppermost and you will find that you are making far better adjustment than you thought possible. Many times one is also able to remove the external irritations when he considers he has a right to do so. There are things that should not be born by anyone. Once you make up your mind that you do not have to stand them, no one will dare to put them upon you. Domination, interference with privacy, the right to your own thoughts and conclusions, the right of asylum, that is, the privilege of having some place to go in the home where you will not be interrupted, these are essential to human health.

It does not follow, however, that you have to be harsh or crude toward the other person. Firmness with sympathy is a mighty power. We need to learn to think in the other person's values, and to speak in such a way that he understands our purposes. In the dictionary you will find a word rarely used but of great import, namely, "empathy." Empathy differs from sympathy in that it can be used all the time. You give sympathy when another person is in trouble. Empathy is the art of communicating with him, of seeing how he thinks and feels even in his moments of joy.

True empathy reaches beyond conduct, judging the individual only by motives, and demanding a like consideration. This allows a sense of detachment from the come and go of other people's speech and conduct. We must remember that reciprocity is an important requirement of all successful intimacy. We must give to others what we expect to receive, and if we demand the privilege of independence and freedom for our own personalities, then egotism, selfishness, and domination must be rooted out.

This means that we must cease to project upon others the requirements we fail to fulfil. The most customary mistake in intimacy is for a man to expect every woman intimate to live up to those ideals that belong to the feminine part of his nature, while she in turn tries to make him comply with her patterns of masculinity. Mothers and fathers have set templets in their minds of what their children should become.

Husbands and wives seldom permit each other to grow up and mature according to the natural inclination. They wish to

shape the intimate on some preconception of their own, and until this passes there is no peace in human relations.

If we assume independence of the hereditary group, the most vital change, an amazing liberty for personal expression will come, even at adolescence, between the parent and the child. As for marriage, its nature will fundamentally change. One has but to read the Four Gospels again to find the most complete example of the breaking and discarding of the nuclear complex.

CHAPTER TEN

Solving Sexual Problems

THE conference was over. The delegates were preparing for departure to their various states. Seven of us made our way to the mezzanine, among us a well-known bishop.

"Why do you psychologists so emphatically advocate sex education?" he wanted to know. "Isn't that rather a personal problem, something that should be left to the direction of the parents?"

"Along with diet questions and other matters of hygiene, you mean?" interrupted the doctor at my right. "Do you happen to know that millions of children died until physicians taught parents how to care for their young?"

"But people don't die because they haven't sex education," said the bishop.

"I can't agree with that," I contended. "If you say so, you do not know the facts. They do not die directly or immediately because of lack of such knowledge, but sexual difficulties play an important part in suicides, they are a serious factor in insanity, and we owe to them many of the troublesome aspects of neurosis. More than that, half the divorces in this country are involved in one way or another with sexual ignorance."

"And any good physician will tell you that to discount the resultant nervous strain is a factor in susceptibility to disease, even to life-long invalidism and death," added the doctor. "You fail entirely to understand the problem of health. You cannot have decency of body, mind, and spirit in a pest house of sensual repression."

"But what about purity, chastity, innocence?" pleaded the bishop.

"That is what we are seeking," I answered with some heat. "There is no purity but only prurience when erotic curiosity is left to its own devices, and if the pseudo-innocence succeeds, it ends in a frigidity or an impotence that devastates marriage later on. The all or none law always appears under any form of suppression."

"What is that?" questioned a social worker.

"That means that when constricted, we humans swing to extremes. Absence of sex education, with erotic torpor, is implied. It means that one of two things will result, either a passionate rebellion into masturbation, escapades, even promiscuity, or else such amative anesthesia that the organism is seriously injured. Many a woman has tumors and other diseases because of such congestion. Glands are thrown out of order, nerves become inactive, even the brain is dulled. As for men, the castration complex is by no means rare."

"But don't you think religious teachings can overcome such problems?" the bishop pursued hopefully.

"No teaching, religious or otherwise, that is abnormal, unnatural, or dogmatic can ever overcome the innate tendencies or substitute for the healthful needs of mankind. When we come to teachings that are only religious in name but not in fact, their failure is inevitable. Do you believe that God is infinite?"

"Certainly."

"Then he is in all things, for that is what infinite means."

"Quite so."

"He created man, did he not?"

"Surely."

"And this natural world in which man lives is part of his cosmos?"

"Of course."

"You would say that all Nature is an expression of the Divine Order?"

"I would indeed."

"Very well. Do you think this creation has gotten out of hand and beyond the control of its Creator?"

"Most certainly not."

"Then all that happens within it is within an eternal will. Obviously, then, sex is not outside but inside of His perfect handiwork. There is no moral, ethical, or spiritual law that necessitates or justifies a morbid suppression of or an especial hounding of sex as if it were evil. You believe there is a God. You cannot then deny sex as God's creation and all its problems as within His will. To teach otherwise is sheer irreligion.

"The horror over sex, the ghastly false modesty, the censoriousness and prudery are all curses against God for creating man's nature as it is. Suppress sexuality and keep it as something to whisper about with bated breath, and lust grips the soul. In the darkness of ignorance the nature dreams of carnal imaginings that occlude the growth of love. Let in the sunshine of understanding and help the primitive forces of emotion to mature, and passion becomes a power for goodness, the greatest factor in spiritual growth."

"What do you think it is essential for young people to know?" one of the group inquired.

"Do you mean how much do I think it is good for them to know?"

"Well, yes, I guess that's what I mean."

"I'd teach them the things the average adult doesn't know and then add the little the average adult does know, just to complete the picture. But look here, what are we talking about? Do you think I am advocating a substitute for the self-conscious little talks about pollen and butterflies that mothers used to indulge in? Let's get beyond that rather smutty attitude to a clean, open approach. I'd have a child grow up knowing the so-called facts of life as naturally as he knows his own language and just as simply and spontaneously learned. I'd leave it to him to determine what he learns and how fast he learns it. Allowed to seek for his knowledge openly, he will make clear his needs."

Chastity is a lovely spirit in youth, but when it becomes a fixation, there is no tomb more terrible. The carrying over of any attitude beyond its rightful duration is evil.

The saddest part of sexual congestion is the inhibition it sets on the love nature. No one whose erotic fervor is imprisoned can love with the depth and fullness that true romantic feeling

requires. Great as he was as philosopher-poet, Emerson never felt the glory of full passion, a fact to which even his writing testifies. There seems to be evidence, particularly in his poetry and in his romantic frustration, that even Michelangelo suffered from an intense sex neurasthenia, as well as from depression; or from depression because of his passional problem. In any case, his sanity, as with all of us, lay in work.

Dante not only exemplified sexual frustration, but intense erotic guilt as well. He did not actually want Beatrice, or, if he had had her, he would soon have fled in fear of the actuality of passion in the presence of love. There are men who can cohabit with a prostitute under the intoxication of the moment, and then revile themselves afterwards for the act. But they could not be equally ardent with a woman of their own class, a woman they also loved. Sexual frustration of this type is by no means rare, and it seldom passes until the sentimentality about woman goes with it. The feminine sex is not one whit more angelic, nor any less passionate, and it is in no sense debased by the possession of an equal physical flame.

The story is told of one of our earlier men of letters, that his nephew, seeing him coming out of a house of ill fame, admonished him in surprise. The famous author remained quite calm and is said to have smilingly replied: "I find the enthusiastic cooperation of the young ladies in there much more delightful than the dignified acquiescence of your Aunt Sarah."

Whether the story is true or not, it perfectly exemplifies what has been wrong with sexual life for generations. "Dignified acquiescence." What an inspired description of sexual inhibition, what a picture of the aloof superiority behind it, what a mockery of love!

Again and again the cause of sexual difficulty is not at all what the troubled person supposes. It lies deeper than the obvious perturbation. In seeking to correct a trouble one should seek for this latent content as the important factor. "I found I wasn't just frigid, but full of hidden guilt," writes B. M. C., "and until I looked below the surface to question why I could not respond when I wanted to respond, I made little or no progress."

There are forms of sex neurasthenia in which horror of physical intimacy is the dominant feeling. The close embrace is thought of as carnal, and an element of disgust permeates the emotions. A recognition of the influence of early conditioning is, in such an instance, most important. We have no clinical instance of a natural horror of sex. In each case the repulsion is clearly traceable to a fanatical father, or a disappointed mother, masking their normal inclinations with pseudo-religious virtue. Realization of this fact of abnormal teachings does much to destroy this pathetic prudery. Understand, also, that through the law of inversion, the greater one's dislike of sexuality the surer is sex desire one's suppressed but dominant urge.

After all, there is something immensely sacrilegious about any attitude that condemns a natural process. Frigidity is often caused by the vestal virgin pose, as if love, to be holy, must feel no burning. Without flame, conjugal affection is impossible. Only a preadolescent girl should be of such "holy mind" as to be passionless.

Vaginismus is often a psychical *dyspareunia;* that is, a repugnance toward the close embrace caused by some parental shock or experience. There are parents who, giving a child no sex education, also fail to protect him against knowledge that something of an erotic nature was going on in the night. Every consultant has again and again been told of children not only hearing suspicious noises but being quite aware of the entire intimate experience. Without explanation, such an episode is too great a shock for any sensitive child who loves its parents and at the same time has heard from other children a most salacious description of sexuality.

The average woman over thirty seldom knows when her organism is being torn to pieces by sexual hunger. When she does, the conflict between desire and her post-victorian training pattern is often more serious. Younger girls are, most of them, so much wiser than their mothers that few have their feelings buried, nor are they full of shame at discovering sexual desire. Many are proud of it.

"It was certainly a tremendous relief to see what had blocked my love life all these years," writes T. A. P. "I had forgotten how my mother blamed me for infantile evidence of sexuality.

She kept it up, too, treating me as an outcast. The castration complex it gave me apparently lasted until the cause was uncovered last winter. Now I'm a changed man."

Sexual delinquency is not primarily a matter of conduct, but of motive, a distinction always to keep in mind. George Sand lived with a goodly number of men in her search for love. But her spirit was always one of true longing and of fidelity to an idea of deepest monogomy. It is our actual purposes upon which ultimate release depends.

Cynicism as to the possibility of enduring love is, after all, the only cause of varietism. Mankind was once undoubtedly polygamous and in large measure still is. But the trend of history is steadily toward monogamous affection. Man's values do not devolve without something to stop the development of his love idea and to drive his focus backward toward barbaric behavior. This degeneracy is set in motion by the failure of individuals to become increasingly worthy objects of love. Sex without love is as a rhinestone to a diamond. Once a man tastes champagne he cares little for sour wine. Determine to win the highest that life offers, but by meriting it, and you will not prostitute your emotions.

One should remember that as far as sexual response is concerned, we are all sensitive plants. Negative suggestibility is found even in somewhat brutal types. Too much or too little interest, and enthusiasm passes as suddenly as it came. A continual fixation upon sex is as much a product of incapacity as of licenciousness itself. There is no thrill when contrast is denied. Only by turning one's mind to other interests and a thorough effort to consummate other ambitions, is the sexual act ever satisfactory. It is never right for one whose heart is sad because of unfortunate early condition. If you were a neglected, unloved, unwanted child you are likely to desire such evidence of devotion from a mate in the later years that no amount of assurance is sufficient.

When neither of the parents has ever shown true devotion toward a child, he develops what we call a malnutrition of the parent complex. In other words, the individual may become an inhibited, repressed, congested, unresponsive personality, incapable of lovingness. His nature has never been stirred, never

been adequately quickened. There are no behavior patterns of demonstration and little sexual power.

There is also what is known as the broken parent complex, described in the previous chapter, where the relation is broken by death, divorce, or a severe quarrel, the latter causing a dislike of all qualities which the parent represents. The third parent complex exists when one of the pair was very possessive, responsive, and outgoing, while the other parent became jealous and critical. A mother, for example, feels that her daughter is too dependent on the father and the father too responsive. She may create a guilt feeling in the daughter and thus make her bury her devotion to her father because she does not dare to show it.

The most common form of parent complex is the undrained, unrejuvenated variety wherein the individual remains absolutely dependent upon, focused upon, and bound to either parent. In later intimacy he then expects to be treated just as the parent treated him. This situation is generally well understood. Jack wants his pies made as his mother made them. A girl wants to be spoiled just as her father spoiled her and wishes a man who will be paternal in his devotion.

All the mother and father complexes tend to produce sex neurasthenia, when the individual may be either abnormally interested in sex or not interested in it at all. In any case, there are nervous frictions and irritabilities, physical disturbances, and glandular conditions that interfere with normal intimacy.

The evil of the mother bind lies in the continuance of infantile attitudes into adult life. "My mother has always seemed to me the most lovely creature in the world. No other woman could ever have such love as I have given her," writes an unhappy husband. His attitude was appropriate at eighteen months. Would he still expect to nurse at her breast or climb upon her in bed as he did when a baby? If his love attitude remains fixed, would not his unconscious desire be equally set? The truth is, it is, but he would contend the idea to his grave.

Biographies of Queen Elizabeth show her to have been one who could not make decisions. She was constantly changing her mind. They also reveal that secret worry from her sexual condition—due no doubt to the shock over her mother's death, with

reactions from attempted rape at adolescence—formed a probable functional paralysis of the erogenous zone. In her state of emotional ambivalence, no problem in life could have been dealt with without her neurotic attitudes playing a part in it.

We do not all have the same sex problems, we do not bring the same feelings to intimacy, we are not blocked by the same causes, but few of us are free from deep neurotic fixations which confuse the picture. A man with a mother complex could not think about his marriage difficulties free from the influence of that complex. A woman with a father fixation would inevitably bring neurotic attitudes into every love relation of her life. For one need hardly explain that the imaginary incestuous guilt hidden in a parent bind is a major cause of sexual unresponsiveness, or emphasize the curative effect which results when a man or woman discovers and freely admits the truth of it. A retrospective analysis is always in place whenever sexuality is deficient. It is important to review carefully every aspect of the child-parent relation and almost to assume that there is a complex, if any frigidity is present in the love life. A father bind in some deeply hidden form is found in most women who do not enjoy full amative release, and people are continually amazed at the changes which develop in sexual capacity from the discovery and removal of such a condition.

Many a one-act farce is acted out in the bedroom and among them all none is so ridiculous, yet so tragic in the emotions of a woman, as the saint and satyr drama. Many a young girl, taught that good men are without passion, yet herself driven by a sturdy lust, cuts her romantic longing in twain, picturing the perfect man as a saint, while longing for a cousin to Casanova, that she might taste the fullest bliss. In marriage she then feels ravaged when her man's desire is dynamic and complete, and equally upset when he is considerate. She cannot respond to a saint, and she fears that passion implies a satyr.

Inside her own brooding consciousness, however, she has a satyr attitude. She may in secret take to masturbation, or wish for the most voluptuous sort of orgies which she carries on in phantasy. One should always be suspicious of the chaste woman, for she is seldom virtuous.

Varietism, although not limited to the male, develops most readily when a man has a madonna-prostitute complex. This is a masculine version of the saint-satyr attitude. Varietism built on this foundation was a very common condition in Victorian days, for Victorian husbands were expected to have a worshipful manner toward their wives. They expected her to rear half a dozen children but not to have the least sexual feeling. Indeed they were almost horrified if she had any initiative whatsoever. They expected to go out and find their sexual satisfaction where they might.

This madonna-prostitute complex interferes with any normal intimacy. The man is ashamed of being really normally amative with his wife, as if he were somehow degrading her and exhibiting himself. On the other hand, he is always unresponsive and mechanical in his affectional relations, for one cannot be free and easy with a madonna.

The man whose passionate longing always fails when intimacy is possible, yet whose dreams by no means lack ardor, should face this schism in his erotic nature. Half of his love nature has become lewd, the rest dedicated to a sexless ideal. "I faced this prostitute and madonna fixation, as you psychologists call it," writes a young husband, "and saw how utterly true a picture it gave of my difficulty. It is a fact that when my wife is responsive I feel guilty and in retreat, as if she had somehow lowered herself, and when she is tender but aloof I put her on such a pedestal that any intimacy becomes impossible. It has made the greatest difference to me to see this ridiculous division at work. She is just the same lovely woman whatever her relation to me, and I am through forever with this sentimental nonsense."

One should understand that others than a parent may become the objects of a transferred sexual affection. Sisters, aunts, a governess, even a teacher may become the "contact person" to whom the psyche attaches itself. From then on the individual wants to be nursed, and cares more for fondling and devoted attention than for romantic intimacy. The unweaned state is hardly one in which adult passion blooms. Indeed, as long as the impulse is to receive and not to give, as long as being cared for is the dominant desire, sexuality is at a low ebb. He

or she who turns the mate into a psychic servant invariably loses a romantic partner, for independence and maturity are essential to erotic vigor. Passion unites man and woman, not an adult and a psychic child.

Emotional immaturity plays no small part in sexual inadequacy. You know how unsatisfactory a relation would be if the physical organisms remained undeveloped. An equal limitation is created by erotic childishness. There are thousands who, as adults, still indulge in baby talk to the love partner. "Kiss oo pig." "Itty fy bite baby, big man kill fy." This infantilism may be harmless, but the emotional state that fears to express deep, mellow affection or to reveal tender comradeship is injurious indeed. European men and women have less of this erotic anxiety, more full-grown sexual power. We Americans, if we will, can do much to come out of our erotic swaddling clothes and approach intimacy as men and women.

As Bergson has defined neurosis as infantile fixation, so might we also define it as an evolutionary retardation. If, while living in a modern social order you practice the acts and are impelled by the desires of barbaric tribes in centuries gone, you become neurotic. It was natural enough for the Romans to capture and carry off the Sabine women, but a like urge in you, if felt and acted upon in an American suburb, will not seem so normal. Where growth is congested, neurosis appears. It is similar to a fixation on an early social stage and on a childhood level.

To the average person it seems far-fetched that the act of being born plays any part in the later sexual life. They understand so little of what are called "engrams" or nervous records, that they assume you mean a "memory" of the struggle, if the birth was hard, is still at work in the brain. Such an idea would of course be nonsense. But nervous records are just as real as structural injuries, and marks of forceps on the skull are not more actual than shock constrictions in the autonomic nervous system.

Statistics reveal that Caesarian babies, and those whose mothers were easy and relaxed, differ strikingly in their emotional poise from those who came into the world only after

mighty struggle. Add to this the verbal conditioning of being told again and again, "Mother almost died when you were born," plus the vicious teaching, "sex is for procreation only," which the Puritans so fastened upon the world, and you can easily see why constriction would enter the sex relation. Unconscious fear would produce such tension that little delight would be possible until the trauma was understood and had lost its affect.

Oral eroticism inclines to *cunnilinctus cunnilingus* and to other substitutes of the sexual act. It is only to be cured by being seen and admitted. There is probably a definite connection between the increase in sex neurasthenia of this type and the prevalence of rearing babies on the bottle. Any and every interference with normal nursing causes later sexual difficulties. Many are they whose feelings of sexual longing are connected with the earlier cravings of hunger caused by the wrong formula. Others were literally forced to associate sexuality with nursing. Raphael painted a mother holding her child with a look on her face of utter sexual possessiveness. What of those who turn the act of nursing into an erotic compensation? It may solace them, but what of the child?

Average people are horrified at the types of thought which analysts discover in the unconscious depths of unadjusted natures. They shudder at such compulsions as coprolagnia, and cannot see why an interest in feces ever appears in sexual abnormality. "It can't be true," they cry. But it is. No one with years of clinical experience can deny it. These excessive forms of phantasy are usually symptomatic of anal eroticism, that compulsive withholding of the self from all giving.

Frigid personalities, and those whose reserve marks them as autoerotic, were conditioned by the smutty attitude their parents held toward the act of evacuation. A smear of salacious "modesty" was forced upon the child. He was taught shame for every natural function and to withhold himself. Cure lies in hating this costive condition.

In sexual expression, response is created by giving admiration, not by demanding it. One of the most essential steps in the sexual approach is to express satisfaction over even the little beauties of the partner's body. Self-glory, therefore, turns the

attention in quite the wrong direction and creates rebuff. The narcist never knows the joy of sex until he gives up his vanity. Indeed, the desire to be adored, exalted, and admired is a serious limiter of sexual pleasure. The close embrace is a mutual experience, or it is little or nothing. Vanity destroys equality. The urge to be enthroned by the love partner removes the spirit from the plane of intimacy. A throne, one should know, is a poor place for love. Better that one be a slave than a queen—queens are rightfully lonely.

To yield the self; body, mind, and spirit, to the love partner is the very soul of intimacy. One gives to convey the love one feels. There is no embarrassment, no self-consciousness in true merging. When, therefore, an infantile delight in one's own nature enters the relation, the deepest aspects of merging are destroyed. There is something wrong with the sex life of boasters, monologuists, show-offs, flashy dressers, excessive rougers, and all the other victims of exhibitionism. No one is wonderful enough to sleep with a strutter.

Check this turning of the world's eyes upon your body or your brains, concern yourself with being simple, natural, human —and great will be the change in your erotic life. Also, if you would keep your amative vigor, fear and hate self-pity as you would a pestilence. Every time you rouse yourself out of the morbid gloom it creates, you take another step toward sexual health.

There are some people, women in particular, who seldom experience satisfaction unless they have first suffered a quarrel. Self-pity has become their erotic agent. This masochism may, for a while, permit periods of ecstasy to follow the marital battles, but its assistance is ephemeral. Pity turned inward in time closes the doors of expression. The mind becomes ingrown, the focus purely selfish. The act of giving ceases.

Disparagement, or being criticized for sexual insufficiency, is one of the hardest abasements to overcome until one realizes how instinctive, almost unintentional was the blaming. Many an animal bites, kicks, or growls if the coitus is not satisfactory, and human beings, almost without knowing it, express this unconscious displeasure. Understand it, forgive it, admit it may

have been justified. Give up any silly pride about it, and go on learning how to release or to develop your erotic capacity.

Even without knowing it, thousands indulge in erotic self-punishment, denying themselves joy as if they were thereby setting life to rights. A. U. L. had a bad temper, caused by glandular imbalance. She blamed herself for the irritability her endocrine condition created. It was her custom to have periods of privation, times of denying herself the pleasures she especially loved. It also happened that for long years the sexual capacity had been seriously compromised. The little lady discovered to her amazement that when she gave up her foolish sense of blame, and the penance that went with it, her erotic capacity bloomed like a June rose.

Guilt is perhaps the greatest compromiser of sex, particularly when it is imaginary. Even those childhood delinquencies which were never committed but were, for some reason, assumed, have repeatedly denied sexual adequacy. R. S. L. had done nothing in her life to be ashamed of except to have a drunken father, whose abuse of her mother she constantly witnessed. The neighbors, of course, knew of his conduct, and other children twitted the little girl for her misfortune. When, years afterward, this phantom guilt was recognized, a striking change came in her sexual capacity.

Removal of guilt over actual experience is even more important. O. S. M. had collided with his sister when riding a bicycle. Although the little girl was seriously injured, the occurrence was purely accidental and had been more the little girl's fault than her brother's. The father, however, adored his daughter and had never cared much for the boy. The boy was furiously punished and, in the weeks that followed, while his sister's life hung in the balance, blame was heaped upon him by repeated verbal accusations. Not until, as a man in his thirties, when the imaginary guilt was removed, was his sexual life normal.

An actual retreat from sex often has a romantic center, a sentimental attitude, as if love became lust if passion entered. Much tush enters the consciousness of the average girl in her reading, a diet of ideals that does her no good. To want a princess for a wife is all very well if you are sure of your own royalty,

but woe is he who becomes a prince consort. There is no abasement quite as great as that the "perfect girl" inflicts on her luckless swain, and until she is forced to give up her pseudo-royalty, her sexual behavior lacks everything but arrogance.

To find a perfect woman Apelles hunted all over Greece and then assembled her by modeling a nose here and a forehead there. Just so might a man hunt for his mate ideal, only to discover that she is dispersed into a hundred women. It is normal to have erotic dreams at adolescence, but unnatural for them to remain as disturbing phantasies. Romantic fairy tales should fade into the establishment of a recurrent mate image. The greatest corrective of any sexual difficulty is the coming of a definite and dominant love ideal.

It is amazing how few people are willing to admit the buried sexual antagonism that is so prevalent. Men will contend the most obvious gynephobia for hours. They "adore women" you are told. Yes, just as long as no woman in any way threatens their "masculine superiority." For in many cases scars from mother domination, and from discipline by nurses, teachers, aunts, and sisters are still active factors in the love nature. Every punishment a woman gives a boy restricts in some measure his love responsiveness in later years.

Girls are more fortunate. Few are punished by their fathers, or by other men, but when they are their sexual capacity is restricted by every blow. In clinical work, the astonishment people show at discovering their hidden sexual antagonisms is only equalled by their surprise at finding the river of love a free-flowing cataract. Androphobia, fear of man, is far less common than gynephobia, because the average girl is brought up by her mother, by women nurses, and women teachers. Thus she has been disciplined by those of the same sex and has an unconscious hope that those of the opposite sex may be the individuals who will love, pamper, and pet her. Androphobia, therefore, is usually of the surface type and forms after adolescence. It has more a feminist slant, against the dominance of the male in the industrial and professional world. It is not a primary, fundamental rebellion against the overlordship of those of another sex which breeds such brooding, volcanic attitudes in the hearts of men.

No intimate relation is normal unless the whole organism takes part in it. You cannot expect to give or receive satisfaction if part of you is held by such mental aloofness that only your body responds to the experience. Mentalism, that habit of reducing all life to cold ideas, reacts viciously upon the love nature. Much can be done to release it by heartily hating and refusing all infringements of the intellect upon the emotional life.

If you have filled your life full of secondary adaptations, have married for money, chosen a mate for social position, or put procreative interests in place of affectional ones, sexuality must suffer. Not until you return your life to an honest basis will feeling flow in normal channels. Every effort you make for real integration helps toward sexual capacity. Conflict between the parts of the self necessarily uses up the psychical energy essential to the close embrace. There is, moreover, no unity in the response if part of the nature is attracted and part repelled by the relation. Seek out your conflicts, and mellowness will come into the love area.

CHAPTER ELEVEN

New Horizons for Eros

Let us not use the word sex in its limited sense, but with its larger aspect ever in mind. We must realize that man does not inherit a group of emotions but one single motive (or protopathic urge). Feeling seeks as many expressions as there are forms of life to quicken its flow. Almost, if not quite, as primary as sex are the responses of rage, fear, and wonder. When these are blocked, as they are in an average life, and when nothing has been done to release them as courage, caution, and origination, then the sexual outlet becomes overactive. It is society, with its decadent ethics of restraint, not nature, who causes the hypersexuality of mankind.

The best cure of any form of sex neurasthenia, therefore, consists in developing adequate outlets for all the other emotions. A life of adventure that offers the chance and calls for the use of courage, the thrill of experimentation and creative excitement in artistic or scientific fields, a life of intellectual growth and change, all these reduce sexual pressure, affecting every form of erotic abnormality.

There are many instances even in which nymphomania has been entirely removed by a circumstantial reduction of the sexual pressure. Let us choose a case history in a European environment. Mlle. A. had exhibited her excessive sexuality even as a baby. She was accustomed to climb into men's laps with much more than childlike affection. Soon after adolescence her escapades began. If allowed sufficient freedom she would even break into a strange man's room and fling herself upon him.

Her despairing parents put her in the hands of a wise psychiatrist of international fame. Aware of the endocrine disturbance

that must have accompanied such furious passional episodes, the good doctor called all the physical therapies into play. The young lady was given those substances calculated to quicken the mental life and at least to counterbalance the erotic intensity. Light rays and baths came into the regime, while abundant exercise was always emphasized.

It was a bold stroke, however, by which the cure itself was affected. Discovering a latent interest in zoology, and the parents being wealthy, the doctor organized a hunting party to Africa and took his charge into settings where only a brave explorer ordinarily dared to go. Fear, rage, and wonder were continually stirred, their turbid flow gradually stabilized as courageous and cautious experimentation. The action, the excitement, and most of all the call upon initiative and creative ingenuity, completely changed the young girl's focus.

We cannot all send our children into the jungle, or ourselves indulge in thrilling adventures, but from this story we can learn the principle of sexual balance. Our national government does not attempt to control the Mississippi river floods by daming up the river near New Orleans, but just such a foolish process has heretofore been used and advocated in the control of sexuality. Never was there anything so stupid as the moral methods of the restrictionists, building their dams about the stream of desire at its point of expression.

A child should see that only two consequences could have been expected; either the flow at flood times would break over the levees, or stagnant swamps would breed disease in the depths of consciousness. Both sad consequences usually happened in alternate relation. There is nothing to be said for such a poor engineering job on human nature save that it was the product of such sexually perverted minds that they could not have been expected to think intelligently.

The modern method of flood control consists in conserving and utilizing the waters of a great river in a thousand ways all through the year rather than sandbagging the stream in the rainy season. The modern method of sexual self-reliance follows exactly the same procedure. No matter what form of erotic disturbance we have to correct, a general reorganization of the

emotional life is essential. Without it all other procedures fail, and fail utterly.

One of our best and most conservative of American psychologists remarked some time ago that he had never, in the long years of his research, come across a single instance of satisfactory sexual sublimation. None can gainsay him. Nothing but disappointment follows an attempt to transform sexuality or to satisfy the urge by substitutes. Nature took good care to see that this urge, upon which the continuance of life depends, could not be tampered with. You cannot shake a rattle at a tumescent person and thereby distract him from his burning desire.

Does this mean that sex must run its rampant course and be freely indulged upon all occasions? By no means. Only by reconstructing a person's general relation to life is the condition to be met, only by engineering the whole stream of emotion, giving the personality adequate outlet for his other feelings, is the situation mastered. You must build reservoirs and canals, connect and harness the watersheds to control a river and utilize its power. What you do near McLaughlin, South Dakota, is important to the people in the Mississippi delta. What you do to change the stodgy setting of a man or woman affects his sexual normality. If a child is oversexed change his home surroundings, take him out of constrictive schools or a wrong vocation. Free him from the presence of dominating intimates. Give him a chance to live creatively, experimentally, adventurously, in close contact with nature and out of the pressure of routine materialism.

There is no other answer, no other way. Sex neurasthenia is not a personal sickness. It is a condition caused by the diseased state of society. It is a symptom of the unsuitability of social customs to man's nature. If you do not set the erotically disturbed individual free of the constricting environment, you must expect continued delinquencies or the ravage of passional hysteria. Much can be done to correct the various forms of abnormality once the right outlets for emotional normality are established in the life proper, but without this major change the best adjustments are inadequate.

One will understand, of course, that in strongly parental natures procreation is a most natural outlet for sexual intensity. When this normal biological fulfillment is denied, something must be done to compensate for the deprivation, or a well-endowed nature will break down either in physical health or in mental adjustment.

O. C. T. was not hypersexed, but he felt a more than average nurture toward the world. Young things in particular touched him deeply. Life deals strangely with us, for it happened that from infancy Mrs. O. C. T. had had terror at the thought of childbirth. No offspring for her! The husband knew better than to argue. He knew his fate was revealed. What should he do? Intimacy as it was and his drab routine in the hardware business left little outlet for the tumultuous flow of his nature. The waters of his being ever mounted and a flood was some day inevitable. Puritan counsel said, "Restrain yourself"—a procedure identical with standing on the banks of a great stream crying, "Don't rise, it isn't right." The pattern of his associates suggested a varietist life. But after a few hesitant attempts at erotic adventuring, something in O. C. T. rebelled. Then what was he to do? The answer lay in circumstantial change, in finding a more natural and creative life.

"I resigned my position," he told me, "and went to Alaska in the first gold rush. I can't tell you what it did to me to get out and struggle with nature as my ancestors had done. I was fortunate too, for I made enough money to set me free for any sort of thrilling life I might choose. Since then, I've seen a good many parts of this old world, and I've not been much bothered by the old pressure. I know now I'd have been just as happy, even if I'd stayed in business, if I could have had a family. Denied that, I had to find some way of life that was physically possible and I found it."

The same principle holds for many modern business women. "While supposed to be absorbed in my work," a feminine executive writes, "I was actually compulsively interested in sex. It literally obsessed me until I discovered that my natural lovingness was being played upon by my maternal instinct. Then I adopted two children and the whole situation changed."

The inability to take one's mind off erotic relations is always symptomatic of an unadjusted emotional life. O. B. B. was a victim of voyeurism, that tendency to peek at every woman who permits any chance to be observed. Legs and breasts become objects of special concern. Retrospective analysis revealed the fact that, in babyhood, this young man had been dominated by two older sisters and a bedridden mother. These women had been none too careful, but just careful enough to invite attention to themselves and to intrigue the mind of a growing boy. He was scolded again and again for seeing what he could not possibly have missed unless he had been blind. Everything was done to center his interest on sex, and nothing to help a naturally creative nature to find its outlets.

Seeing his artistic bent, a doctor made the father send the lad to Paris for training in commercial art. After six weeks of drawing in the life class, the entire sexual problem had disappeared. No one ever saw an artist, accustomed to sketching from the nude, in the least concerned with anyone's anatomy or much excited by the minor sexual disturbances.

The removal of a dominating relative is sometimes the key to sexual adjustment, even if the disturbed individual is no longer a child. Hattie Bradley lived with her mother and a maiden aunt, both of whom were unconsciously determined the young woman should never marry. The aunt, however, was the most malignant of the two women. Having failed to "make her catch" she could not bear to see Hattie win where she had lost. The conversation in the home ran to an excessive criticism of the male sex. It had quite an opposite affect on Hattie from what her hectorers intended. "I wasn't ever permitted to forget men, or to get my mind off the subject of marriage," she explained years afterward, "and so, of course, I was continually aroused. If I hadn't left home and gone into business, I'd never have adjusted my problem. I'd personally advise any girl over twenty-five to strike out into life for herself. In my case, it gave me marriage and happiness."

In thousands of instances the sex relation is misused and made to substitute for satisfaction in living. It often becomes a compensation for emotional inferiority. When this happens,

attention is turned away from the beauty and satisfaction of the experience and put upon the exaltation of self, which the intimate relation implies. The man-crazy woman is seldom interested in love. She wishes the adulation of sex. She fears to be among the unchosen. And if she succeeds in securing a man, what is important to her is his possession, not his companionship. The discovery and admission of emotional inferiority, whether found in men or women, has a strongly beneficial influence in allowing the attention to be turned again to the act of living.

Byron both wrote of, and lived, the Don Juan complex. How changed a man he might have been had anyone freed him of his neurotic agony. How sad to ravage his own life and ruin that of others only to prove to himself he wasn't sexually abased.

People who justify both license and homosexuality might do well to read the life of Oscar Wilde and realize how much greater his contribution to life would have been had he conquered his perversion and the exhibitionism that went with it.

Casanova was a homosexual who gives us a perfect illustration of what not to do. In order to prove to himself he was not incapable with women he pursued and conquered one after another. A frenzied heterosexuality is no answer to such a condition. One does not become normal by much cohabitation with the opposite sex, but only by removing the need, both for varietistic passion and for proving oneself desirable to women.

If the records speak truly, even Shakespeare had his times of varietistic revelry, yet in his plays he always holds to the inner intent of love. Delinquencies are not so serious to those who continue to strive.

Some of his critics insist Freud concluded that sex was the only important human drive because he found it so in his own nature. They assume that he himself was a sex neurasthenic, and for this reason became interested in the subject. It is a neat turning of Freudian reasoning on to the great leader, and probably as untrue as that type of reasoning usually is.

In the technique of a consulting psychologist there might seem to be no recognition of the Freudian contention that all neuroses are sexual in origin, but this is not the fact. We would rather say that sexual disturbances enter into every abnormality

and, as such, must be understood and adjusted if the person is to become mentally healthy. Investigations into the nature of the mind since Freud first propounded his theories would hardly seem to bear out his theory of an erotic center to every maladjustment. In fact, the great leader himself has moved constantly in his position toward maladjustment of the ego rather than sexual disturbance as the cause of neurosis.

That sex is more repressed than any other desire, all will admit. But repression is not the only mechanism of neurosis by any means. Even the conduct of a loved intimate may be the biggest factor in a sexual disturbance. "I didn't realize at the time that there was any relation between my husband's impotence and my bad temper, but I had actually caused most of his trouble by my irritable abuse of him." No one can release amative feeling quite spontaneously if hurt feelings are in the way.

Neurosis of any type is a binder both of sex and of love, and most of all brings retreat into hypersensitivity. For years Eunice Easton had seen her friends marry. One after another had found some measure of happiness—at least they did not sit staring at their windows, driven by a restless passion that would not abate. Eunice had grown bitter. Her need was a torture, her loneliness ever upon her. And she could give so much to love, she told herself. It would mean so much to do things for the man of her choice. She dreamed of all the little kindnesses and tender services she would so love to perform. For Eunice was generous, no doubt about that. She could be a spendthrift in giving, she would love so hard. Nor would she fail either in romantic ecstasy or erotic ardor, for her response to all she does is utter.

With such fullness of heart, is it not strange that men so soon left Eunice? No lovers ever came. Few friends stayed for long, they could not stand the strain. For Eunice was sensitive. Before you knew it, her feelings were hurt. She looked at you like a wounded doe, then withdrew into an accusative silence. Sometimes it wasn't in what you did, but only in the imperfection of your best endeavor that the trouble lay. You could not be so utter as she herself, nor speak your lines with a tenderness that equalled her ecstasy of pitch. You had failed in purity of pur-

pose. Your spirit was not as swift in its breathless flight as her feeling required. And just as utter were the consequences. Everything was spoiled.

However much she strove to find love, would it ever do any good, as long as Eunice lived under the blight of her sense of persecution which inverted her kindly spirit into a demanding despot? As long as she measured the intentions of others on the high scale of her own capacity for tenderness, they would be driven from her as one flees a plague. But if some wise and daring person revealed to her this curse upon her spirit, showing her how she brought her destiny to pass, could she not gradually change the tenor of her way? And would she not find her longing for love a motive capable of engendering constant and competent effort?

Whenever love is not fulfilled in our lives, few of us believe that something is wrong with our ability to be a satisfactory companion. We do not like to admit such limitations in our romantic expression. We prefer to think the trouble lies in the mate, or in an evil destiny that did not bring us love at all. In a measure this may be true, but there is nothing we can do with fate itself and little to change the manners of an intimate. He who has tried regeneration on others knows how much wiser is effort expended on changing his own behavior. The surest way to help a loved one is to cease one's own delinquencies.

There is no stronger incentive than love to induce personal change, once we understand how a neurotic condition may shatter the best of human relationships. Life without successful companionship is devoid of charm. There is little use in accomplishment save as it is shared by a kindred spirit. You know how it is after a hard day. To sit alone staring at the ceiling, or to seek distraction among the motley throng of casual associates is poor business. The need of comradeship stirs the hardest egotist. We long for the comfort of contact and the delight of demonstration.

It is unfortunate that so much doubt of love should have grown up merely because neurosis so compromises its expression. The very power which might give us incentive is constricted at its center because so many people are skeptical of its realization. Unaware that the greatest blight on romantic happiness is the

distorted emotionalism with which people come together, they reason that love fails us. The inverse is truer. Man fails love, fails to give himself to love because of ego constriction in his nature.

There is no question but that sexual disappointment creates morbidity, but it is equally true that melancholia constricts erotic pleasure. Intimacy is an act of gladness. It requires a habit of being merry. Gaiety in the everyday life, laughter on the lips, is a definite winner of amative satisfaction. The way you live determines the way you love. If you allow gloom to cloud your spirit, you cannot yield to erotic ecstasy. You have no habit of spontaneity. Play, joke, let go in the little acts of everyday life, and you will see the tide of emotion rise steadily in the intimate relation.

For the trait of holding in, if it becomes a striking aspect of the behavior, necessarily spreads to so sensitive an expression as sex. Self-control destroys erotic joy, self-reliance enhances it. Every act of constructive release, every good characterization of the spirit, builds up the love nature. Every repression, every constrictive inhibition, even though it be of a different impulse than sex, plays a part in the development of torpid emotional states.

Conflict between the love drive and that of power is hurtful to the sexual nature. Blockage of the career plays a definite part in hypersexuality. Most gigolos do nothing but make love. The varietist is seldom an energetic worker. The discovery of one's native interests and the rearousal of ambition help to correct many excessive forms of sexuality.

This is particularly true of nymphomania, that compulsive obsession on sex that takes so sad a toll when it settles on a woman. She is literally driven to cohabit with any available male. If she is of the poorer classes, prostitution becomes inevitable. But even in the most select society, this neurasthenia appears. Its complete cure is often largely medical. Glandular and even surgical work are sometimes necessary. But when this is done, the eradication of intellectual frustration and the rediscovery of the abilities and interests are essential.

As long as society sanctifies marriage rather than love, we shall have licentiousness. Our young people are made immoral

by the externalism of our ethics and the materialism of our standards. As long as so-called leaders debase the romantic urge, there is no hope of decency. A well-known American bishop some years ago told youth in a sermon that they should not expect love in the intimate relation. Who are the corrupters of virtue, one might ask? There is no force in life equal to love, no energy like that of passion. Understood and conserved, it works miracles for man. Out of it came his art, his music, his poetry. Beauty is sex in cosmic expression. Revile it and ugliness appears. Revere it and the world is lifted up.

When the intrinsic standards that nature has erected for physical vigor were neglected or denied by the superstitions of any society, or the shibboleths of any age, disease and pestilence destroyed the people. There is no difference between the principles of physical and mental or emotional hygiene. When the inherent needs that nature has erected for psychical normality are neglected or denied by the superstitions of the social order, mental disease and emotional pestilence deform the people, and as long as the individual believes in, fears, or yields to the perverting practices or the false teaching, he will be or become neurotic. Indeed, the search for mental health consists in the discharge of all ideas and opinions, values and ideals, that are against human development, whether they are embodied in the customs and conventions of one's own day, or found in the traditions and sanctions of an earlier century. Physical health requires treatment of the body according to the implicit needs of the body, and this requirement brooks no interference and no neglect.

The most healing of all experiences comes when a man and woman who love each other dedicate their lives to their love, determined to eradicate from their intimacy all of those trespassing influences which abnormal parental backgrounds may have created. In the last analysis, the only hope in life lies in the passing of infantilism and the coming of maturity. Growth is a privilege more amazing than any static phase of Nature. No individual is, for more than a moment, a fixed personality with a definite character. Creation itself is in motion and each of us ascending or descending the cosmic scale. Nothing that we ever were need hinder or destroy all that we may become.

To shed the past as a snake its skin, to come out of the womb of childhood into the free moving sunshine is the first and finest step in the cure of neurosis. There are many important procedures and various abnormalities to cure, but even as each traces back to the early influences of the home, so all progress depends upon accepting the challenge of experience and the privilege of development. Determine to be an unfolding, mellowing, maturing part of an upward growing universe, and you will be setting the imprint of your personality on the die of the ultimate design.

CHAPTER TWELVE

Beyond Anxiety

THE very structure of modern society is built on anxiety. Army, Navy, and airplane squadron; police, prison, and hooded clan; punishment, purgatory, and eternal hell—the seeds of fear are sown in consciousness from the beginning of a human life. The wonder is we survive at all. But, though we may exist, we shall not be well until we repudiate all the methods and teachings that breed this terror.

For this reason there can be no true understanding of neurosis without insight into the nature of fear, of that primordial tension which relates to our biology and makes us kindred to bird and beast. The strain of the wild deer grazing on the green has haunted man in his slow rise. The darkness of yesterday and the ghosts of tomorrow are with us still.

Left in our ignorance, we become the victims of unease. It is as if a moment's threat quickened age-old terrors in our breasts. The savage cannot bear to have someone at his back. A crunching footstep in the dark touches the primitive in us. Father's sternness plays upon atavistic guilts from centuries when incest was the rule. Jealousy of sisters and brothers, distrust of strangers, these are tribal terrors, as primitive as dread of the dark.

In these automatic reactions, common sense becomes deeply compromised. Intelligence abdicates its rightful rule before the violent uprush of feeling. For fear, originally a beneficent influence, has shaped the habits of all life. Fish swim in schools and birds fly in flocks, mammals run in packs, man has built cities, organized armies, and learned to hoard money because of it. Yet as it now functions in humanity, fear destroys the means by which we cope with danger.

If you go into hysteria when the fog comes in, fear is not serving you. Confusion in the fog of one's personal life is no less delimiting. Anxiety is telegraphed from brain to glands at the approach of danger. When a dog barks, adrenalin is flung into the liver of the listening rabbit and sugar discharges into his blood, the fuel necessary for extra speed. When you cross a city street, dangers honk at you from every turn. Your response makes your ductless glands pour their extract into your system. You do not use it up running away—you continue to cross streets. But after a few hours you become a chemical laboratory of contradictory influences. You feel dizzy and fatigued. When you get home your marriage partner comes in, equally frazzled, and adds his daily dozen irritations. You are upset, afraid of a quarrel. More glandular disturbance, until you are indeed poisoned from within.

No thoughtful student would deny an hereditary basis for fear. Constitutional weaknesses, too few sex hormones, a weak vagus nerve, all tend to apprehension. Tension and sickness affect our poise, wrong diet, bad air, toxic in the blood, all increase uneasiness. Yet while fear begins in the body, emotion is not a psychic fluid that can be carried in a bottle for convenient analysis. The chemistry of personality will never be fully known in the frigid purity of a laboratory. Emotion retreats from speculative study. The moment you would measure a present passion, it is as if it had never been. You are calm and reasonable, empty of feeling. Nor can you ever see into the depths of another molten spirit with less heat in your own flame. The psyche congeals unless you court it with kindling responsiveness.

It has been said that there is no neurosis without psychosis, that we are all a little insane. To the layman this is a startling assertion, but only because he has never thought to trace the logical connection between the indications in mild and excessive abnormalities. It may be said, on supposition, that some balancing factor in consciousness decides whether or not we shall stop short at a few irrational reactions and judgments, or continue into that sad state in which some obsession of the mind controls its focus to the exclusion of a rational relation to all the aspects of life. But it is this tendency to emotional imbalance

that allows fear to possess us until our conclusions and beliefs become irrational and exaggerated.

In this so-called modern world, millions still believe in the delusion of hell. As many more live in dread of an anthropomorphic father high in some distant sky, ready to exact a pound of flesh for every retribution—even those of ignorance. Superstition is not limited to the savage. It fills the teaching in nearly every home, making us live in fear of consequences. Much of our inner uneasiness is unanswerable until we understand how fear is exaggerated, too, by our sense of meriting punishment. Self-blame makes us expect misfortune as chastisement for our supposed sins. Every time ecclesiastically minded people announce that they are but "miserable sinners," fears are intensified.

The lack of an adequate science led our forefathers to develop attitudes that in no way brought control of fear. Their "inner guidance" was made of the fabric of dread. Calamities were called the will of God. Admonitions were poured into the ears of every growing child until his soul became deaf to the counsel of reason. The fearful whispers within were but an echo of the voices from without. As a result, apprehension was turned into resistance of forbidden desire; a self-inhibitory device. By this method, still in use, the object of our longing becomes a center of fascination, pulling us with phantastic power. Our moral censor strives to subdue the hypnotic tempter. And no fear is more awful than this dread of self, no victory so empty as conquest over the phantom of personal sin. Evil, having been turned into a devil by the perverted imagination, is no longer the simple thing which intelligence knows it to be. Evil is ignorant action against life. Sin is absence of right aim.

Awkward and untutored as we are in the art of living, we choose wrong purposes and follow our illusions. "The evil is null, is naught, is silence implying sound," Browning sings with heroic wisdom. Few whose souls are harassed with dread have so clear a vision. Retribution broods in them, guilt at being alive.

In neurosis there is always fear of life built over a doubt of self. The mind has regressed to the spooky obsessions of a

childhood world. Terrors of primitive consciousness symbolically substitute for real trouble. The dark seems as danger-ridden as the primeval jungle, typifying death. The sun god brings a day's release but can never destroy returning gloom. Cold follows the summer as loneliness is ever at the heels of love. The soul swings between unthinking bliss and the knell of disaster.

Any anxiety, once sufficiently aroused, stirs all the sleeping demons in our depths. Age-old, primordial terror has appeared, shrouded with the gloom of ignorance. A smirking head rears out of the cave, acrid smoke from red nostrils smothers reason. It is a strange fact that, when using automatic drawing in psychological research, dragons constantly appear in people's pictures. Quite prosaic individuals draw somber crags with black caves at their bases with, again and again, reptiles poking their heads out of hidden chasms as if to pounce upon the unwary. Let him who knows nothing of man's nether consciousness laugh at these figments of imagination. Yet while he laughs, this inner world still is coloring his thought about the butcher bill, exaggerating the mundane problems of today out of all proportion to reality.

There is many a symbolic drama in the lower depths of human consciousness, morbid pageantries, unseen but felt even on the fairest day. From this phantom world of hidden terror we form our delusional systems, our special bogies, and attach them to the outside world. Nor is it only idle fancy. Death touches the passion of a kiss. Who knows how swift the moment when the chill will strike? Even if we succeed for decades in keeping the glory and the dream, there is always the fatal probability. We ourselves and all we love must pass.

Trouble delights to haunt the timid. Fear deflects attention from intelligent action. Believe the sea dangerous and it becomes so for you. The timid sailor tips over his boat and drowns in a foot of water. Destitution follows the man paralyzed by financial worry. Sickness kills when panic is the nurse.

Whoever greets tribulation as part of experience is able to focus on the means by which to overcome it. He at least attains a higher percentage of constructive results. It is unfortunate that this law of positive focus was not known in antiquity, for as

our life structure now stands it rests mainly on fear. We toil to protect ourselves against what might happen, not for the joyous expansion of our souls.

The ancients reverenced fear as much as we revere mercy; they even went to the extent of imagining that one could love and fear God, an obvious impossibility. What you love you do not fear, or to reverse the thought, only to the extent that you do not fear can you love.

An investigation into the emotion of fear was at one time conducted by the National Kindergarten Association. It was found that only two out of every hundred fears given to children in parental admonishments were ever justified or, in the law of averages, ever came to pass. Ninety-eight per cent only burdened the child's mind and so frightened it as to make it more likely to be overcome by the actual dangers it had to face. From such an inquiry the cause of neurosis should not be hard to understand.

Stoicism was another ghastly teaching. To conquer fear we were told to inhibit our feelings and drive them back until they became suppressed in the depths of consciousness. Great was the devastation that followed. Whatever is in you must, in the end, come out, or else it ferments in the unconscious depths producing toxic poisons. Inhibition of fear may serve as a temporary device, but in time it leads to convergence; that curious transference of temperamental difficulties to physical sicknesses.

Repressed fears create constipation, glandular torpor, frigidity, and impotence. You cannot withhold a fear and escape its blight. Only by constructive action is any form of anxiety conquered. Behind half of your bodily ills is undrained terror, repressed in some earlier day by a foolish pride. Even diabetes and tuberculosis are in some measure psychical as well as physical, the product of emotional suppression. Attention is then transferred from the fear itself and focussed on bodily conditions. One is preoccupied with physical sensations, feels his heart pounding, shivers go down the spine, gastric secretions are overacid, peristaltic action is decreased.

For this reason perhaps the worst aspect of fear is that by which it creates susceptibility to physical disease. It often causes hypochondria. Nosophobia, the fear of sickness, is implanted

by suggestion. When a boy, Lord Byron was told by a fortune teller that he would die at thirty-seven. The idea haunted him. When he became ill at the appointed time, his physician felt that the fear precluded recovery.

It is, however, in one's general relation to life that fear takes its heaviest toll. Unless you can claim immunity from the following list it cannot be said you have escaped the blight of fear.

1. Fear of destitution, economic insecurity, worry over income and experience.

2. Anxiety in the dark, in high places, on the water, and in similar situations.

3. Social uncertainty, doubt of your ability to fit into positions different from your present level.

4. Nervousness in the face of danger, a sense of dread.

5. Restlessness when with the unfamiliar, or in unusual settings.

6. Unpleasant anticipations about the future, how things will turn out.

7. Moodiness, morbid feelings, and unexplainable dislikes and phobias.

8. A general state of tension, difficulty in relaxing, in playing, resting, and sleeping.

9. Feel a dread of "losing your head," of becoming overexcited and hysterical.

10. Negative suggestibility, becoming upset when others talk in a gloomy manner.

11. A sense of self-distrust, a feeling of sinfulness, and a troublesome conscience.

12. General apprehension as to what will happen, to yourself or your loved ones—feeling that fate is against you—difficulty in maintaining calmness, poise, and trust.

Fear is intimately connected with sex and rage, a negative outcome of these more sturdy emotions. Yet it is dormant if wonder has been satisfied as to the nature and harmlessness of experience. Only when understanding fails of its query and rage becomes futile, are we afraid. Only when fear has put its grip on us, is sex made impotent. Only when the other emotions are absent and the spirit is stretching its sinews are we capable of

love. The functional life of the organism concentrates its major surge upon these passions of personality, and according to their accent our genetic structure is revealed.

The serpent is said to capture its prey by dancing in the moonlight until its victim is hypnotised. But let a wind rustle and the spell is broken. The cowering creature leaps to freedom. When a man turns his attention from his fear long enough to sense that the rest of the world is still there, fear loses much of its power.

A study of contrasting instances of courage and anxiety reveals that men are not brave because they are brave. Fortitude springs from constructive thought, bent on discovering advantageous points at which to take hold of a situation. Timid people are over-concerned with negatives. The situation is made insurmountable by believing it so. The word "apprehension" means literally "to hold before"—to get into one's hands the facts of what will or might appear in any given circumstance. When we apprehend we look ahead, at times almost presciently. There is prophetic perception is this pregnant anticipation. For fear is a seer, a clairvoyant knower of the future, when logical thought assists. Were we unable to consider we would be forced to live like grasshoppers, eating at the moment what that moment provided.

Life becomes a dungeon, however, if this great gift is made destructive, so that we only anticipate disaster. You are visiting a mile from home. An alarm sounds. You realize it is the number of the box near your house. You remember the fire you left on the hearth. Imagination completes the picture. You see your place in flames, hear your child calling in agony.

Hans Christian Andersen was tortured by such apprehension. He had a horror of sickness, due not so much to natural timidity as to exaggeration. A cat scratch meant he would have hydrophobia. A pain in his neck made him think he had swallowed a nail. If he had a bump on the knee, he feared dropsy. A pimple above the eye suggested blindness. R. Nisbet Bain says, "A doctor who knew him very intimately in his later years, tells us how he one day met Andersen trembling all over with anxiety simply because a friend, with whom he was about to make an

excursion, happened to arrive half an hour late. What he endured during that half-hour no tongue but Andersen's could ever tell. He was quite certain that his friend must have come to a violent end, been run over, perhaps smashed in a collision, or blown up by an explosion, and he pictured him expiring amidst the most unspeakable torments. Nay, his mind's eye had actually seen the corpse carried home on a stretcher, all crushed and bleeding, with foaming mouth and protruding eyeballs.

"He would have escaped from the horrifying sight but could not. His feet seemed rooted to the spot. He was obliged to stay and see the body of his dead friend put in a decent coffin, and consigned to its last resting place. Then he pictured himself sitting down with streaming eyes, writing letters of condolence to the sorrowing relatives—and at the very moment, who should come up with smiling face and outstretched arms but the very friend whose death he had so vividly realized and who, on perceiving poor Andersen's terrible state of agitation, was not only abject in his apologies, but registered a mental oath never to keep him waiting again."

There is no force within man that does not act as friend or foe, for the law of positive and negative expression is one of the most striking facts of consciousness. Of them all, few are more effective in either form of expression than the imagination as it relates to fear. We are made or unmade by this quality, according to whether it is in command of or controlled by apprehension. If one has developed to the place where his visual imagery is used to arouse and guide courageous action he meets life constructively. If fear discolors his visualizing power, there is no way to avoid neurotic torment.

How strange that classical education scarcely acknowledges the importance of training the imagination. People generally are led to believe it a vague and unimportant quality, more usually attributed to the impractical and slightly contemptible field of poetry than an ever-present, active agent working its will in every man in the street. We have elaborate systems of police to keep order there, but we allow our emotions and mental functions to riot at will—then wonder why there is disquiet in the individual's inner community. We have not come to the

realization that if these inner rebels were sent contentedly about their allotted tasks we might be able to dispense with a portion of those outer police.

Suppose a loving wife, expecting the return of her husband from a business trip up and down the coast, reads of an accident at sea to a ship which it was possible for him to use on his way home. She has no real reason to believe he will come by any other means than his customary train trip, but the conjunction of an evil use of imagination with her devotion brings picture after picture of disaster before her eyes until she is half sick with fear. Were she more adept in the right use of this nimble ability she could patiently have induced an equal number of reassuring scenes that would have soothed her mind and occupied the citadel of her love with a strong army of intelligence and faith.

The merging of fear and imagination is not more injurious than the interplay of anxiety and memory. A harmless gathering of people is looked upon with anguish, not because fear was at first so intense, but from all the times you have felt abased. The result is a paralysis that has little justification. Lady Macbeth, aware of the infantile torpor which comes from apprehension cried, "Infirm of purpose, give me the daggers. The sleeping and the dead are but as pictures. 'Tis the eye of childhood that fears a painted devil."

Fear arouses unconscious neurograms through the intricate telephone system of the brain. Engrams of old tensions discharge into consciousness. Boileau aptly described the artificial piling up of fears in his remark, "Often the fear of one evil leads us into a worse."

Such confused states create a mania for certitude. We ask for perfect solutions, omnipotent wisdom, when already too much compromised even to follow common sense. Dejected at our impotence we set up defences against the onslaught of terror, digging ourselves in as if we must endure a situation we cannot shake. Banker Lawson is intrenched in his conviction that the Bolsheviki are at work undermining our social structure. Deathly afraid of communism and all its ilk, he fortifies his delusion. Rage fills him at your effort to dislodge his anxiety. It is *his* fear. What right have you to touch it?

Mrs. Mewling is petrified by snakes. Do not tell her they are usually harmless. She will not have it. She musters every argument to defy you. You shall not take her fear away.

Miles Rudford is nervous on the water. He has all manner of ways of telling you how dangerous it is. It angers him to listen to your statistics as to the proportion of automobile as compared to boating accidents. He has substituted a fixed bias for the security his fear denies him. This pretense of confidence bucks him up and, by thus deluding and justifying himself, he is contented. Unfortunately, at the same time he makes it impossible for anyone to help him.

For the sake of clarification it may be well to list the more common ways that fear works within us:

1. There are always imaginary factors that are not actually in the situation.

2. Improbable bogies are invoked on the assumption that they could be.

3. Self-suggestion propaganda is common, as if to convince oneself that the worst will happen.

4. There is angry excitement, as if we sought to scare the fear away by confusion.

5. Refusal of a practical solution is the rule, because such a solution does not protect against all dangers.

6. There is usually a switch of focus, that is, as soon as one aspect of a fear is met the person centers with equal anxiety upon another.

7. We tend to demand full understanding of a fear situation, which, being impossible, leads to stalemate.

8. We approach fear problems with vagueness; an active search for causes of trouble is rare.

9. We spend our time trying to correct the effects of things we fear, baling the boat instead of finding the leak.

10. We permit hypertrophy on some exaggerated element of a problem to break our continuity of thought.

11. An intensification of fear by analogy-thinking is common; such as, falling kills, therefore towers are dangerous.

12. We tend to ignore probabilities and concentrate nervously on possibilities.

13. We often distort the facts of a fear situation to make them fit our prejudices.

14. We arouse biases and fixations in the way of correcting fears and erect totems and taboos that limit us in the situation.

15. In dealing with objective fears, we ignore the fact that all people do not have them, and therefore the reason is subjective.

16. In subjective fears we misuse conscience to justify ourselves as pitiful victims, and this pseudo-morality results in torpor.

17. We deny we have wrong attitudes, which are the cause of subjective fears, and insist on focusing on external consequences of our condition.

18. In all fears, actual or imaginary, we are powerless only because of negative images and delusional systems previously erected in the depths of consciousness.

19. The delusion of merited punishment is the common cause of torpor when one is overcome by fear.

20. We tend to rush hysterically from one wild conclusion to another, as if many answers were necessary to a single problem.

21. When enduring an anxiety situation, we tend to raise the error bogie, asserting that matters will be worse if we do anything about them.

22. We tend to evade displeasing facts but to concentrate on those negatives that suit our self-pity.

23. We are inclined to carry on a campaign of insinuation, intensifying negatives by implying that no one knows what the consequences will be.

24. We often undermine our morale with experience recurrence, as if what has happened to us is more likely to happen again, or was more dangerous than the thousand things that have not happened.

25. We practice experience distortion, coloring the events we fear by misunderstanding of past events.

26. We practice negative selection from past experience, choosing the bad results and ignoring good consequence.

Eradication of these factors of fear is not achieved, of course, merely by enumerating them. They are doomed, however, if we study them sufficiently to become familiar with their appear-

ance in our thought. You cannot be fooled by something after you know it is deceiving you. My father used to pull an imaginary pistol from his pocket and point his finger at you as if it were a revolver, saying, "If I were a stranger in the dark and turned a gun at you, you would shrink in terror. But if, on the other hand, you know me and that my weapon is a toy, you would smile calmly. Fears are like that; once see their nature and they become powerless."

This principle of familiarity is even more apparent in the sphere of thought. When the railroad train was first invented some doctors warned against its use, stating that a speed in excess of fifteen miles an hour would produce concussion of the brain. Legislators in one state forbade the question of their use to be debated in the schools. Countless people fear new ideas, and worry hopelessly. What they most need is changed values to adjust their lives because life is against rigidity. Fear follows when we think in absolutes. All knowledge is but approximate, and every fact modified by every other fact. We need to think in paired comparisons, not in finalities. A bright moon is only bright at night, dull at high noon.

Some such contact with the variations of reality is necessary or failure is ever upon us. The set world of the savage is no longer our habitat. We must grow up to a creation of etheric vibrations. For fear is not only primitive, it is infantile, one of the first negative reactions in a child. Sudden noises and dread of falling are inherited apprehensions. Most newly born children turn their heads away and cry when their noses are cleaned. In this resistance we have the primary key to fear. It is daughter of ignorance, fathered by egotism. Whenever we are left without knowledge of what and why something is happening, whenever the event threatens our personalities and impinges on our freedom, we are afraid. We do not know what will happen unless we know what *is* happening. Even a little danger may turn into a tragedy that sweeps us into the pit. A click in the dark may mean a mouse or a marauder. Frenzy develops as easily from a sheet blowing in the moonlight as from your uncle's ghost stalking the night—until you identify the sheet or make the ghost your familiar.

Mastery of fear, then, begins with understanding of reality. When merged with reason fear is sublimated and becomes cautious judgment. This is central in the process of maturation. You are not afraid of a phonograph, yet savages have swooned at hearing its raucous voice. You do not tremble at sight of an airplane, but jungle dwellers have shaken in terror when one crossed the sky. You do not die of fear when a comet appears, but Ambroise Paré, writing of the comet of 1520, said that it engendered such terror that thousands died in anguish.

Fear grows where ignorance abides and passes where knowledge is born. Ancient mariners who believed the earth flat were afraid they would sail off its edge. They built mental images of tumbling through space into a bottomless pit. You and I make similar images whenever misconceptions of life leave reality unexplained. Error in thinking is the food of fear.

Cleanliness and chastity are admitted virtues yet at one time in Korea fear of polution so obsessed the national consciousness that wives would kill themselves, or a father destroy his daughter, if a strange man happened to touch her in passing. Australian Blackfellows, from fear of the dead, deserted their homes when any member of the family died. A Kaffir woman does not eat the underlip of a pig lest her baby be ugly, and youths in many savage tribes were forbidden to eat the heart of timid animals for fear they would become cowardly too. Countless such superstitutions run rampant through the centuries.

Many people cannot read ghost stories at night. A quite intelligent friend of mine shrieked in fear when I approached her in the attitude of a frenzied fiend, yet she knew I was only a silly boob doing some poor acting. It is because of this conflict between feeling and intelligence that fear is so great an element in abnormality. Mere intellectual understanding does not help us to solve our problems. We are as likely to fall into panic when we know the situation is harmless as when we believe it dangerous, unless on some previous occasion we have developed so clear an insight that conviction in relation to the realities of life is ours. The fear reaction does not function if we have purged our emotional depths of infantile terror and carried our intellectual insight into the area of unconscious

belief. When you know that life is as you feel it is, faith makes fear untenable.

We witness this liberation of the mind in many aspects of our modern world. We no longer pray in barbaric apprehension when an eclipse is due. Science has stepped inside that fear and banished it. The great mastery began in antiquity, reaching a high level among the Greeks. They held an experimental attitude toward experience, unwilling to believe things were as others declared them to be until they could find out for themselves by empirical investigation. This in itself is a sword of light.

For he whose intelligence assures him that a fluttering branch is not a goblin will not be stampeded by the spectre. Refusal to accept the world of appearance is the basis on which all intellectual maturity rests. Insight which reveals the reality behind the appearances destroys fear and even changes our perception as to the nature of life.

Archimedes boasted that if there were another world, he could remove this one by going into that. Science has been doing this rapidly of late, clarifying the subjective sphere of principles, the formative forces of relativity, the hidden plane of etheric waves and electrons. With every step in progress, the new insight destroys anxiety. After all, fear is a warning, a signal urging us to make thoughtful effort, or be overcome by experience. Nature would have us know that life will not permit stagnation, and he who cannot meet destiny with poise is in danger of being vanquished by the advancing current of events. Time waits for no man. Everything and everyone about you is on the move, growing or decaying, according to its trend. Those who are not advancing will degenerate. Fear warns us of corruption.

The important decision in any hour is as to how we shall live. Must we continue on the negative path, involved in personal biases and deluded by obliquities, or may we validate our judgments by subjective contemplation? There is a history behind every disturbance and a consistency index would soon reveal how often we deviate from reason. If our efforts are homogeneous, there is a true hierarchy in every situation and prognosis is possible as to how we shall meet tomorrow.

Hint of this advancement curve gives us confidence. To discover that one's thought is coherent and one's effort persistent is the assurance we need for successful living. Rating is as applicable to everyday toil as to a life insurance chart. There is a central value in one's series of experiences, some medium which, if sensed, will reveal one's style of life. Even as there is a law of averages in our difficulties, so is there a probability record as to how we will overcome them. And the greatest cures of anxiety are five in number:

1. Discovery and eradication of distorting emotionalism.
2. Acceptance of the laws of maturation and effort.
3. Establishment of a habit of calm deliberation, a "pool of silence" within the self, a "moment of pause" before effort.
4. Rhythm of work and rest. When you are upset and have no answer, stop brooding. Do something that relaxes you. Afterward, you may find understanding comes of its own accord.
5. A fulcrum of decision: doing something every day toward personal adjustment. Learn to think in a straight line. Never allow circular brooding. Earnest effort leads to understanding.

People tell us not to fret about ourselves. Rather should they counsel us, "Go with anxiety, not against it. Listen to it. Let it tell you all it has to say." With the help of forethought, see where and how you wish to improve your life. For the constructively anxious man becomes one of the happiest in the world. He is free, more at ease, more joyous than any other person. He has formed a campaign for meeting his difficulties before they come to him. Destroy your nervous tension by satisfying your apprehensions. Know that you are prepared.

Thoughtfulness in this regard is part of a courageous attitude, a righteous concern that we shall live life as men and not as underlings. We are thereby refusing a flaccid slavery to circumstance, cooperating with the forces that lifted man from the brute. Had he not brooded to find better ways, dirt, drouth, disease, and death would haunt us at every turn. Anxiety led him to develop his talents. He who does not ponder is destined to make little progress.

Indeed, the relation of fear to reason is always significant—and in proportion. The more fear, the less intelligence. The

greater the reason, the less terror. Let us not, however, mistake intellect for understanding. None is more liver white than many among the intelligensia. An erudite professor may have the whole history of thought at his finger tips and be able to discourse on the Hegelian dialectic by the hour, yet become "sicklied o'er" by a spider. Intelligence is not the product of academic theory, or to be acquired in any school. Nor is reason synonymous with a conglomeration of facts. Perception develops only where thoughtful effort is in contact with actual life. It is insight gained in active relation to reality which turns fear into a useful friend.

Caution is the product of judgment. Whenever the protopathic emotion of fear is merged with the comprehensive guidance of reason, terror is transformed, and a reticent, balanced decision follows. Caution is thus fear normally civilized, the true way of controlling it. We should not seek to obliterate our dread. By so doing one of our greatest powers is gone. Fear must be trained, instead, to serve us. The conquest is achieved by knowledge. Science is the means by which life is understood. It teaches us natural law. By its ministrations we harness lightning and make the gods of fire our slaves. So is terror driven from the jungle to become the finest counselor at the court of wisdom.

CHAPTER THIRTEEN

Blame Where Blame Belongs

THE heaviest toll people pay for the social shibboleths is that of shame. One way or another most apprehensions trace directly to the evil standards of the world. Phobia is caused by guilt, usually imaginary, which was created from ignorantly accepting blame. We are only abashed when someone holds up to ridicule, or judges us on the decadent patterns of morality that are still so prevalent.

Josephine Blaine had been neurotic since adolescence, afraid of her very soul. It came because she believed her sexual impulses evil. When she saw the vileness of the attitude in which she had been reared, the guilt passed and with it her phobias. Gilbert Snow had kept out of people's way for many years. After he lost his position at the bank he even shunned his friends. He could not bear to have them know how he had failed. He spent his lonely evenings composing music and playing the piano.

Then came a change in his attitude. He discovered suddenly why he had been a poor bank employee and saw that real musical talent was his. Freed of shame and militant against the social stupidity that required every man to fit into the crude commercialism of the age, Gilbert returned to his old associates with confident enthusiasm. More than this, he determined to win his way in the field of his natural endowment.

It is amazing how new life and power flow into one who has cast off the compromising values and detached himself from the old supposed need to comply with requirements just because they are put before him. "I used to act," writes Mrs. Ralph, "as if the obligations that came my way were predestined and

determined by Diety. It was a wonderful discovery to see that most of them were man-made and many of them needless. Now I don't comply with any demands upon my time and energy until I have decided whether the service I would perform is part of natural living, or only a yielding to customary pressures. Much of the time nowadays I find I can refuse the exhausting effort I used to think was inevitable."

Even as there are two forms of fear, that of neurotic apprehension and of cautious deliberation, so there are two sorts of conscience, the common variety which Harvey O'Higgins called "crystallized fear," and, second, true con-science, which means "with knowing," or with reason. True caution and true conscience are synonyms. True conscience in its simplicity is the impulse to deliberate, to meditate, so that the individual makes an act of choice which he feels is wisest for him to follow.

Independent and self-critical judgment is the very soul of conscience. Personal decision is its pathway. But this is a very different explanation of conscience from that of common parlance. We might say that half the trouble of humanity lies here. For from infancy most of us have been fed a diet of such rules and regulations, codes and patterns, such external images as to what we are or ought to be—and do—and have been given such fear, self-blame, and shame reactions because we could not fit all the requirements, that our conscience has become overlaid with masses of congested experience.

Thus the average person, when he listens to his conscience, does not find a calm, sure, dependable deliberation, helping him to make a real choice, He finds instead a rebellious, fear-ridden confusion and negation. He finds his father's ideas and his mother's prejudices, his teacher's platitudes and his minister's dogmas, all half-formed and illogical, yet as rigid as the hills.

Few are they whose spirits awake with the sunrise, unburdened of yesterday's failures and without shame at conduct that is past. Self-blame, deeply buried, is the soul of anxiety which is always present and never still, harassing the spirit into delusions of responsibility. We are cursed with the belief that we must carry the load of life, must solve whatever problem destiny presents.

The conflict between the basic trends of individual character and the pressure of social influences is the key to phobia. We say to people these days, "When you find the key, give up the coenotropes that you recognize are socially impossible and are constricting to your basic nature." But facing this conflict between normal expression of individuality and the social conventions does not plumb the depths of neurosis unless we recognize also the persistent element of shame which may rule consciousness when the individual still believes that he should obey the social pattern. Guilt is the real factor. The person believes that he should accept some outward requirement, regardless of whether he is capable of fulfilling it or not.

Consider the case of a woman with a very delicate constitution and little reserve strength, whose husband became sick. It was, she believed, a wife's duty to take care of her husband. She nursed him night and day, regardless of the fact that the doctor felt a trained nurse should take entire charge. As the sickness was of long duration, the woman's health broke down and she was not present at the time her husband died. Throughout his illness she had passed from spasm to spasm of hysteria, blaming herself because she did not have strength enough to take on all the needs. She projected her guilt upon everyone else, emotionally questioning the doctor for fear he was not also doing his duty. She made so much interference that it was due to this fact that others could not be called in to take care of the case. In other words, we might say that her husband may have died because of her guilty attitude, of the ethics that made her believe it was her duty to be always at his side.

Guilt regarding the conventions makes us brood about our inadequacies. Attention is broken, then is turned on the self, and the images of failure develop. The confusion makes us inefficient. The more anxious we are the more inefficient we become. Thus is the vicious circle of self-blame built up. It springs in the first place from externalism, from the patterns of duty as to what one should do. Involvement results because the individual is unwilling or unable to see any other point of view and will not give up the set patterns.

We find serious mental states developed from the maladjustment of environment to the individual. When burdens are

put upon one, if he accepts them without first considering whether he, as a person, is capable of fulfilling them, devastation results. We would not expect a motor boat to become a successful automobile just because an automobile was needed in the present situation. We would not ask a dog to lay eggs or chickens to bark merely because the moment called for eggs or for barking. Yet upon human beings we precipitate a mechanical idealism. The pattern of the occasion is chosen as standard, not the capacity of the person. And whenever the individual fails to fit the pattern we have put upon him a sense of sin, of inadequacy, without first considering whether he could have succeeded or not.

This we have done in the realm of morals more, perhaps, than in any other area. Thousands of people are strung up between the me and the not-me, between the coenotropes of the society about them and the tendencies of their own inner natures. Thus we witness a blocking of instinct behind many phobias because the pattern of outward requirements seems to reject that particular quality the personality could give. There follows a congestion of the innate capacity.

Even more common is the blocking of emotion. The person is remorseful because his feelings go in quite different directions from those which outside pressure seems to demand. He becomes still more morbid because the emotional impulsation may be strongly inclining him toward opposite fields. Thus we see the phenomena of inhibition and regression, an anxious conflict set up between the natural tendencies and the outward facts, with a nervous tension in the organism, often resulting in breakdown.

Whenever the individual is unable to fit the outward pattern, the psyche turns inward in an act of secret self-flagellation. One comes to believe that life should be unfortunate for him as due punishment. Unconsciously he seeks trouble, to suffer enough. The vicious teaching that man is a fallen and corrupt creature was the origin of the inhibitory and conventional ethics. It thrust conflictions on the self and yet postulated coercion to outward requirements.

There are, of course, many forms of phobia, none more obvious than compensating insecurity. Young Robert Rivers feels timid, uncertain, and harried, but in order to hide the fact even

from himself, he is reckless and wild. His father is a nervous man who worries constantly about finances and sees the specter of disaster always before him. Through sleepless nights he ponders how to avoid calamity. The mother is also a victim of phobia, but of a purely subjective type. She is miserable alone and needs the advice and guidance of an intimate in order to maintain her confidence. These three aspects of anxiety differ in striking ways, but at their center is a feeling of displacement. Each of these individuals has lost contact with his own nature and with those attributes which make it possible for him to direct his mind in relation to the stream of destiny.

True adjustment requires that we assemble our wits as best we can in relation to the circumstances that come to us. With neither arrogance nor shame we must give ourselves to the best command over experience that we are able to at the time. It would be essential for Robert and both his parents to discard any sense of sin for not being thoroughly adequate, to give up the exaggerated notion that nothing but complete perfection is worth attempting, and to renounce the guilt and morbidness they feel by finding that some measure of failure is inevitable.

Each of them makes his difficulties worse by canceling much of his capacity through this remorse. The minds of all three are controlled by what is called negative tropism, that is, a turning of attention to their sense of inadequacy in the face of life. Cure would require a recognition of their focus of attention and the habitual redirecting of their minds to constructive centers of thought.

There is always some sexual element in phobia, for we find that it thrives where there has been blockage of the love life. The outward fears are surrogates for the inner eroticism. Guilt over the possession of ardent feeling, and traumatic shock from being shamed in childhood, play a large part in all terror manifestations.

Bessie Goldthwaite seemed to dread unduly only the dangers of ordinary circumstance, yet deep analysis revealed that what she actually feared was her own nature. In her childhood her mother had discovered evidences of strong erotic tendency and

shamed, shocked, and scolded the child for her sexual proclivities. Bessie was not cured of her terrors until, by discovering the guilt delusion, she came to relive the early traumatic experience and in this way gained new understanding, thus liquidating the memories and checking the unconscious association between objective difficulties and her inner state of shame.

There came after a while what we call affirmative oblivescence, that is, the will to forget the childhood experience and to see that its values were useless in adult life. Phobia is always a symptom of fixity. The mind is holding to some earlier attitudes which are no longer of value. Bessie yielded her setness and was freed of tension.

In many cases the fear phantasy produces an actual mental closure, so intense is the inner anxiety at being the self one actually is. Here again the surrender of imaginary guilt imagery is essential. Even as we pass through all the primitive emotions in the growing period, so do our ignorant delusions make us feel as if we were permanently damned because we ever had such feelings and tendencies. One must come to understand his unconscious wishes and accept them. He must see that his impulses, even when primordial and full of lust, are natural enough, and that he is not an evil nature because some atavistic or even antisocial desires may at times possess his personality.

Few people these days were taught any such doctrine of self-acceptance. The greater thinkers have always advocated it as necessary, but not so the makers of our ethics. For this reason phobia is directly traceable to the degenerate teachings of home, church, and Sunday school. It comes because Christianity is not taught or practiced by the modern moralist. The average minister does not dare preach the teachings of Jesus, or remotely to follow his example, or explain his saying in unequivocal terms; "Verily I say unto you that the publicans and the harlots go into the kingdom of heaven before you"—which leaves little ground for the censorious to stand upon. "Thou shalt love thy neighbor as thyself" leaves less for those practices of shrewdness that we justify as industrial necessity. "And whosoever shall exalt himself shall be abased, and whosoever shall humble himself shall be exalted," seems to indicate that power

and position are excess baggage when looked upon by the Great Teacher.

There is help for all of us, even if our beliefs have become completely garbled, for we may remind ourselves of the sincerity of our purposes and the slightness of our understanding. As the priest at the confessional learns the secret brooding in the hearts of thousands, so a psychologist hears the inner story of countless lives and, from the strange pageant, gains a true picture of the human spirit. From my deepest conviction I can say that most men and women long to do right, are honest in their confusion, blameless in their sins, and full of sorrow for the mistakes ignorance brings upon them.

Man is not evil, save in the eyes of evil men. He who condemns his fellows bears watching. The censor and the critic judge by their own ungenerous purposes. The rest of mankind struggle blindly, often heart-brokenly, toward the light, suffering an unjustified shame from their failures, as if they were responsible for their poor accomplishment.

Most of us carry our burden of guilt from childhood. At some time or other, intimates made us feel unjustifiably abased. Mother may have shamed us for sexual curiosity. Father scolded us for being thoughtless. Brother criticized us for not following his example. Sister mocked us for not being attractive to the girls. Things happened: accidents, sicknesses, mistakes, fires, deaths. Remorse developed from our misunderstanding of responsibility. And now as anxious adults we shun all that reminds us of our abasement, transferring the fear we have of coming face to face with the imaginary guilt to the people or objects associated with our shame.

Our secret moods connect with casual incidents and distort our preferences. John Smith is apparently apprehensive when cats are in the vicinity. We say he fears them. The statement is ridiculous. He has no real expectation that they will eat him up, but in the inner life of plain John Smith a mythical saga is going on. In his hidden emotional centers this little bookkeeper is a dramatic poet. By some devious train of association, cats have become for him symbols of sexual desire. Seething with the passions of Eros, his soul has long fought a mighty

battle with the flesh. The cat is only an insignificant cue which sets off the play within him.

Discovery of your delusional system is an important step in the mastery of anxiety. To admit perturbations about the objects that have seemed to excite you is a genuine advance. Below your apparent disturbance the real apprehensions lie. Tom tells you he is afraid of women, while in fact he is worried as to what might happen should he allow himself to respond to their attractions. Mary is nervous about accidents. Analysis reveals that it is herself she abhors.

Because of such inner agonies, hesitation is common in phobia. We carry on a secret argument, as if we might somehow discover a solution to the mystery in our souls. Peace is possible only when we front this phantasy world with the knowledge of its illusory quality, and deride our subjection to its values. A delusional system cannot control you unless you believe in it and yield to its influence. Negative moods are the food of doubt. Assertions of want and woe nourish the demon until his strength becomes as ten.

We build the terrors of the future by harboring every negative in the present. The tension in our bodies, the fatigue in our nerves, the toxic in our blood, the closure in our minds, all form contagion centers preparing us to be victimized. The resultant hysteria is made possible by the excitability that has superseded composure. Then the fear of fear, or of confessing a fear, suggests to us that we will inevitably succumb. A veritable phantophobia, a fear of everything, possesses us.

Most of the objects upon which the mind becomes fixated in phobia are harmless in themselves. Whatever danger they may possess is infinitely less than that of objects with which the individual deals constantly. More people die from slipping in a bathtub than are ever drowned in a boat upon the water. One of the most dangerous things a human being does is to go up and down stairs, and proportionally more people are injured in this way than by any of the elements of environment so dreaded by the nervous personality.

Health inheres in admitting the sheer irrationality and determining to stop it. "I finally decided to use some definite

means to check my agitation," Mrs. W. writes, "and so I doused my face in cold water whenever I felt nervous tension. Pretty soon I began to remember this rather brusque treatment of myself and finally the humor of it all made me laugh and I found I had broken my infantile reactions."

It is helpful also to see how you indulge in subterfuge, transference, and conversion when fear centers disturb you. Remember that most of the time you are fooling yourself, that you are not really afraid of anything so ridiculously unimportant as the objects you have made taboo, the fetishes to which you are giving your attention. Phobia is a masquerade of pseudo-values, a camouflage which rules your conduct and garbles your ideas for as long as you fail to see the mental trickery.

All the disturbing power that objects have is to remind you of moods and feelings you dislike. As soon as this is understood you break the associated suggestion. The same principle is true with convergence, that trick of making yourself physically sick whenever you are upset emotionally. It is as if the individual transfers his difficulty to bodily tensions instead of facing the psychic turmoil. To admit to yourself, however, that under such circumstances you are not actually sick but only making yourself think you are, goes a long way towards setting you free of this particular nonsense. Seek for a mood of silence and associate a languid, motionless calm with the objects which have heretofore produced hysterical tension. By this means you establish new imagery which, after a while, comes automatically into play.

Use this principle of contrast, for it is easy enough for you to picture exactly the opposite conduct to that in which you have been indulging when phobia upset you. By this means you are using the all or none law of neurosis itself, picturing one extreme in contrast to another in relation to identical experience.

You have been accustomed, perhaps, to see yourself as a timid individual. Stop picturing yourself in this way. Admit that your behavior has been fear-ridden and see such conduct as a mere neurotic habit formation you have been wearing. Then establish a new sense of courage and fortitude and identify with this inner mood, seeing yourself as one who will gradually manifest conduct in agreement with the new inner attitude. You

can assist this change of identity by admitting that your phobia is a cosmic coercion forcing you to spiritual development. Once you have established a real faith in the attributes of life, no such negative suggestibility as rules the fear-ridden state can obsess you. Admit to yourself that in the depths of your insecurity is a mood of contention and resistance, a rebellion that life is constituted as it is and that God created dangers and difficulties: dark woods and precipitous cliffs. Those with phobia have some hatred of Diety, some rage at the nature of life, and there is curative value in admitting this fact.

Many times the individual insists that such a mood is not a fact because he is not aware of it, but always in deep analysis such a rebellion comes to light. It is this fixation upon the disturbances of life that creates a mood of negative expectancy for the phobia-ridden personality. He anticipates troubles, peopling the night with enemies and imagining only storms upon the water. Every snake or spider is considered dangerous, a source of possible injury.

Progress comes when we accept life as full of difficulties. It does no good to feel coerced by the nature of creation. We must learn to let go absolutism, give up perfectionism, breaking the closed horizon of our wishful thinking. The phobia-ridden individual would prefer life an Elysian pasture. He wants his days protected, his experience comfortable and free of challenge. He tends to draw an ever narrower line around himself, measuring what he considers to be safe and what dangerous.

For this reason many people with this difficulty set limits upon experience. They will not go beyond a certain street, off the road, across an open field, over a bridge. A thousand and one restrictions may be self-imposed until they live within a wall. Life continually threatens this self-barricaded person and only by determining to go with an open horizon and to accept any and all experience as it comes does one really free himself of psychic tension. This means abolishing forever the demand for safety and persistently breaking the prisons of habit, the emotional sets and rigidities which phobia has established.

There is value in seeing and studying just what imagery is at work whenever one feels anxious and insecure. Just what is it

one expects out of the dark? Just what is wrong with high places and open spaces? Make yourself think it over and bring the element of reason into your emotional reaction. Do you really wish to keep the stiffness and rigidity which projects its ego upon life demanding what experience shall be, or are you willing to plot a few programs for personal release, even scheming to get yourself into the very kind of situations which have disturbed you, so that you will have the experience of overcoming them?

For it is a curious therapeutic fact that we are not as disturbed over any situation we have deliberately chosen ourselves. If you are afraid of boats and circumstance forces you to go on the water it is possible to be driven to terror, but if you have calmly decided to practice the experience of water travel it seldom brings as tumultuous a reaction. You know how it is if you have a splinter in your hand or a cinder in your eyes. To have someone else dig for it makes you nervous, but you can go after the disturbing element yourself and not even feel the hurt. This is a valuable principle in the cure of neurosis. He who wishes to break his condition should lay out practice programs and determine to live up to them no matter what the emotional cost.

Learn to analyze and understand your psychic recoil. Write out a description of just the way you feel when endeavoring those activities your phobia has heretofore denied. Ask yourself in what ways your reaction differs from that of other people, and why you should have the privilege of shutting off those phases of life when others must accept them. Nearly any phobia can be overcome by repetition. The more times you go to sea, or gaze from a giddy height, the easier it is. The first attempt is the hardest. Once you begin a program of normal conduct, familiarity breeds contempt for the dangers you formerly thought unconquerable.

CHAPTER FOURTEEN

Turning Tantrums into Power

THERE has been little written about hysteria of any value to the general reader. Serious cases of frenzy have been described from a purely objective viewpoint. But few are helped by being told how a spasm looks to a somewhat unsympathetic observer, especially if he is impatient because he has to endure a client's upset. What we need is an understanding of hysteria from inside the disturbed personality, and knowledge of what the individual thus possessed could do to bring himself out of his turmoil.

For in hysteria more clearly than in any other condition, we see the importance of self-help. Not even the greatest psychiatrist who ever lived can actually do anything to cure an hysteria while it is active. He may try a shock technique to break the closure. He might use a hypodermic needle, or administer drugs. Even a dash of cold water in the face has many times been used. But these are palliatives only. My father's method, a quite nonmedical one, of sitting so quietly when with a person in such a condition that his own contrasted silence became a powerful heterosuggestion of calm, is not an actual corrective. It is merely an opening wedge for the curative work that must follow.

It has the advantage, however, of nonresistance. It prevents the greatest of mistakes: trying to talk anyone out of his condition. No one in a spasm is helped by words. A tender touch, a sympathetic look, a gentle pat, may perhaps establish empathy and break through the fixation. But until the height of the frenzy is passed, words are of no use.

It is only by words, however, that hysteria can be ultimately cured. During a frenzy, whose nature is that of acute mental fixation, the individual's focus is set upon some situation that bothers him. He has exaggerated its importance out of all pro-

portion, either to the facts or to his actual concern with them. This he does not believe. At such a time you may be prone to tell him how he has elaborated the difficulty and made it a sore center upon which scores of ancient woes condense until the little molehill has become a Popocatepetl. Breath is wasted in this attempt. As long as the fixation endures his thought is closed to any evaluation of it other than his own. Outside help is only possible after the storm has passed, when the victim of the attack turns to you for comfort and aid.

This is not to say that even while the tumult is at its worst the hysterical person cannot do something to help himself. He can, in many ways. It is possible for him to change as quickly as one comes out of fear when actually overpowered by danger. In storms at sea, for instance, terror-stricken people again and again become calm in an actual shipwreck. Even those in the throes of seasickness—and when seriously ill they are potential hysterics—will become suddenly well when forced to take to the boats.

The miracle results from a change of focus. Attention is wrenched from the imagined drama and turned to the facts of the objective experience. These are never as serious as the phantasy. In fact, the imagined play often becomes a farce when compared with the real situation because its motives and manners are such absurd exaggerations of the facts.

If this truth is seen, and the knowledge of it stamped on the mind in strong realizations, the impression soon becomes associated with the type of situation that upsets the hysteric nature. Then, when new difficulties arrive, the controlling attitude of the cultivated thought arises like a healing balm. It says, "This isn't as serious a problem as you are, at the moment, inclined to suppose. There is nothing to get upset about. Laugh instead at your predicament."

The establishment of this preparatory thought is a major step in the cure of hysteria. It is followed by a will to relax, to give up the emotional tension involved in the whole condition.

Three important aspects must be dealt with if hysteria is to be understood: first, the type of people who become frenzied, in contrast to those who develop neurasthenia. Second, the

sexual nature of the state, which the Greeks so well understood when they named it. The word is connected with the uterus. Thirdly, the stream of consciousness as it actually flows in hysterical thought and feeling.

In their due order the three explanations will follow, briefly. Psychological inquiry recognizes in general two constitutions or types of personality, one named the cycloid, the other the schizoid. It is a broad distinction to say that the former are potential hysterics, the latter potential neurasthenics. By an hysteric we mean one whose nature is suddenly thrown out of order by the advent of troublesome or shocking experience, upon which he fixes his attention to the exclusion of other thought and feeling. Under the intensity of his focus every little detail of an adventure is seen and anguished over so that the disturbance gradually increases until a spasm is reached. The frenzy then abates until it passes entirely. In contrast, the neurasthenic restrains his emotions in the face of trouble, burying his upset state and adding it to those he has already gathered until he gradually enlarges his morbidness and passes into a condition of torpor or numbness known as anasthesia. In this cramp of congestion he feels locked in helplessness. His spirit becomes cold. Life seems brittle, bitter, distant, strange. He cannot touch it or reach into it, yet it is overpowering.

The neurasthenic's mood is one of distraught agony and suspension, but he often utters no word and sometimes cannot move. Only after a long period and from the gradual gathering of more understanding is this type of congestion broken. It could endure for years, secretly growing, without regard to the situations of the personal life. Thought and feeling to the neurasthenic individual are autistic, self-engendered.

The hysteric, on the other hand, is a circular nature, dependent upon his immediate relation to environment. It is the recent matter that upsets him. In time it will fade, but when he, too, is abnormally fixated, he is seeing some little difficulty out of all proportion. Perhaps a careless word has been spoken. He treats it as a calamity. A small sickness occurs. He sees it as a plague. A hard journey is to be taken. It is spoken of in the same terms an explorer might use in telling of treking a thousand

miles on foot across a desert. News is delayed a few days. The dread of the dying pilgrims at Plymouth waiting for the Mayflower to return could not have been so terrible as the anguish of the hysteric when his horror phantasies are in control of consciousness.

Nor is any year as long as the hours he endures before the news arrives. When it comes, however, the hysteric is immediately relieved. Even if Tommy is seriously sick, or Henry was so badly injured he could not write before—for the hysteric the suspense is over. He is back to normal. His trend is from sudden strain to sudden relief, and back to strain again—a swing which is quite dependent on the current of events. When all is well, there is buoyancy, even gaiety. He can forget trouble, bury it in play, ignore those sorrows which do not intrude upon the moment. His rhythm often carries him to ecstasy, then by a gradual curve he flows down to depression. At the bottom, when more sensitive, he easily fixates upon some disturbance. It then occupies his entire field of attention. The frenzy grows until the spasm is reached.

An hysterical nature, at a time of gaiety, may ignore things or situations about which he would despair in times of melancholy. Not so the neurasthenic. He is quite as capable of being thrown out of gear by a chance word, more so in fact, for he is often more hypersensitive than the hysteric, but there is no gradual flow in his morbidness. His response pattern reveals no mellow curve, for his reactions are sharp and jagged, most so when he speaks no word and neither frowns nor moves. With him the situation is fully received and as swiftly absorbed. As if lightning struck from a sunlit sky, the neurasthenic is electrically obsessed. No matter how bright the day, the earth turns gray for him. His anesthetic tension has arrived full born.

As help out of hysteria is dependent upon seeing the way one has elaborated a situation by associating it with all similar woes, so one is brought out of neurasthenia by seeing how one is adding the present woe to one's secret storehouse of morbid memories. The mental motion here is quite clear—an exactly opposite direction is chosen—for as the hysteric brings negatives from his storehouse to distort his present perception of an event,

fixating fearfully on that event, so the neurasthenic, because of his feeling in the event, retreats from life into the subjective world where he has gathered his woes about all past events, giving his attention to the morbid tensions of this charnal house. Hysteria moves from memory out to life, discoloring one's attitude toward the *event;* neurasthenia moves from life back to memory, discoloring one's attitude toward *life.*

There are, of course, those who alternate their response, having sometimes a hysteric, sometimes a neurasthenic, reaction. In such instances it is clear that, not only is the present trouble exaggerated, but life as a whole is negatively seen. To admit this distortion, to confess that it is probably often at work, obscuring facts, is a most helpful step in cure. Tell yourself, and without shame tell your intimates, how you garble your difficulties by your morbidness. If there are times of spasm in your life, connect your admission with the type of trouble that causes your frenzies. In this way you will have done much to circumvent them.

As we have said, the Greeks knew there was a strong sexual factor in hysteria. They thought of it particularly as a condition affecting women, likely to develop from difficulties with the womb. They did not know that neurasthenia is also sexual in origin, as masculine in nature as the former condition is feminine. Nor did they understand that functional symbolism of masculine disturbances is quite as relevant as uteran factors in the frenzied state. This is not to say that only men become neurasthenic, or that prostatic congestions and disorders in their erogenous zones are the cause. That would be as foolish as to say no man could become frenzied because he has no womb and is deficient in ovaries.

Neither condition is dependent upon the physical organism. The relation the Greeks observed is more pictorial, or symbolic—hieroglyphic, correspondential, name it as you will—than actual. Most of us have plenty of hormones of the opposite sex. Because of this, it is quite possible for us to have abnormal reactions which more especially belong to the opposite sex. Hysteria is more common among women, neurasthenia among men, but neither is limited to the sex that most typifies its manifestation.

The important point to understand is the actual illumination of these states made possible by a recognition of their sexual nature. There are two marked phases of erotic life; desire and expression. Desire describes the state that precedes realization. Expression means the various phases of normal satisfaction. The period of desire is marked by great sensitivity, sudden changeability, autistic compulsion. Until or unless the urge is realized, there is cramp, congestion, and ultimately anasthesia. The mind is troubled by phantasies and morbid dreams. All of life is seen abnormally and the least disturbance may fling the individual into a bitter mood.

This is the masculine phase in which sexual expression is denied and there is restriction of initiative. Promise or assurance of the realization of the embrace turns it into a happy mood, but it is still compulsive, still a subjective intoxication, heightened by the influence of the ductless glands into an absorbing urge. Any breaking of this tumescent state causes impotence as swiftly as a flash of lighting. There is an analogous receptive or passive surge in the feminine organism, not often as initiatory, but comparable enough to permit women to become neurasthenic.

Hysteria on the other hand takes its pattern from the actual act of intimacy rather than its preliminary stage, and it is here we see the ecstatic happiness sometimes felt by this (the cycloid) type is actually itself an hysteria, quite as descriptive of the psychic motions as a terror-ridden frenzy. Ecstasy always has its crises after a mounting sense of exhilaration and, when normal and full, the ecstatic culmination is a psychical orgasm. In fact it actually affects the physical body and may excite responses in the erogenous zones. Hysteria follows this physical pattern, leading to a discharge of negative emotion and an agony analogous to that which none but women who reach the orgasm, only to lose it utterly, terribly, can ever appreciate. The constriction, contraction, congestion, ache of unsatisfied sex and the condition of the womb that follows are, as the Greek well knew, exemplifications of hysterical uterine turmoil and pain.

There may be no easy way out of unsatisfactory sex but there need be no entering upon hysterical expression. You do

not have to let yourself go into it. You can see the rhythm of despair, the way you are yielding to a mood, just as you let tumescent furor come upon you. You can form the habit of saying, "I won't yield to hysteria. I won't believe its exaggerations. I won't."

If neurasthenic phases of consciousness on the other hand enter into your condition you do not have to retreat into morbidness at the least sign of trouble. You need not discolor all life with your gloom. Certainly you will not permit either mechanism to work if you learn something about command over compulsion, for here is the key to both phases of consciousness.

Hysteria is sex indulgence habituated. It develops from repeated yielding to impulse and comes from allowing anarchy in one's behavior. Refuse your ruthless impulses and you check hysteria and neurasthenia at their beginning stage. It is hard to get out of a frenzy or break a morbid torpor after it has settled upon you, but not difficult—let me repeat this—not difficult to avoid such upsets at their incipience. Learn to recognize how you are tempted to let yourself go. Make the mental imagery of poise well in advance to remind you that you will not yield to the tantrum, and no hysteria will develop.

He who cares for nature or respects the wealth she brings to us never desecrates her gifts. If you really love life, you will never again waste your energy in emotional violence. The power you throw away is amazing. I have seen men and women exhausted for weeks by an hour's mad frenzy. Like wild gamblers, they spent their inheritance of vigor. In their poverty, they then blamed fate for the consequences they themselves had brought to pass.

For it matters not what "he said" or "she did"—or what happened. Keep a broad perspective on it. See it as objectively and impersonally as you now look at the trials of ten years ago. From our clinical work we have testimony of the results of repetition. A person asserts to himself, "I shall not let go when anything happens which used to make me hysterical. I shall not yield to it. I will keep calm. I *can* maintain my poise." An autosuggestion of this type, if earnestly made and honestly repeated, takes effect in time. The yielding to excitation disappears.

CHAPTER FIFTEEN

Exit Your Compulsions

You discover your compulsions rapidly enough by analyzing your own pet trouble patterns. What are the characteristic difficulties in your life? Do you get into family dilemmas? Are you sleepless because of nervous tension in your work? Do you fly off the handle into angry vituperations? Do you find it hard to avoid sexual responsiveness and feel impelled to make amative advances? Are you so hit by interests and ideas that they possess you for a time, only to depart suddenly? Is gambling one of your proclivities, or have you an appetite in excess of your physical needs? Do you feel driven to spend money just because you have it in your pocket? Are you inclined to overexertion and constant excitement?

Whatever personal tendencies you discover, life is insisting that you revamp your conduct and cease to allow excessive preferences to control you. The element of temptation enters very strongly into all compulsion patterns. You did not intend to stay out so late, or to yield to the inveiglements of wild companions. When once exposed to the stimulus, however, you responded almost without knowing it.

Control of susceptibility is one of the signs of maturity. Half-formed natures yield to whatever urging circumstances suggest, becoming involved in difficulties without forethought. Developed individuals form a habit of pausing to contemplate, and decide upon the basis of wisdom rather than on mere momentary desire. There is, of course, an element of danger in this, for self-control leads readily to inhibition. In avoiding the evils of spontaneity one is likely to fall into the sins of rigidity. Sane living is ever a matter of balancing thought and feeling.

It is here that the best results should be obtained in the control of compulsion, for it is obvious that there is no mental state that so readily surrenders to the image-making process as this. Whenever the individual seriously contemplates the mistakes of any excessive conduct he discovers a wise merging of hunger and discretion, unifying the protopathic impulses of his nature with epicritic judgment and thus coming to self-reliance and poise.

It is unfortunate that so little has been known of subjective identification, that is, the way we come to see ourselves either as excessively reticent or excitedly uncontrolled. It is as if a virtual spell has been cast. The individual sells himself the idea that he should go fully with either his compelling urge or else with his restraint. He feels, of course, a certain satisfaction in this yielding to the mood of the hour.

Consider, for example, how various of the negative images may control an individual's conduct. A man is deeply in love but, in the background of his life, is a childhood in which he was the unwanted member of his family. It happens now that his sweetheart does not always give him her full attention. So, naturally enough, exaggerating the least neglect, he feels rejected and at once identifies with the idea that he is, as of old, unloved. Compulsion seizes him as he tramps alone through the night in a mood of self-pity, obsessed with the idea that death is better than this haunting loneliness. After a while the compulsion changes and he feels an urge to compensate for his despair. He muses for a while on the oblivion which drink induces and then, as if drawn by an invisible power, seeks the solace of intoxication.

In the morning, guilt closes down and introjection starts its horrible control. He feels despoiled and inferior. The idea comes to him that his sweetheart has been justified in despising anyone as useless as he. Again compulsion is set in motion. He is driven to write a letter of good-by. The somber words stalk through his brain and, for a while, nothing enters but this miserable conviction that he must break forever his relation to the adored creature whose life he is ruining by his persistent attentions.

Just then, let us suppose, the young woman finds him sitting on a park bench. Thoroughly frightened by his disappearance, she and his family have been hunting for him desperately. She sits by his side and clutches his hands in a frenzy of relief. Under the intensity of her concern, the thought rises in the young man's mind that now he is really loved. Again compulsion is set in motion. The idea possesses him that they must be married at once, that if he does not seal the bond of their love his sweetheart will soon become cold again. He elaborates this danger as his mind ferments under the excitement of the hour. This thought in turn has become an obsession.

Such imperative ideas are always characteristic of compulsion. Most of the great leaders have been obsessed by one or another form of uncontrolled belief. Compulsion was the cause of the Inquisition. It drove Calvin in his merciless fanaticism and operated in the minds of Robespierre and Danton. It was compulsion that led Charlotte Corday to kill Marat. It is this form of neurosis that lies behind nihilism and anarchy.

All excessive political beliefs and social conclusions are filled with imperative ideas, attitudes, and images, capable of controlling the will and so exciting the individual emotionally that he is unable to act in any other way than the pattern engendered by his frame of mind. In fact, whenever we are controlled by belief, without conclusions formed on the basis of matured thought, impulsive centers within the self have been set in motion and are ruling us.

It is obvious, therefore, that there is a close relation between compulsion and susceptibility to suggestion. All tribal medicine men have understood this. The power of a taboo lies in the fact that once it is fully accepted an individual may even die if he goes against the compulsive dynamic which the suggested imagery has set in motion.

If, however, an individual revalues his primary urges and comes to recognize those ways of life that mean continued normality, the power of compulsion disappears. You cannot imagine being driven to throw yourself under the wheels of a juggernaut, or to bruise your body before a bronze image. You would not collapse if you approached some tribal line, or die if

medicine men stuck daggers into your portrait. You are free of such emotional patterns.

And yet you are perhaps equally imprisoned by compulsions of abnormal duty. You feel driven to overwork and are obsessed by worries that make you concern yourself with a thousand needless details of your activities. You may return half a dozen times to see that the door is locked, or go across town every night to see that your mother is well. You have to rob your wife and children, perhaps by giving your parents more money than is necessary, and when your children are out late at night, you feel impelled to stay up until they return.

These compulsions you rationalize as unavoidable, just as does the savage obeying another series. Again, you may intellectually believe in personal liberty but fashion acts as a compulsion upon you and you are miserable unless you are in style. You are driven to obey the same manners and indulge in the inanities of your set. Convention would never have become a curse had it not the power to utilize our automatism and create compulsive habits of obedience to false gods.

There are of course many strange forms of compulsion with which we have little to do in ordinary life. Fear often engenders uncanny apprehensions and curious feelings which become compulsive in their influence. We feel a sense of guidance and a communion which obsesses the mind. We picture dreaded dangers and are sure that evil consequences will come to pass unless we intercept them by some hocus pocus of custom.

We cannot rest until we have satisfied ourselves that we have done all we can, by letter, telephone message, or hurried journey, to avoid imaginary mishaps. Clairvoyance, that seeing into life without any tangible means, and clairaudience, the hearing of warning voices, both act as stimulators of compulsive conduct. But in ordinary life we are more likely to create phantasmagoria through brooding and to feel driven by the fear images we have erected by our own efforts.

It is of great benefit to realize that the obsession such feelings engender is always excessive. We see sensuality easily enough when a man is driven to over-drink, but are not as likely to realize that excessive anxiety over the welfare of another is just

as gluttonous. We recognize libertinism in such abnormal sexual behavior as nymphomania—that compulsive grip of amative desire in a woman—and the satyr-like eroticism which may control a man; but we seldom realize that one who toils until his body is destroyed is possessed by an equal madness. Understanding the truth of this is brought constructively home if we make a habit of reading biography and see how compulsions affected the lives of geniuses. It will then be clear to us that once we yield to the idea that certain phases of life are inevitable, certain habits uncontrollable, the mind is confused by dissociation. You will find plenty of otherwise brilliant people who let themselves become dazed once they are in the power of an impelling pattern.

We more easily see the illusional power of compulsion through the sentiment of hate. We know, for example, that some people would not despise what to us seems an object for disparagement. When hate takes possession of us, our thoughts become unreasonable. For the time being we are creatures of virulence. After the fury subsides we again see the facts of the situation.

Beyond understanding its illusory quality it is necessary, in the abating of compulsion, to use definite corrective procedures. One cure consists in going contrary to the impelling tendency, and this is essentially helpful in the transitory activities of one's life. The condition as a whole is best eliminated by satiety, by making oneself endure so much of an experience he becomes tired of it.

When new clerks first go into candy stores they find it difficult not to eat of the tempting sweets. It is the custom of wise owners of such confectionary shops to tell them to eat all they wish. The proprietor is aware that if they do this, they will soon reach a saturation point where they cannot bear candy and will not touch it. If, on the other hand, they do not indulge in this privilege of excess, they are likely to eat a little candy every day and, in a year, obtain a great deal more than he who has early over-fed himself.

Whenever we reach satiety we cease to do whatever type of activity is involved in producing the saturation. Imagine a man,

for example, who feels the compulsion of flirtatiousness and makes himself say sweet nothings to the same young woman long after he had become bored with her. If he keeps it up you may be sure that much of his light-minded indulgence will abate. Should he seek an excessive amount of feminine society, he is likely to join a mapping expedition that is bound for somewhere near the pole and flee the ladies altogether.

I know of a man who was cured of drunkenness by being awakened every half-hour, night and day, and forced to drink a glass of beer. Under the orders of a wise physician, he was allowed no restful sleep for nearly two weeks. Just as soon as he dozed off, he was given more of the alcoholic beverage. He came to associate any form of intoxication with the anguish of sleeplessness and soon could not bear the sight, odor, or taste of anything that contained alcohol.

A man who was inclined to invert figures was told to copy five thousand telephone numbers and invert each of them. He never from that time mishandled numbers. Similarly, those who misplace letters in typewriting are often told to make the mistake until they become weary and rebellious at seeing the incorrect form.

A man who was inclined to exaggerate agreed, as a process of cure, to elaborate everything he said for an entire day, stopping to enlarge carefully every statement before he made it. The affect was miraculous. The very principle of exaggeration is built on knowledge of the all or none law which rules instinctive and nervous expression. All our primary urgings are connected with the autonomic nervous system and, in its functional expressions the very organism seeks all, or else no, satisfaction. This same tendency to seek fullest release, or none at all, is unconsciously carried over into the volitional realm. Hence, when we allow impulse to rule us, we are really being controlled by the purely bodily, or animal, plane of life.

More than this, it is known that some single segment of the nervous system can become isolated and set up its own special craving. This is as if, in our nonintegration, we allowed some small part of our natures to take possession of us. Our attention has become obsessed by the insistent demands of this one little attribute of personality. A man may be so hungry that he cannot

think. The sexual urge obliterates judgment. It is as if, in our disunion, we allow some functional tension thus to take charge of us.

If, therefore, we would avoid compulsion, we must learn to refuse the rulership of this isolated aspect of our beings by realizing that it is not typical of our whole desire. In other words, that there are counterbalancing impulses and mental values which, if associated with the center of compulsion, would incline us to checkmate its control of us and to seek quite contrary forms of expression. Then, when controlled by the urge for intoxicants, if we would realize that it is only some one segment of the nature that has set up this craving, and that we shall feel sorry if we neglect the interests and purposes of the other aspects of our natures, we shall not allow the thirst to rule our conduct.

An artist who had a compulsion for drink and often became intoxicated learned to associate with this single craving all of his affectional and career longings, to connect his love of beauty and his concern for his wife and children with his impulse for intoxicants. These memories he repetitively brought to the surface so that they rose as automatic associations and took over the control of his attention. He could not then yield to the clamor of those segments of his nature which sought to glut themselves with liquor. The compulsion diminished and finally disappeared.

Another man was driven by erotic pressure. He was helped to recognize it as a glandular obsession and to refuse the licentious sexuality through the associational control of his love ideals. He came to see that the eroticism was the expression of only a small part of his nature, and that, when he sought to express the purposes of an integrated state he was no longer inclined to licentiousness.

Real cure of compulsion lies in recognizing that it is the demand of one instinct for utter satisfaction without regard for the rights and purposes of other elements of the nature. While it lasts, just as in hysteria, the clamoring of the small and isolated element is seeking for dominance.

Consider the instinct for flight. It becomes a terrific compulsion in war unless the individual assembles his more heroic purposes and makes them into a ruling behavior pattern to

which he gives his attention. Or again, the instinct of pugnacity may so merge with rage that the individual is completely ruled by a compulsive desire to beat someone up. If, however, the tenderness, compassion, forgiveness, and recognition of mercy and justice that may come upon him after he has indulged in brutal conduct are thought about beforehand, continually and habitually associated with the desire to strike, they rise automatically into consciousness and correct the compulsion through the change of focus their influence has brought to pass.

We must remember that most of an individual's conduct is an automatism. The art of sane living consists in establishing constructive behavior patterns which then act for us more swiftly than we can possibly do if we must pause consciously to decide our conduct.

A change of belief is, however, an important aspect of the corrective process. We are inclined to justify many of our delinquencies as made necessary by the settings in which we move. Many a man has continued a self-indulgent impulsiveness because he rationalized the necessity of escaping the stodginess and routine of his life. He sees compulsions as the only way to make life interesting, failing at the same time to recognize that they are just as abnormal as the social restraints he is fleeing.

The rebellious behavior of the younger generation is typical of this, for, just as restrictions lead to sterility and torpor, so compulsions, if satisfied, end in boredom. Adjustments and adaptations are never achieved by neurotic compensations and excessive opinions.

It is a fact, however, that a prominent cause of compulsion is the fear of losing one's power to enjoy life through the enslaving acceptance of routine. In the opinion of rebellious minds there is something ghastly about the thing many practical natures make of life, the sordid creatures they themselves turn into. "If you are trying to make me into anybody like my Father by correcting what you call my compulsions, I'd rather be the worst reprobate who ever was than as stupid and self-satisfied as he is," writes a young man.

His fear was groundless, of course. Any psychologist worthy of the name fully agrees with the most rebellious of young people

as to the torpor of staid conventionalism. In the "Merchant of Venice," Gratiano expresses the thought well: "Rather let my liver heat with wine than my heart grow cold with mortifying groans."

Excessive rigidity, and the religious fanaticism which often goes with it, is itself a form of compulsion. The anchorites were quite as abnormal as the wildest delinquent. Some time ago a group of Doukhabors were arrested for the fourth time for going nude. They seemed unable to restrain the compulsive desire. There is little difference between the censorious manners of a revivalist and the excessive drinking of a reprobate. The hatchet chopping of Carrie Nation and the influences she wished to exterminate both belong to fanaticism.

If a man follows his deepest love and lets nothing injure his search for wisdom, he will not permit excessive behavior in his life.

CHAPTER SIXTEEN

Banishing the Bogie of Guilt

THE condition of unconscious guilt is primarily based on the equally unconscious activity of some early experience which still lives in the mind, one which was never terminated by explanation or understanding. It is like a sore that received no cleansing antiseptic or bandage and so continues to add cell after cell of infection until it either becomes a serious menace or healing methods clear it up.

One of the best means of clearing up the septic areas of the mind is by abreaction. Being reasonably sure that your anxiety rests upon some early shock, think over the sorrows, disappointments, and terrors of your youth. Let the feeling the incidents engendered pour up and write down your memories in a healing flood of words. The pencil is your scalpel, the paper your gauzes and tapes. Cut away the toxic matter and apply the protective dressing of mature realization. Time will heal this wound as it does an injury to your body.

There are often memory cues to the childhood cause of phobia. It was so with Esther Winter. Out of the ghostly distance a faint roar of steam sent that premonitory tremor through her veins. A trickle of cold blood seemed to prick icily in the back of her neck. A sense of doom welled into her mind and the customary terror seized her by the throat. She could not recall when this illogical torture had commenced. She could not endure the thought of its endless return every time some factory boiler blew off steam, or some locomotive whistled. . . .

Esther put her finger in the book and laid it in her lap. The words echoed dully as she gave but half-attention to their promise of release. Again the diluted shrill of the whistle sounded

and an uncanny battle began to occupy her mind. The past, so the words of the books had insisted, the past in the present lends its undigested emotion to the immediate mood and destroys its free reaction.

At once, like a gigantic torrent of water, memory rushed in upon her, a huge, black, panting monster. It shrieked as it bore down on her. Its speed was chimerical. Her foot caught in the track. . . . It was then that her trouble had started.

Under the pressure of such early shocks as this, one's nature is literally uprooted. There is a feeling that something has been lost, that we are somehow all wrong. Life is colored by vague dread, a sense of impending doom. Thought becomes connected with unconscious idiosyncracies, such as Boswell attributes to Samuel Johnson. He tells of how Johnson would enter the front door from a certain spot, step on a stair with a certain foot, would often count his steps with great earnestness and, if he neglected to count, go back to begin the ceremony again.

Men meet their problems in different ways. Mark Twain compensated for his anxiety through humor. He lived all his life with fearful insecurity and a sense of guilt about himself. He escaped from his pressure through his writings, but he never solved his inner conflict. His condition exhibited itself even in early childhood when he worried about God and immortality. The deathwish was strong upon him, so strong that as a boy he longed for black measles and even got into bed with a sick playmate in order to catch the disease and escape the pressure in his brooding mind. Many years later he said to Payne, "The country home I need is a cemetery." There was a time when he considered the world's characteristic escape from responsibility; that of going into the ministry. As he put it, "It never occurred to me that a minister could be damned." Strange delusion!

There are those, of course, who escape worry within themselves by worry about others. Anthony Comstock fumed about other people because he himself got drunk as a boy, and transferred his own weakness to outsiders. To find the answer to Twain's neurotic ideology we should have to study the story of his formative years. Only those who knew the inner life of this great writer would have suspected his condition, for the

really deep troubles of people are so obscured that there is little public recognition of them. Few of his readers thought of Twain as smothered in sadness and lacerated in spirit because he felt that he had failed to be true to his creative power. He had thought that when marriage came he would no longer "tinge his art with vaudeville," but give himself to the greater uses of literature.

He had believed that the coming of love and maturity would assuage his inner agony and abate his lonely terror. Yet the horror remained, nor could he free himself from guilt. "Those were awful nights," he writes, "nights of despair, nights charged with the bitterness of death. After each tragedy, I recognized the warning and repented, repented and begged, begged like a coward, begged like a dog; and not in the interest of those poor people who had been extinguished for my sake, but only in my own interest."

Here is a man whose stream of consciousness will not give him peace, who turns the brightest day into darkness and must make the world laugh to forget his own tears. Objectively considered, Mark Twain had less than most of us to make him miserable. Met in his inner chamber, he is discovered drinking the invisible drugs of psychic despair. Trouble was his constant companion, trouble of the spirit.

In like manner did Amiel blight his life by his introspection. "My friends see what I might have been; I see what I am." But what he was he never knew, so terrible was this trouble-making self-analysis, so befogged with doubt and conflict.

An intellect over-theologized, with a heart seared in supposed guilt, creates an even worse torture chamber out of consciousness. Listen to Jonathan Edwards preach and ask yourself if his soul rested in peace, or if he wanted his listeners to find contentment and joy in living. "The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. His wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most

hateful, venomous serpent is in yours." Was ever there evidence of greater anxiety, escaping for the moment by awful sadism, the condemnation he believed inevitable?

No matter what his achievement or how love hovered in his life, Hawthorne lived under constant anxiety. His own stream of consciousness was so filled with the melancholy of old Salem, his tenure on life so colored by imaginary guilt, that joy came but fleetingly. To his wife he wrote, "I do trust, my dearest, that you have been employing this bright day for both of us, for I have spent it in my dungeon and the only light that broke upon me was when I opened your letter."

If people oppressed by morbidity would follow the example of Hawthorne and use their terrors as material for creative work, many would put their lives in order. From the therapeutic point of view it is not important that we exhibit genius, it is only important to use our imaginative powers constructively. Emily Dickinson was another victim of phobia. All that was of worth in her life lay in her poetry. Without this creative outlet it would have been a void indeed.

Even some with perspective upon life were still victims of anxiety. With all his social and psychological vision Ibsen yet wrote "Ghosts." The play gives us a picture of his mental state of undermined faith. Because he himself never escaped from his neurotic background he came to believe that no man could. He thus tinged his philosophy of life with his own inner struggle.

One of the tragedies of life is the wreck of our gifted ones by the harsh materialism of our ways. Think how much more powerful Sarah Teasdale might have been as a poet had anyone who understood her emotional problem been able to help her out of it. If anyone could have freed Nietzsche of his subjective phobia we would have witnessed a mighty blossoming of genius. As it was, all he wrote is shadowed by abnormality.

It is too bad that someone could not have stopped Francis Thompson fleeing through space and told him he was only running away from himself, carrying his enemy wherever he went. For you always have this choice—to escape your agony in temporary solace or to correct your trouble. Coleridge chose the escape of opium, and thereby lost the chance to become great

among the greatest. Sir Isaac Newton could not easily adapt to the circumstances of his setting so he built a scientific world of his own and grew to eminence in its finer atmosphere.

Guilt is a strange craftsman. He misuses reality with leering madness. Like an insane playwright he builds his dreams on experience, yet garbles every scene by frenzied emotion. All his boyhood, Lawrence Stanley had been bitterly unhappy. Neglected by his mother, he saw her absorbed devotion to his older brother. In jealous rage, he used to pray that Horace would die. One day the older lad was drowned. Desperate with grief and broken with remorse, Lawrence became a haunted creature, afraid of the night, in terror lest every shadow reveal a ghost, unable even to cross a bridge or approach a river's edge.

Yet he had had no more to do with his brother's death than a Tibetan priest worshiping Buddha. But had he struck the boy down with his own knuckles he would not have felt more evil. Murder in fact is not more dreadful than murder in phantasy. Fantastic carnival, this pageant of guilt! Hysterias wait, like dancing skeletons, in the background of all anxiety. Phantom shames and accusing figures of remorse march back and forth in the brain. Nor is there surcease until we see the illusion and admit the natural causes of our horrors.

Psychology came to his aid when Lawrence was a man of thirty. It was not long before he understood how simple and almost inevitable was his hatred of his brother. The rejected child who has no one's love and is forced to see another blatantly preferred to himself, cannot easily adjust to the abysmal loneliness. His primitive nature wants the troublesome competitor out of the way. There is nothing so strangely evil in that, for an immature boy. Lawrence came to see how little he had been to blame for this youthful desire. A realization soon followed that the coincidence of his brother's death had no relation to his own personal responsibility. He had had no part in the sad event.

Was it not tragic that someone could not have guessed his inner story and shown him his delusion? How great the release could have been if he had only seen that by no act of his had his brother's life come to an end. The mere chance that fate

brought to pass the very solution for which the boy had longed in no way made him culpable. Could he have believed this, at the same time understanding his primitive desire, the phobia would have melted away.

Regardless of your aesthetic rights, a neighbor builds an ugly gable on his house, shutting out your view. Unconsciously you wish his house would burn. Before the roof is finished a careless workman spills gasoline near a lighted blowtorch. The house is destroyed. On the partial insurance, your neighbor cannot rebuild. Should you become burdened with guilt for having wished the ugly edifice out of the way? Obviously not. Nor would you, as an adult, make so foolish a mistake. Youth, however, is in a mood to accept blame. At twelve you would unconsciously believe yourself a sinner for having wanted the neighbor's home destroyed.

Cure of phobia is brought to pass by the intensity of one's realization of imaginary guilt. Your hidden remorse is many times as burning as you could suppose possible. It is important to believe this, for few appreciate the power of the emotion with which a youthful experience was salted away. Consider how a child, receiving a little disappointment, yet cries as if his heart would break. An adult would pass through the same experience with a half-amused smile. The difference between this attitude and that of the child measures the contrast between your buried memories of childhood sin and the adult ideas toward the same actions. Unless you are willing to see how furious your inner feeling is, you cannot free your unconscious depths of the imaginary delinquency or break the grip of phobia.

Self-castigation is the core of all insecurity. We dread destiny because of supposing that we merit misfortune. Once the psychic potential of disaster is set in motion we tend toward those very consequences. It is as if self-pity insistently justified its rulership by causing sorrow equal to its masochistic imagery. Even as the motive of suicide is largely to revenge oneself on others, so we become sick, or dependent, to punish our more successful intimates. Guilt feels natural in this pageant of an evil destiny.

Nor are we usually willing to see how subtly we create our woe. All men at first resist their self-created failure—they deny

their own flagellations as impossible, incredible. Yet rare is the case of nervousness and dread that is not filled with the gaping skulls of negative imagery. Evil is often invited when it comes upon us.

There is, of course, much egotism in anxiety. Nothing is more helpful than to admit this arrogance. There is a close relation between fear and selfishness. If a man did not dread what might happen to him, longing to protect himself regardless of others, he would not focus upon danger. This fact is proved by the strange peace that comes to anxious natures when once they admit and discard the self-seeking impulse.

"I have made an amazing discovery," writes a man, "that my difficulty in getting rid of my fears wasn't at all what I thought it was. I haven't really wanted to cure my phobias because then I would have no excuse to keep from making a good many efforts that I now easily avoid. My wife has many friends who bore me. Most of them live above the second floor in quite large apartment buildings. My phobia against high places has kept me from having to call upon these people, and if I were cured of it I would have to do visiting that I would dislike.

"The same is true about going out on the water. My children love boating and would like to go camping for the summer on one of the northern lakes, but my fear of water and the woods and open spaces has stood in the way. What other good excuse could I have for staying in the city, which I much prefer, if I overcame my fears?"

The reply to this man was: "You have put your finger right on the center of most neurotic problems. Selfishness and self-will lie at their foundation. When we have phobia, we are misusing our basic powers and allowing the primitive and immature aspects of our nature to color our lives. When you are more concerned with making your wife and children happy than you are with having your own way, you will make the first big stride toward being free of your phobia."

Cure is greatly enhanced by the release of one's mental activities into any or all of the constructive interests that have not become compromised by the neurotic state. Although driven

into subjective retreat, Miss Anderson is still able to read and even to write of many of the adventurous phases of life. As a means of cure she determines to change the focus of her imagination from a persistent picturing of misfortune to a creative plotting of adventurous narratives. She writes stories in which dangers are dealt with and difficulties overcome. She is, as it were, carrying on subjective experimentation with all those areas of life that most disturb her in objective fact, and she is thereby becoming familiar with such types of experience. This mental practice has great curative power.

It is important, however, in reading adventure stories as a means of assisting in the cure of phobia, definitely to project yourself into the tale and vividly to identify with one or more of the individuals passing through the various experiences in order to bring sufficient reality into the mental activity. No matter how subjective the process it must seem objectively real, else it has no beneficial affect upon the mind. This method also tends to increase the individual's sense of what to do when in difficulties. Reason is merged with emotion, producing an increase of caution and, just in so far as we learn to be wise in handling our problems, fear diminishes.

Such mental practice also brings improvement in alertness, particularly if one determines to practice in his everyday life the methods and manners which he finds, even in fictitious adventure, are essential to the skillful handling of experience. Your true hero is alert of eye. He hears attentively. His hands are dexterous, his senses aware of what surrounds him. By such means he develops his command over circumstances. If one endeavors every day to be more keenly observant, more sure of touch and accurate of hearing, setting himself exercises to strengthen his attitudes of approach, he is bound to feel more calm in handling difficulties.

In phobia the individual's ego is pitted against circumstance, and even the nature of life itself. As a child hits a chair that is in its way, so the fear-ridden person unconsciously desires to destroy whatever in life restricts his will. If he should ask himself the question; "Who will win, God or myself?" he might come to a more mature frame of mind.

Mrs. Curtis is troubled with retreating insecurity. She has restricted her activities to the confines of her own home, but in that sanctum she has become a scene-maker of the first water. Her husband and three children live in an air of constant turmoil, apprehensive lest their slightest mistake precipitate an hysterical tantrum. In the meantime, Mrs. Curtis is wearing her body out. Who will win in the end, natural law or Mrs. Curtis' ego? What will she permanently gain by her infantile, rebellious procedure? There is no cure without surrender. We must learn to yield ourselves to whatever natural procedures life requires of us, and no one so needs to learn this lesson as the person troubled by emotional insecurity.

Those bothered by anxiety often speak of the feeling of utter uncertainty which is a symptom of all forms of suppressed terror. There is a marked floating effect, as if the personality were cut loose in space. This is symbolized in dreams by the nightmare of falling through the air, or of rising and being unable to find any place to light, moving about as if one were as disembodied and zephyrous as a soapbubble. This is a symptom of loss of identity. The individual no longer has contact with the constructive aspects of his mind, or is broken off from a normal relation to life.

To control such an inner condition one should practice refusal of the fear-prompting centers. Form the habit of saying to yourself: "I will not allow the phobia pattern which has been in control of me to rule my consciousness. I will not self-indulgently yield to the impulse to flee my terrors, or indolently to bask in restricted environments of imaginary security—nor will I allow myself to become habituated to certain stimuli so that my phobia is always roused as soon as I come in contact with certain types of experience. Instead, I intend to become a crusader, battling against these demons. I shall accept danger as a means of growth and think of my urge for safety as a curse. This is either a cosmos or a chaos. The engineer achieves calm by developing mechanical proficiency. The scientist gains poise from knowing the nature of life and obeying its requirements. Hereafter, my ego shall surrender its petty whims and develop a discipline in following the laws of life and the natural demands of a situation."

One is greatly helped in this process of stabilization by some form of occupational therapy. Work with one's hands requires obedience to the necessities and structure of matter. In order to weave rugs, hammer out copper dishes, make furniture, model pottery, you must fit the tendency of your ego to the purposes of the material with which you are dealing. You learn thereby to yield your nature to constructive procedure and, in the search for equanimity, there is no more important process than this.

It is necessary, however, to deepen one's relation to experience by an awareness of the wonder and mystery of life. In other words, while we are learning to surrender our egos to the laws of nature, it is also necessary to seek for and develop a deeply religious attitude if one would really pass forever beyond feelings of insecurity. There is a striking relation between religion and mental health. The man of true poise feels at home in the universe and at peace in the face of a tumultuous order. He accepts the responsibility of mutual aid and the task of being a constructive influence among his fellows.

A mysterious sense of spiritual orientation is induced when the individual expresses love and seeks wisdom to guide him toward actual service in the living of his days. An affirmative spirit develops as a result of this attitude of prayer, a veritable conversion of the ego to the deeper and finer aspects of life, and with this sense of influx, faith becomes actual and anxiety passes forever.

There is no more important therapeutic process, therefore, than the art of tracing memory connections between past and present, of seeing that the individual's present values may be entirely the product of attitudes gained in the early years. Whenever remorse or guilt enters, and the personality takes on a sense of sin, nervous condemnation, and shame, the intellect is being imprisoned by delusional patterns. To admit being in a maze, and that there is conflict between the present evaluation of facts and those feelings which a person has toward the facts, does much to free one from the drama of obsessing moods.

We should form the habit of returning to a few simple, tangible values in any present situation and from these values look back, triangulating, as it were, from known centers of

reality in order to spread the area of coherent awareness. In so doing we are using the very form of neurosis itself to cure an evil condition. There is what we call the law of spread: a negative center tending gradually to injure every other area of consciousness with which it is associated. A man with an inferiority complex soon comes to feel that life has been unfair to him, and thus a mood of persecution is added to his sense of inadequacy. Later on the self-abasement affects his sexual happiness and a new neurasthenia develops.

When we are using known realities and looking back or into the deeper levels of consciousness from these angles, we are spreading the area of normality. An actual acceptance of life and an awareness of its order, its mystery, should and would, if deeply felt, help to cure any form of phobia. Even a slice of cucumber has cosmic beauty, such perfection of design as to appall the consciousness of an individual sensitive to its structure. There is music in the makeup of creation. Whoever hears this invisible melody and, joined by the stars, sings his own hymn of praise, cannot feel dread, cannot fear life, or anticipate wretchedly the release of death. Out of his reverence comes calm, and finally the healing of a boundless faith. He reaches for an invisible guidance and receives an influx of limitless spiritual strength.

PART II

Everyday Mental Hygiene

INTRODUCTION

Clearing Your Intellect

THERE is no one pill capable of curing all our mental ills. We need many changes of attitude, purgings of the mind. More than this, repetition in the application of therapeutic processes is essential.

The methods which follow here are some of the "home work" I have long given to my clients. They have proved of use again and again. But it will not help anyone just to read them and then put them by. If your physician gave you a bottle of pellets and you glanced at them casually and then left them on your mantelpiece, they would do nothing to cure you of your condition. Mental medicine, unless taken regularly and with earnestness, is equally valueless, and as I have said before, much of it is so simple, so what you would plan for a child, that sophisticated adults often resist the necessary application.

Such an attitude destroys entirely the valuc of every therapeutic process. In fact, unless you use many of these methods in a deeply subjective way, as a devotee says his prayers before a shrine, the best results are denied. For therapeusis is not an intellectual process.

"There is one thing you psychologists do that makes me very angry," a brilliant lawyer declared. "You may say all you like about the importance of emotion along with thought in accomplishing the cure of neurotic states, but why do you ask me to stop using my wits?"

"We don't. We ask you to use them more deeply, to concern yourself with more primary values than those you ordinarily consider."

"But you expect one to become subjective and dreamy, pretty nearly to go to sleep when attempting your therapeutic work," he pursued querulously.

"Yes, that is right," I agreed. "We would like to have a person do his work in much the mood he is in when sitting in front of an open fire, or while musing in bed at night."

"But why? That's what I resist. Why can't I be on my toes intellectually: critical, keen, skeptical of all that is being considered?"

"Because we know that changes of consciousness never develop that way. Did you ever have an inspiration?"

"Surely. The best of my legal work depends on what I call flashes. Sometimes I write for hours like one possessed."

"And did you ever stop to edit what you were writing—critically, I mean?" I questioned.

"Yes, I've done that."

"Well, what happened?"

The legal eyes regarded me quizzically. "Why, I found I couldn't get my inspiration again."

"Exactly. Now, it's that way with therapeutic work, only the motion is in the other direction. An inspiration comes from the deeper creative levels of the mind, the level which must be reached if psychical changes are to take place. And just as one cannot contact that level if he is being critically editorial, so he cannot get any constructive impressions into that level if he is argumentative. Look here, long years ago, Dr. Samuel Johnson wrote: 'I am willing to love all mankind except an American.' That was an emotionalized prejudice, wasn't it?"

"I should certainly say so," my companion laughed.

"Now, if a man had any such biased attitude, do you think an intellectual discussion would have changed him?"

"No. I've spent too many years in the law to believe that."

"Well, neither can a man be brought out of the emotionalized fixations of neurosis by intellectual discussion. He must be willing to let the doing of therapeutic exercises and the reading of psychological books be an experience to which he exposes himself in the way he listens to music. Otherwise, he only stuffs his head full of facts and still has all his emotional fixations. He may, moreover, trick others by a pseudo-openmindedness, but he cannot trick himself."

We are continually asked if everyone can be helped out of neurosis, and the answer is: "No, not unless he frees his conscious mind of those barriers which stand in the way of reaching the obsessing difficulties in the unconscious depths." Picture a clinical conversation with a confirmed verbalist, who has the habit of putting everything into words but never doing anything about his condition. Or imagine how adroitly a sentimentalist will turn all one does or says into a pseudo-fanaticism, seeming to be tremendously touched by the values of a situation, yet giving no real feeling to the problem in hand.

You know full well how an habituated arguer would contend each point that comes up, indulging in spurious reasons and false assertions from his habit of wishing to be victorious in a discussion. Most striking of all, imagine a conversation with a cynical young man, who believes there is no reality in life, or a college professor who wishes to reduce all of his points to sensory evaluations of matter. Can you not see how hopeless it would be to seek to change the minds of these people until they were willing to give up their intellectual gymnastics?

To many so-called thinkers the process of reasoning consists in endeavoring to see what is not so in all that is presented to the mind. No comprehension worthy of the name can result from this picking at premises and pecking at details. Comprehension requires just what a definition of the word suggests: an encompassing of the whole of a thing held in the mind before any part of it is accepted or refused.

Comprehension is denied by skeptical argument and critical debate. Discussions built on the "yes—but" basis and organized to the end of questioning or disproving the material presented as it comes under consideration leads only to confusion. The mind then shifts endlessly from one casual evaluation to another, moving—if one may speak diagrammatically—in a horizontal and hence superficial direction. Associations are connected on the basis of their appearances and formulations are invariably accidental. No therapeutic effect is then ever possible. True realization is a deeper process than that.

Only when psychological thought is approached in a receptive spirit are its truths curative. Only when opinion as to its reasons

is held in abeyance until the latent content of significance is clarified and connected with the objective appearances, is there understanding worthy of the name. This is particularly the case when one's mind may have become clogged by cynical attitudes and sophisticated misevaluations of life.

Carlyle once remarked that "skeptics empty out the baby along with the bath." There are these days thousands of smart intellectuals who empty out the baby with the bath, delighting to tear every emotional value of life to pieces in the name of intelligence, affronting every tenet of truth in the process. Until the intellect is purged of this toplofty tush and acid aversion to the profounder sentiments, there is no hope of therapeutic help.

We tend to think people abnormal whose values are not our own. If their endowment is on a different plane from ours, disagreement is common. We are sure we see life as it should be seen. Others not of our persuasion are wrong. A typical intellectual considers only the surface values of learning. His culture is a veneer. He is shut from understanding of life above or below his reason. Ethical values, the aesthetic, the spiritual or emotional depths, command over activities in substance, may be equally closed to him. He is an ideational moron, capable of routine thought and a factual management of his attention. There are "scholars" who have to be dressed by their wives and told when it rains. I have seen savants who could not interpret the spiritual significance of their figures and were equally unable to apply them to physical activities. Yet their ability in abstract reasoning was amazing. They perceived relations and conclusions between their figures and the whole sphere of speculation. No phase of cognition, as long as it spread horizontally, seemed shut off. There was broad expanse but neither depth nor height. Mention a Divine Order, and they gave you a tolerant stare. Speak of values of beauty, and a condescending compassion for your childishness came over them. Talk of ethical significances, and they were more attentive, these being nearer to their milieu. They had scant interest in such trivialities, however, while emotion, action, mere matter, were hardly worthy of thought.

They know nothing of the vital contacts with substance, or the joy of motion. They have not experienced the hedonist delight of the gourmet, nor felt the sensual completeness of sex. They are shut from the physical pleasure of lying in the sun and feeling the body voluptuate as gloriously as a basking turtle on a rock. Others may tell them about it, but contact with corporeal ravishment has never been theirs. One's measure of therapeutic response is determined by the scope in breadth, depth, and elevation of this comprehension.

The greatest cause of failure as it appears in therapeutic effort is our instinctive defense of egotism, as if we feared to open our minds to new ideas. Truth has the power to change a man. Egotism feels safe only in ignorance. It contests in particular those facts that threaten one's identification with a neurotic state. Your only hope in self-help lies in seeing and admitting this universal tendency.

There comes a time when an experienced student of psychology gladly admits his contentiousness and with a humorous awareness debunks his self-justifications. The sooner you learn to do this, the more rapidly you will progress.

Scores of people waste the opportunity presented to them by a psychological book by wishing to criticize and argue the points involved in an author's thought, debating just for the sake of doing it, or from the habit of criticism and contest. We do not ask you to become credulous, but merely open-minded to phases of thought that you may not so far have considered in an impersonal manner. It is wise to list the times you are inclined to "yes-but" as you read this book. Write down just what it was you wished to contend. After you have collected twenty marked disagreements, look them over to see if there is not a connected thread running through them all. We all have a blind spot. It is good sense to suppose that yours will become involved in reading any book such as this. Think over what the blind spots are in your friends and relatives. It is easy enough to find them in your parents-in-law. Then—supposing your wife's mother sees your blind spot quite as easily as you see hers—you might look for it yourself, in yourself.

In any case, it is a good idea to check on your verbalism, to list the things you most glibly talk about, but seldom do anything to correct. Check also on your literalness, the way you take refuge in "facts," when the spirit and the motives point to quite different conclusions than those you are so strenuously seeking to prove. Truth lies in the connotations more than in the denotations. It is in the latent content, not in the patent appearance, that reality inheres. It is no use attempting self-help as long as you fight like a Don Quixote the mere phantoms of appearance. Intellectuality is never intelligent until it bores below the surface.

If you asked them and they were honest, your intimates could probably point out the ways you swing from one extreme to another. In any case, it is safe to say that "either-or" thinking stands in the way of your therapeutic progress. To assume that that is so is wise and usually helpful. If you will keep an average error record, listing the things you are characteristically wrong about, it may show you your special biases. Such a consistency index can even be made in relation to the reading of a book of this type. Note down, for example, the points with which you disagree. Then discuss them with ten of your most intelligent friends. Afterward, list the points about which you changed your mind.

CHAPTER SEVENTEEN

Mental Medicine

To paraphrase Goethe, "It is not what one learns when one reads mental hygiene, but what it helps one to become that is important."

Revulsion Technique.

My father used to say: "Revulsion is half of the cure." To see your neurotic behavior, just as it is, to hate it with all your heart, makes its continuance less probable. Take time, therefore, to study your particular abnormality. Read about it in many books. Reread case records that describe your own condition. Expose yourself to such a "dose" of your condition that revulsion comes about naturally.

Shift of Feeling.

One of the most important convictions that comes out of the newer psychology is that of self-deception. We are not always troubled by the things we think are bothering us. To believe that this is so is helpful. Learn to discover how you shift your feeling from what really bothers you to convenient substitutes for your real difficulty. Form the habit of comparing your upset ideas with the facts. If there are a few people you can trust, get them to help you compare the outer circumstances with your mental impression of them. You may thereby discover what is technically known as "shift of feeling," or "displacement of effect": a prevalent form of mental confusion.

Forewarning of Self-Deception.

Honesty is the hardest thing to achieve in all phases of therapeusis. We are all prone to self-deception. You know how a

voice within you whispers when you are not quite true in your statements or sincere in your emotion. Cultivate the habit of listening to this guardian of your integrity, and practice the act of revaluing your conduct by the aid of this inner counsellor.

Discovering Introjection.

Introjection is one of the most destructive of the negative mechanisms. It is the act of seeing oneself as people and events make one seem to appear. It is the means by which we become susceptible to suggestion. When you say to a person under hypnosis: "You will vomit the next time you smoke a cigarette," it is because he introjects the statement and expects to vomit that he actually does so. Specialize for a while on introjection, seeing how you are tricked by it into abnormal feelings, beliefs, and actions.

The New Compassion.

As soon as you develop some perspective on yourself, you will see and forgive neurotic conduct in others. If I believe, as some still do, that I can hold you accountable for all you do, say, and are, then is blame, criticism, harshness of judgment justified. I can ignore your inherited limitations as if you had made yourself. I can disregard your health, as if your vital organs, blood, glands, nerves, and brain played no part in your conduct. I can frown at your manners as if there were no neurotic areas in your unconscious depths. I can hold you mentally, morally, and spiritually accountable for all you are. But if I am educated in knowledge of the human being and see the physical, emotional, and mental limitations that may delimit conduct, how can I longer judge by the old rod of willfulness?

Refusing Negative Identity.

The deliberate act of refusing to think of yourself as identical with your neurosis is one of the most curative experiences. To strengthen this separation, tell those intimates you can trust the evidence you see of neurosis in your behavior, and ask them to remember it is not your behavior, but only the way the neurosis shows itself.

Seeing the Relation of Inversion and Accentuation.

Your particular neurotic constellation is formed of suppressions of your power and exposures of your weakness. The art of living, as well as the process of cure, consists in releasing the suppressed powers and avoiding situations that put pressure on the weaknesses. During the next year, gradually fill in four lists:

First: What you consider are your weaknesses of disposition: that is, bad habit formations.

Second: What you consider are your constitutional weaknesses: that is, hereditary taints of character.

Third: What powers do you feel you are now able to command.

Fourth: What may be some of the inverted capacities that are suppressed by the neurosis. These hidden powers, in people of breeding, are usually exactly opposite forces to the neurosis. Hypersensitives are natively kind; those with guilt phobia are unusually responsible; the self-conscious are at least independent. Many "failures" are misplaced idealists.

Seeing the Neurotic Median, or Central Value, in Your Constellation.

Every neurosis has its center, some one sensitivity that beyond all others causes personal upset. You should estimate yours. Here are a few typical medians: A feeling of loneliness, neglect, injustice, inadequacy, lust, horror, tension, strain, fatigue, confusion, restlessness, hurry, doubt, dread, hesitation, torpor, imprisonment, futility.

Is yours among this list?

Analyzing Brooding.

Have you ever formed the habit of noting down what you are brooding about before entering on the type of experience that disturbs you? A record of this *a priori* thinking, as it is called, if studied afterward has a curative affect. Egbert Clifton is troubled with inferiority. He has accepted an invitation to a dance. If he wrote down his free-floating ideas while dressing, would he not be surprised if in the calmness of the next day he

compared them with the facts of the evenings events? Lucinda Ames has an objective phobia which makes her dread a score of natural objects. She is about to take a boat journey and must travel in a strange country region. The journey includes a short railroad tunnel and a drive in the dark. Her negative anticipation makes the coming event more serious than a passage to the source of the Amazon. A comparison the next day with the placid facts of the trip would add its constructive influence to cure.

Making a Retrospective Analysis.

Do not, however, suppose that anyone can keep his head in introspection if he does not stabilize his effort by an equal amount of retrospection. Every time you think you have discovered some valuable truth about yourself check on it by going back through your life to see if you acquired the tendency from environment or received it from your biological setup.

Autobiographical Analysis.

There is no more useful therapeutic task than to write one's autobiography, and then to search in this case record for evidences of one's unfortunate conditioning. Make one at least twenty pages long, noting down what affected you, not just where you went and what you did.

Help from Your Ancestors.

One of the most curative of experiences is to learn something of your ancestors and discover how their lives were injured by some of the influences that have bothered you. Learn, too, what they did to protect and to help themselves. Many years ago, my grandmother sat in church hearing a sermon full of threats of hell and the retribution of God. She rose, took her husband by the arm, and calmly announced she would no longer listen to such sacrilege. Half of the audience followed her from the building. Am I not helped by knowing of her honesty and courage as much as in seeing the puritanical attitude she contended with and despised?

The experience of biographical comparison often stirs up the neurotic drama. The sense of sympathy it engenders may for

the time being accentuate the neurosis, since it brings it up to consciousness. Yet this is but an act of moving the whole inner drama into the light. Once the play is acted in such a way that one becomes aware of the forces which produce its mechanisms, the identification with its negative passages inevitably disappears. One comes to make that primary separation between the personal character and the dispositional overlay of the habit formations and to feel a revulsion against the imprisonment of neurotic expression.

Acceptance of What Has Happened.

Every time you resurvey your life, strive for a feeling of being willing to have had things as they were. What has come to pass has happened, you know. One might just as well stop fighting that fact.

Placing Your Neurotic Actuators.

In your endeavor to analyze yourself, special attention should be given to the discovery of those things and events which have become the quickeners of personal upset. We are not disturbed in relation to the seriousness of the experiences through which we pass. Even the death of loved ones is often faced bravely while a careless word, a frown, the loss of a few dollars, a little unfairness may throw one into a spasm. Hunt for the actuators of your bad moods and when you find them, refuse their foolish control.

There is probably no single method of self-help so effective as to discover, record, and study these prompting centers in a neurotic disturbance. What started the trouble? You will, at first, always state: "John was unkind," or "The situation was difficult." But after a while you may think to ask: "Why did I become upset? Was I angry, afraid, full of self-pity, or retaliatory?" When you believe that the key to your trouble is generally your neurosis, you are on the road out of it.

The seeing of two clear and unequivocal pictures: one of the real nature in its integrity; the other of the mass of influences and tendencies which have been wrapped around one's life, is a revelation never to be forgotten by the human being who has passed through the experience. It is a veritable rebirth which

colors forever the face of life and builds from that moment a different trend, a new habit-system.

Without it all effort at change is but a piecemeal picking at the problem in a helter-skelter and unplanned fashion. The very center of the reconstructive technique of the new psychology lies in self-realization as opposed to the discovery of the negative condition. Remind yourself of this fact again and again.

Dare to Assert to Others Who and What You Are.

There is curative power in such statements. In the old days, when Paderewski made yearly tours of many lands, the Czar sent word to him that: "His Imperial Majesty is pleased that the world's most eminent musician is a Russian." Paderewski answered: "His Imperial Majesty is mistaken. I am a Pole." Just one half of such noble nerve would cure any man of displacement.

Go Back to Being Yourself Despite Tragedy.

Observe Edwin Booth returning triumphantly to the stage out of the retirement his brother Wilke's assassination of Lincoln had forced upon him. His horror over the crime must have been like volcanic smoke obscuring the skies of his life. His return to his profession was an act of spiritual heroism, which, though it did not smooth out his private life, or remove his compensation in drink, still led to the peace, honor, and love in his closing years. Go back and you will come back.

Having Fun with Falacies.

Having once come to believe the basic teachings of science—for those pertaining to concord and discord are taught in most sciences as well as in psychology—have a little fun checking on the creeds, dogmas, platitudes, and precepts that people continually utter in their unconscious attempt to get you off your base—and again displaced.

Listing Your Tabloid Truisms.

Keep a record of the sentimentalities and the tabloid truisms, the stereotyped sayings and the ignorant analogies. You will find that personality suffers a constant barrage of injurious and

perverting influences, many of them in the guise of sanctified teachings. In view of this coercive pressure put upon everyone, how many times do you suppose your life was blocked, or your plans interrupted, by the propaganda of the people, and the opinions of your intimates. We often suggest that one use a technique of mental isolation. Say to yourself, when you hear unenlightened advice, or are told of doubtful facts: "By and by, I'll balance that over, but I won't accept it until I do. I won't become stolid and refuse it entirely with a closed mind. But I'm through with being influenced and dissociated by my environment."

Health lies between the Scylla of fixation and the Charybdis of deflection.

Analysing Your Upsets.

One of the worst mental habits is the focus upon deliverance, which obscures sick minds. People wish to be free of aggravations instead of conquering the reason for their upsets. It is an excellent method, therefore, after you have been disturbed by some situation, to analyze your reaction in detail. Admit that your response was abnormal. Then write down a description of how you thought, felt, and behaved. Compare this with the cause of your upset and ask yourself how you suppose a normal individual would have acted.

Particularly note your delayed response: that is, how much more upset you became when you began to mull about the experience that caused your disturbance. Trace the way you exaggerated the situation and saw unpleasant trends when they were not there, thinking that hidden facts were suggested and evil intentions implied.

Breaking Regressions.

Your physician warns you against constipation. Most physical diseases start with clogged intestines. Your psychologist warns you against the retention of trouble. Most mental diseases start with clogged memories. Why keep the feces of yesterday's unpleasantnesses in your thought today? Form the habit of saying: "I will not go back to old sorrows." Then, if

you find you still do, understand that you are still disturbed, still neurotically involved in them. Set a time then to be regressive but turn the process into a deep analysis.

We went to school to learn the three R's. We would otherwise have remained illiterate. We are illiterate, most of us, in the steps of subjective contemplation. And there is no more essential art than this of deep meditation. Take some time during the day to think. Just before dinner perhaps. Sit and go over some idea, some situation, quietly turning the facts about. For a few weeks note down how you contemplated, just to see your improvement.

Experience Residue Analysis.

Form the habit of supposing that when you are in a state of emotional tension, it is because some element of a present situation has become a stimulation to suppressed feelings of a similar type gathered in the earlier years. Admit this seepage and it will diminish.

Note that the intensity with which an earlier upset is able to precipitate on a present problem determines the degree to which you are thrown out of balance. Form the habit of studying redintegration and memorize this definition: A small part of an original experience, if it becomes unconsciously associated with a present disturbance, can not only arouse the emotionalism of that experience but start others condensing as well.

There is usually, however, one recessive factor, one suppressed hurt, or buried shock, that becomes the center of one's turmoil. Do not hunt for it, but hope it will reveal itself.

Fabrication Analysis.

In any case, admit how your feelings become fabricators and do not defend the personalism and infantilism these distortions of fact engender. It is better to see that it is these furors of feeling that cause your clouding of consciousness.

Here is also the key to your forgetfulness. A fusion of ideas and conflicting feelings is bound to put anyone's memory storehouse out of order. Nor are retention and alertness possible until one's insides are reorganized and straightened up.

Understanding Psychic Recoil and Conquering It by Repetition.

It is quite natural that we should shrink from deep analysis. As long as egotism and pride are in control of us, and we care more to protect ourselves from discovery, we recoil in the face of penetrative inquiry. This infantile reaction is, however, conquered by the impersonality that comes from reading about and discussing the human mind. Repetition reduces resistance. Keep studying, and by and by you will not be so "personal." After one becomes familiar with the idea of unconscious influences in everyday life, he loses all that old feeling of embarrassment about his thought and feeling and gains an amused attitude concerning his own aberrations.

Seeing Unconscious Relief Impulses.

After you have become familiar with the psychoanalytic point of view, make a specialty of listing aberrations: slips of the tongue, unconscious contradictions, and the quixotic feelings and thoughts that flash through your mind. People have strange impulses to slap someone in the face, or shout in church. It is beneficial to become interested in the curious twists of nether consciousness.

Involution Analysis.

Particularly concern yourself with your involutions: the way, like a pestiferous squirrel, you carry things away inside yourself and egocentrically relate everything to yourself. The mere seeing of this focus on your personality, the very admission of it, has therapeutic value.

Studying Your Method of Shift.

It is especially wise to see how you displace the effects of trouble in your life, shifting the facts to agree with your emotionalism. This is done largely by overaccenting an insignificant negative out of all proportion to other even more serious difficulties. Admit that you do this, and learn to laugh about it.

Using Paired Comparisons.

After all, we learn well by what educators call "paired comparisons." These we cannot make without some written record

of our thoughts and feelings. There is magic in the simple act of making two lists: one, the facts as discovered on mature investigation; two, the nervous anticipation recorded before the event.

Facts	Advance Suppositions
1. Had a placid journey.	1. Think boat will upset.
2. Henry was so nice.	2. Think Henry will become angry.
3. It sprinkled, but we didn't get wet.	3. Am sure it will rain.
4. Henry killed a spider.	4. Am sure a spider will crawl on me.
5. I took my shoes off and waded.	5. Afraid my shoes will hurt.

Using paired comparisons, seeing similarities and contrasts, and by the law of parsimony finding the simple center of apparently complex phases of experience tends to give subjective perspective upon the objective problems of experience. He who sees into the phenomena of life about him is freed of countless aspects of neurotic emotion. This is particularly true when we come to understand the fusion of ideas which takes place in an upset mind. When our feelings are hurt, we are not as a rule disturbed by the actual facts but have brought in imagined motives and the memory of earlier injuries, merging these with false judgments of the present situation.

The Little Histories Method.

Whenever you experience doubt as to what you can do to help yourself, write out a brief analysis of some failure in the past in an activity that was similar to the one in which you are now engaged, and ask yourself if you are not being tricked by the feeling that having once seen your effort become valueless, you are supposing you will experience the same consequences again. By this means, you may discover the mental impediments and emotional turmoil creating distraction and keeping you from giving real attention to the task of self-help.

Mental Health Requires Catharsis.

This is the major process by which emotionalism is discarded. In clinical analysis, a client makes a dependent transference

upon a consultant, who then acts as father confessor, guiding the recall of traumatic shocks and seeking to help one to relive the pent up experience so that a complete release is established. Revival of sensation is an essential means of discharge. Repetition is unavoidable. Do not attempt to recall many wounds in your life. Go back again and again to a few and "get into them." The more completely you become the person you were in the earlier experience the more complete your catharsis will be.

The Imaginary Conversation.

Imagine a friend is present, and let this friend tell your story to you. He was in your place, but will relate your experience quite impersonally and objectively. Having heard your autobiography from his lips, you can tell him what you would do in his place. Of course, it is hard to remain impersonal yourself, but it is effective in helping oneself to think without delusion. Instead of putting yourself into someone else's place, put someone else into *your* place.

Liquidation of Traumatic Shocks.

If you imagine yourself as a child, while attempting catharsis, you can quite easily advise your inner nature much as you would help and comfort a young friend. Talk to yourself about your greater hurts. Give yourself comfort and guidance.

Circumstantial Redintegrations.

You can be sure, therefore, if some insignificant or unimportant act or object has the power to command your emotions and challenge your self-direction, it is the key to some center of disturbance that has never been resolved by you into its normal relation to life as a whole. If certain places, certain flowers, trees, colors, toads, moth millers, snakes, or what not, stand out with more insistence than their natural significance demands, it is a hint to you to search out the misconception in your inner life that is distorting reasonable reactions.

Place yourself in a setting that upsets you and trace as well as you can the relation of your feelings to early memories.

Understanding Catharsis as a Spontaneous Phenomenon and Taking Joy in Its Action as a Clearing Up of Identification.

A great step is made when you do not resist the way certain settings and people upset you, but see them as useful instruments for catharsis. The important thing is to get the psychic pus out of your system. This takes place when you allow the casual incidents that disturb you to act as agents of discharge. At the same time, do not fight the fact of being upset. No growth takes place if you treat this accidental expurgation as an unfortunate and unhappy experience.

Repetitive Reliving for Saturation.

The restrospection is also important in order to wear out the unconscious associations to the suppressed area. One's inner depths become weary after a while of considering the emotionalism, or shall we say one reaches a saturation point in that type of feeling. Anyway, cure results.

Use of the Vituperatorium.

It is always a good idea to have some place in the house to which you can go to ventilate your feelings. Maybe some one of your friends will be willing to help you in your psychological high irrigation. But do not choose one you would be unwilling to have give you a physical enema, for catharsis is an intimate matter.

Discovering Your Emotional Cues.

You will benefit by listing your emotional cues: that is, the sort of happenings that put you into a worked-up condition. Analysis is only at its best when one is describing the cause of a present upset and how he feels about it, and then connects his turmoil with similar upsets of an earlier day. The emotional habit pattern is thus discovered and broken.

I would suggest that you make a list of emotional cues, such as neglect, criticism, debts, darkness, and so on. Build up your "incipiency record," as some call it, until you are fully familiar with most of the prompting centers of your neurosis. There is no better way than this to discover how you are being tricked

by your mental sickness. Then you can say: "I won't let myself be fooled in this way. I can stop it and I will."

Seeing Your Emotional Constant.

At the bottom of your psychical state there is usually an emotional constant, or an oppressive sentiment. It may be envy or hate, vanity or greed, anger or fear, lust or indulgence. Be brave enough to see and admit this atavism.

De-emotionalizing Negative Centers.

When you find your barbaric constant, exaggerate it as much as possible. Write such a description of what you would like to do with your anger, hate, or erotic impulse, that you set no limits to your conduct. Make such a picture of murder, or cruelty, that you are aghast at it. Describe an act of rape, an orgie of sex, until you leave nothing unexpressed. You will find that by this process you have de-emotionalized this remnant of savagery within your being through the reaction the excessive feeling engenders. Most of you does not wish to be as primitive as some of you is. Realization of that facts leads to integration.

CHAPTER EIGHTEEN

Purging the Memory Depths

In many lives there are seemingly insignificant things that have the power to induce an unhappy mood that traces back behind conscious awareness. So small an act as snapping the fingers may assume abnormal proportions to influence and destroy one's peace. If you are anxious to assist yourself in tracing the original stimulus for some illogical reaction, it is possible to stir up association processes by looking at a series of pictures.

A woman coming across a picture showing the statue of a baby gazed at it anxiously and then broke into tears. All her life she had been burdened with phobia as a result of the unjustified guilt she took on at the death of a baby sister. The little girl had died of heart failure while they were playing together and the unthinking hysteria of her elders had left a residue of belief in her mind that she was somehow responsible.

You will find you have especially repressed the unpleasant and the painful. Be willing to re-experience the suffering, be willing to feel the ancient agony, and the memories will come back quite of their own accord.

Analyzing Remembered Experience.

Remembered experience is connected with whatever conditioned your mental attitudes. Forgotten experience is concerned with whatever most caused your emotional images. When you write out your memories, therefore, see how they relate to your biases and prejudices.

The Free-Association Process.

There is no technique more useful than the free association process. Select the ten most significant words which you find

in your life story after you have written out a description of it. Start with one of the words and allow that word to suggest another word to you. Write the second word down and then the word that the second word suggests, until you come to some emotional center, which reveals to you a deeper emotional tension than you have been willing heretofore to face.

B. T. M. starts the association process with the word "money," which is a vital element in his thought. The first word that comes to his mind in response to this stimulus is failure. Failure suggests blame, blame suggests shame, shame suggests unfair. After unfair, he writes people, then opinions, guilty, nerves, nauesea, health, disease, invalid, bed, bedridden, keep doing, dizzy, health, unfair, health. There his pencil stops. He has repeated the word that is at the real center of his emotionalism. He is not upset about money; he only thinks he is. The primary disturbance is about having to keep going and neglect his health under the pressure of life. He feels that people are unfair and blame him because he cannot keep well. The area of unadmitted tension, once seen, can relax the whole situation. B. T. M. should then seek medical aid which is his real need.

The Technique of the Journal.

Some neurotic people talk out loud to themselves. Others "think" soliloquies. A few keep diaries or journals. For a while, write down your thoughts about yourself, and after six months go back and analyze them. If you really wait six months before reading your journal, the act will help you to see into your inner state. After you have come to some unhappy feeling, your recall of early experiences should cease. Make affirmations to yourself to break the association chain: "I'm through with that now. I shall forget it." This acts like closing a door, or turning off a faucet. In other words, you can decide to let the dead past bury its dead and if you decide with emphasis, it will do it. This is really an act of keeping the past out of the present and refusing to lug the worn-out years around with you. Today is difficult enough to live. Why overload it with all the yesterdays? You might also try putting some of the unhappy part of the

present in the past. Forget it now; you will by and by. Why not at this moment? It is one way to peace.

You will always be helped by realizing that you need not suffer from early experience as much as your impression of that experience would lead you to suppose. A white sheet in the dark is not a ghost, but the effect is the same if the sheet seemed like a ghost. To see that many times during the years you thought sheets were ghosts, and now see that they were not, helps to get the whole old story over with.

Seeing Hallucinations in Neurasthenia.

There is always an element of hallucination or illusion about these images. They are not true memories, but just as injurious nevertheless. A soldier who imagined he was blinded by an exploding shell was not blinded, yet he could not see until convinced of his delusion.

Seeing the Compilation Process in Control of Attention.

You are not cured of neurasthenia until you become convinced that your images are full of emotional discoloring. Take time to realize that fact. See how your mental state is a compilation of such images, making a mass of negative magnetism that controls your attention and deflects it from reality.

One might say that neurosis is created by the way this magnetised mass of images reacts on the whole organism, causing a poor use of one's senses: a misuse of memory, a perversion of imagination, a blockage of reason, a torpor of the will, a distortion of desire, a constriction of instinct, a congestion of emotion, a dissociation of intelligence, and a disfunction of the nerves, glands, and vital organs.

Cure by Definition.

It is, in fact, helpful to study a brief scientific definition of neurosis in this reference. It might be described as follows:

Neurosis is a setness of mental focus so that the individual's relation to life is dislocated and his concern with constrictions of the self has become habituated. Neurosis is a product of three types of conditioning.

1. Inanition: lack of proper stimulus to enable the individual to pass constructively through the growing stages of his life.

2. Also, negative anition: the product of injurious stimulus, inclining the individual into abnormal patterns of behavior rather than natural forms of growth. Added to this deformity, we find inhibition creating suppressions and repressions, which produce torpid states of consciousness.

3. Traumatic shocks of varying degrees of intensity, creating negative images of what may technically be called engrams, or records on sensitive nervous and cerebral structure of the organism. These may be seen both from somatic (bodily) aspects or psychical aspects equivalent to conditioned reflexes in the nervous systems or as redintegratory impressions in memory.

These negative images tend to condense under the quickening influence of disturbing events and through associational discharge exaggerate and distort the person's reaction to experience.

Neurosis is an interior process by which unconscious thought and feeling are constricted. Thus the forces that would normally form the creative drive of human personality and endow it with directive energy for the growing experience of life are imprisoned. The achievement one might expect becomes blocked by the interference of negative emotionalism. Personal expression is then involved in a substitute drama. The individual thereafter depends upon the values of his inner phantom world and because of the resulting egocentricity no longer adequately takes on the responsibilities of normal life. Rather does he in inner anguish flagellate himself because of his failure to accept the response of the social milieu and because of his agony indulge in countless forms of self-indulgence and personal solace under the delusion that he cannot otherwise keep alive.

It is also important to see neurosis in its biological aspect. From this approach, the individual is an excresence in the alternating rhythm of the blood lines. He is an expression of the physiological forces in the chromosomes and of their psychical potentials, endowing him with bodily structure and spiritual energy.

1. As an incident in the rhythm of the blood line, the individual has entity and the possibility of integrated selfhood.

2. Within the identity are primary hunger drives upon which his life and growth depend.

When a seed falls to the soil, it must respond to the stimulus of light, heat, and moisture and send out its roots for nourishment, else it dies. Upon this dynamic action its structure depends. It is a primary necessity of all that continues to exist. The varieties and means which this urge takes on depend on the individuation or unique design of each living organism.

When this interior pattern is obeyed and its possibilities fulfilled, normal growth results and the organism plays its part in creative evolution, fulfilling its duty to carry on the blood line of the species according to its nature. But when any injury takes place in the identity pattern, or any constriction is set up in the growth-seeking action of the hunger drive, deformity, torpor, even death result.

Neurosis on the psychical side is analogous to blockage of this somatic urge on the physical side. It is a primary interference with the forces of creative evolution in the world at large, even as it is a blockage of personal expansion. Hence, neurosis is a distortion of the creative energy of the human spirit, the power by which it achieves progress within the self and in the world at large turned into a subjective vortex. The individual then sees life from and in this turmoil.

Discovering Your Psychic Allergies.

The modern doctor puts you through a long series of tests to find your food and substance allergies. Even feathers may cause serious complaints. If this is so, is it not also possible that temperaments—those of some of your associates—cause even more disturbance? Examine all your contacts and speculate on your allergies. Give up what irritates you unduly.

I would suggest that in any case you make a "various persons record" to see how the people in your life affect you. Be honest for once with yourself, even if you seem also to be unkind. It is not unkind to face facts, and no one needs to see your record.

Analyzing Neurotic Influences upon You.

Who puts you out of order? Is it:

Father?
Mother?
Wife?
Husband?
Brother?
Sister?
Uncle?
Aunt?
Friends?
Neighbors?
Partner?
Teacher?

Dare to face it. Dare also to do something about it.

Technique of Environmental Refocus on Situations.

Is your attitude toward the circumstances of your environment as inevitable as you think it is? Pick out ten men of eminence. Would they see your situations and responsibilities as you see them? Are the facts quite as final as you make them? In clinical work, we find that fully eighty per cent of the time a trained consultant would not for a moment endure the restrictions people tell him are unavoidable. After a while, he is usually able to convince his client that changes can be made. After they are made, few of the dread "consequences" of the "if I should" do this or that ever come to pass. Mother doesn't die. Father survives his anger. Husbands and wives adjust. Children are not ruined. You do not have to be a victim of any setting, unless you want to be. There is always some solution.

Do you have to bear constant irritation? You should learn to say: "I won't," whenever things become "too much." Say it, and see how circumstances soon reshape themselves. Discover your annoyers; find your satisfiers. Seek those people and things who give you strength and happiness. People and atmospheres, harmless in themselves, may be poison to you. To refuse further to be exposed to their congesting influence is only

common intelligence. Just as a rest cure is often necessary for worn nerves, so a rest from the friction of certain people and settings is essential to health. Dare to break permanently with an annoying personality, if your upset is of a major type.

In any case, it is necessary for you to make an expenditure pattern for your life so that you keep from wasting good vitality on needless efforts.

Cease Trying to Satisfy Your Critics.

One thing is certain: if "a man's enemies shall be they of his own household," as Jesus taught, there is no hope, no health, no strength left for those who try to satisfy the overbearing demands and critical standards of these omnipresent intimates. Cease to try to meet the requirements of all "enemies" or you will never be free of fatigue.

Expurgation of Heterosuggestion before Letting It Sink In.

Civilized men use antiseptics to destroy germs, filters to purify water, clothes to protect against exposure, gloves to avoid dirt. They even "wash" the air pumped into buildings. Few realize that mental health in a congested society requires the same guarding against the pressure of quarrelsome relatives, neurotic friends, sensational newspapers, sentimental movies, and biased fools.

One of the most important ways to protect yourself from the influences of an unfortunate environment is the expurgation of all impurities of opinion. Form the habit of listening with your intelligence, but keep your emotions from becoming involved, until you have thrown aside the undesirable material.

Avoiding Negative Suggestibility.

If you cannot hold all impressions in abeyance, you can at least use mental imagery and actual effort to avoid the more destructive factors. Refuse to read about the murders. Get up and walk away from gossip. Avoid drugging your mind with pictures that leave a fetid impression. Why allow anyone or anything to rub the psychic germs and putrid thoughts into

your mind? Would you wallow in filth? Then why finger psychic refuse?

Let No One Impinge Upon You.

Most of all, let no intimate, no matter how close, impinge upon your personality. To accept domination is as bad as to submit to rape. The privacy of your body is not half as important as the sanctity of your spirit. Let no one's ego enter your individuality. Do not prostitute your pride in the foolish idea it is your "duty." Just so did girls in certain Asiatic tribes allow themselves to be sold by their fathers to whoever bid the most for their bodies. It was their "duty." If it is not yours, it also is not necessary to become psychically despoiled.

The Right of Asylum.

The right of asylum pertains even to a child. Have some place in the house that is yours. In that spot gather a few of your things. Go there when upset, to collect yourself. Keep everyone else out, and when your closest intimate intrudes, tell him or her your wishes, adding "this means you."

Inner Sanctum.

Repeat the building of a physical retreat by making a secret sanctum in your spiritual depths. Establish a communion center inside of yourself. Go there to think. Go there often enough to be able to think, even in the most upsetting environment. Go there so often that you can keep your poise in any situation.

New Emotional Contacts.

There is no more amazing fact than the curative power of an untried interest, or a new affectional relation. The power of love is expulsive, even love of beauty. Fatigue disappears when emotion is creatively aroused. Seek therefore a new something, scene, person, idea, subject. Persistent seekers are always young and radiant.

Building Up the Exhausted Center in the Self.

Neurotic spasms deplete according to their nature; none more strikingly than quarrels in intimate relations. After a

family difficulty, go somewhere, anywhere, to find rest and nourishment. Cure requires a feeding of the exhausted center to renew your power, otherwise feelings of insufficiency from this inadequacy will cause frustration and disappointment.

Energy Expenditure Balance.

A great French psychiatrist suggests that everyone make an energy expenditure balance sheet, and budget his psychic effort within the margin of his strength. He states that women in particular are emotional spendthrifts, and suggests that this is why their sex has produced fewer geniuses.

Learning How to Shift Gears in Personal Adjustment.

In this modern life of ours, the habit of gear shifting is one of the most essential adjustment techniques. It should be practiced by everyone until it can be done quite unconsciously and invariably. You know how you start a motor car in low, then into second, and when going easily, into high. You sometimes shift to a lower gear on the hills, or in traffic. You have here the very best pattern for intelligent living, advice that is priceless. Train yourself by the use of the image-making process, and by actuation, until you have fully habituated the following rules:

Start all effort in low: slowly, quietly, smoothly. Gradually turn on a little more power. When moving well, go into second. Never go into high, and work swiftly, ardently, and with enthusiasm, until your momentum is fully established. Slow down for sudden changes of thought and feeling. Go into second on hard places and when you have to climb. Always be ready to shift to a lower gear and a slower pace when among other people. The more people, the less gas you should use. The traffic of a modern gathering is too great a strain on anyone, if he drives himself like a racer on a track.

Choosing Sickness or Health.

Which do you select: vigor or invalidism? You may seem to keep well for a time, but the toll of an injurious environment will in the end come upon you. All life obeys the law of natural selection. The bee hunts for honey, not for salt. Fish seek the

water, gophers the desert sand. Human beings are born in artificial settings that are often unnatural and injurious to their growth. Unless we stop to consider and then to demand those elements in life which would, but for the restrictions of civilization, be our natural selection, we cannot hope permanently to establish any form of constructive achievement.

Think over your normal requirements of food, clothing, and shelter, what you ask of sunlight and fresh air, of green trees and open spaces, of mountain and of sea. Do you think the world would break into revolution if you demanded these things and dared to take them? "Ask and ye shall receive," said the sage of Galilee. Do you believe there is truth in such words, or is religion only nonsense?

Affirm Your Rights.

As I recall it, Jesus said something about forsaking father or mother, brother or sister, husband or wife, anyone and everyone, and following an inner spirit. It does not take from the individual the primary values and the rights that are the heritage of every man. It does not constrict his inevitable impulses, nor shut him from his fundamental needs.

We should, therefore, continually make a few simple affirmations as to what we expect of life and demand of society, and flatly to refuse any activity that makes us the victims of circumstance. There is one clear, unequivocal way out of the prison of neurosis and the pressure of events. Courage. Daring to do, and demanding the continued right to do and to have those things that by the nature of creation belong to you as a man. Stop every form of servitude and make for yourself a series of mental affirmations as to the compromise you are no longer willing to make and the rights you will not yield. Establish your own special battle cries.

The Power of Purpose.

Years ago, when the first woman wished to vote, and inspired another of her kind with the same desire, the issue was closed. Fate decided at that moment that some day women would be free of the restrictions man had put upon them. Women dedi-

cated themselves to a task. Such a vow is as invincible as a tidal wave. Make your own series of determinations. Set your own goals. Wear your psychic badges and insignia, and from time to time visit your special haunts and shrines to gain new power for the conquest of events.

Discovering Your Exemptions.

To this end, you have a right to realize your particular exemptions, those general requirements that do not pertain. Look through the lives of all great men and women of achievement and you will see that they would never have realized their goals and served mankind with their particular gifts and peculiar fitnesses if they had fulfilled all the regimented requirements their associates expected of them. They put that thing first which properly belonged first; that is, whatever pertained to the realization of their gifts and the carrying out of their usefulness, and dropped from life whatever interferred.

Regularity, for example, is held as a common virtue. It would have destroyed the genius of Edison. Early to bed and early to rise, is the poorest advice to give an author, for his inspiration may work best long after midnight, and he who expects inspiration to remain for the same working day during which a man might wield a hoe will write pedestrian prose and clod-bound poetry.

The Importance of Assertions.

So too with every sphere of endeavor. It has its particular permissions and its unique privileges. Find them out and take them. Establish your series of detachments: that is, the ways in which you intend to be quite undisturbed and unimpressed by the patter and chatter of the bromides around you who would regiment your life. Assemble and accent your convictions as to what belongs to you, and stabilize this way of being by continual affirmation to yourself and others as to what you intend to do and be. There is a positive side to conceit and a good aspect to boasting, for the individual at least states his desires and announces his ambitions. He dislodges neurosis by establishing a series of situations, making contracts with destiny,

and finds it necessary later on to live up to the promises his assertions have made.

Emphasizing Your Purposes.

If you keep your purposes a secret, they will so remain. When you announce them to the world, you make it impossible for indolence to operate, and force timidity to retreat. If you build your psychic equivalents strongly enough and objectify them in speech and action, they will function in a thousand unknown ways and surprise you in the way they bring to pass the things you have desired.

For life obeys the law of *anition.* Only what is stimulated is set in motion. Grain was uncovered in Egyptian tombs that had lain dormant for centuries. Nothing happens to the best of imagery until it is exposed to life. Bring your affirmations into the world about you and let people know what you intend to do, and your inner, creative designs will be played upon by countless influences so that the deepest functional wish becomes the most obvious of purposes.

Welcome the Challenge of Action.

No inner guidance and corrective consciousness accomplishes any great result until it is out in the arena where repeated contacts continually set it in motion. Let life challenge your purposes and pour its current of events into your programs, but continue to strengthen your will by believing that a well-planned purpose is worth a million ideally uttered wishes. What a man wants becomes what he wills. When he works for it that way, it can win.

Adaptation Is Not Compromise.

There must be adaptations of purpose to the limitations of outward circumstance, but these adjustments, if true, are never compromises. The end is achieved, however indirect the means. The dogs who live along the banks of the Nile never pause to drink from the muddy waters. They lap it up while running full speed, to avoid being bitten by the alligators. They have to adapt to the situation, but they quench their thirst nevertheless.

In making such adjustments, however, one should remember that the laws he follows are permanent and cosmic and are continually bringing to pass more complete and perfect realizations of their purposes. When dealing with therapeusis, we should repeat to ourselves what William Lloyd Garrison uttered many years ago: "We may be personally defeated, but our principles never."

Spending a Week in Phantasy with Mother.

It sounds easy to carry out this request. It is not. Most people are not trained in the maintenance of a subjective state. They have no practice in establishing and maintaining a strong phantasy feeling. In any case, try to do this. Recall and relieve the past years of your life with your mother, from infancy to the present. Assemble as much detail as possible.

Spending a Week in Phantasy with Father.

The next week relive as vividly as possible your relation to your father. Seek to restimulate the emotional and instinctive content of that relation: rage, fear, sex, wonder, tenderness, flight, pugnacity. Let your feeling go again into the old situation.

Spending a Week in Phantasy with a Contact Person.

Spend another seven days with whoever in your life, before love or marriage came, most deeply touched you. Was it a nurse, an aunt, a sister, your grandmother, an uncle, a brother, or only a friend? Establish who your contact person, or persons, may have been and relive the relation.

Analyzing One's Position in the Family.

Analyze in detail your position in the family. Were you the oldest, the middle, the youngest child, or crowded in among many? Were you wanted or unwanted, the favorite or the rejected one? Consider your relation to brothers and sisters. How did they treat you? It is important to discover the frame of mind and the emotional tone of your personal position in the group, and to see if you have carried it over to settings in the later years.

Lifting Dead Hands.

Do not suppose for a moment that just because one or both of your parents may be dead that your complex on either one of them is necessarily over. It may be buried, but more active than ever in indirect ways. "I always do what I know father would have wanted me to do," a woman of sixty-eight told me, after making a hell on earth for her husband for forty-six years.

It is always important to lift the dead hands that may be holding back your growth and freedom.

Visiting Subjectively with Your Parents and Friends.

One of the most curative aspects of therapeutic work as it occurs in clinical psychology is the vivification of memory by imaginary means. While telling a consultant of his home, his wife, his mother, a client often closes his eyes and mulls along in a far-away voice. He is no longer present in the office. He is visiting with his relatives, but seeing them with more detachment because only his mind has made the journey. Whoever forms this habit of going in fancy to see those people and places with which he has heretofore been emotionally involved makes great strides in objective perception. He comes to see his intimates as accurately and calmly as a stranger would behold them, and this of itself is no small help in cure. If you and I had just been talking together you might carry with you some of the attitude toward your associates I might hold, and that might be a freeing experience.

Involvment as a Central Factor in the Nuclear.

We often become involved in some one central factor in the family relation. They were poor, foreign, different, queer, in debt, in disgrace, fanatically religious. Father drank, Mother flirted, both quarreled, were reserved, possessive, atheistic, conventional, conservative. The "tone" of the family left its impression. You were conditioned by the "atmosphere," and however intangible it was, its affect upon you was powerful. Take time to see how you became involved in it.

Analysis and Discharge of Home Trauma.

Whatever shock, hurts, or other wounds you received need to be recalled and analyzed. Was it death, injury, or sickness that affected you strongly? What were the punishments you received, and how did they affect you? Do you carry their mark today in your thought and conduct?

The Ethics and Social Precepts of the Home.

A resurvey of the early training patterns is, of course, essential. Think over the religious, ethical, and social precepts of your home setting. How well did they prepare you for life? Was your sexual education adequate? Were you imprisoned in rigid ideas and provincial values? Put this evaluation down in black and white where you can study it.

Turning Nuclear Complex into Child Study.

Again and again I have suggested cure of neurosis by turning it into an active interest and so I suggest that one of the best corrections of family fixations is the study of developmental psychology. Join a child study group. Go to the meetings of your Parent-Teacher Association.

Analysis of Homesickness.

If you are ever homesick, spend a little time analyzing just why. What was it about your home that especially appealed? There is no reason why it should not have drawn you greatly, but it is helpful to think the "pull" over. If you were never homesick, spend time also discovering why home never had any especial appeal. There is valuable information in this research.

The Cure of Nostalgia.

Nostalgia is never cured if one keeps his focus on the dear and lovely things in his home and refuses the dear and lovely things in life. Make a special effort to find the good things about every setting, seek them out. There is nothing wrong in loving home, unless you use it to exclude loving life.

Analyzing Your Associates to Understand Yourself.

Make a list of the roles your friends are playing. Do you know a "dearest son?" Have you seen a "darling daughter?" Or a "forsaken little girl?" How about a "preordained spinster," or an "unwanted child"? The "odd son" must be somewhere among your group, and the "wayward girl" is sure to be about. There are dozens of these people "born bachelors," "dutiful Dans," and "saintly Susans." Think them over. Make them mirrors for self-reflection.

Seeing How One's View Is Limited to Personal Experience.

Make one absolute rule: never judge any love value on or by your personal experience. The primitive man always saw the Sun move. Nothing in his personal experience taught him it was the Earth that moved. Your own home, family, love, and marriage experience is only one of millions. No judgment based on less than accurate knowledge of a thousand cases is valid.

The Act of Keeping a Margin.

To bother over character traits of an intimate is as idle as fussing about the complexion of the Moon. What is, is—for all you can do about it. No one ever changed a member of his family except for the worse. Gilbert K. Chesterton seldom met his younger brother, Cecil, without getting into an argument. To their long and passionate controversies there was no end. Both wasted breath, that was all. After a while they discovered this waste of wind, and went about their tasks of living. There is no better rule in life than: leave your relatives alone.

Reticence as a Factor in Mental Health.

Reticence is an absolute essential in mental health. Psychical intimacy should follow the same evolution as physical intimacy. As a baby you climbed into your mother's bed. You do not do this as a man. There should be just as much change in the spiritual as in the physical contact. Keep your personal affairs to yourself. There is no difference between going nude or evacuating in public and the loose talking over of intimate matters indulged in by some people who think family frankness "lovely."

Mothers who glorify a "close relation to my boy," who say: "My son tells me everything," are indulging in psychical cohabitation, a masked and hidden eroticism.

Learn to See the Latent Content.

A young man with incestuous feeling toward his mother talks of filial devotion and treats her with tenderness. He sees more deeply into many values of the son-mother relation than an animal nature would do. The biological bond in primitives is often as impermanent as with the mammals. The young man's maternal complex will, however, make him so neurotic that no marriage can be successful. His trouble lies in the fact that he is innocently superficial in regard to the nature of his devotion, as unaware of the incestuous element as a stallion colt. He does not understand the significance of his dreams, or read the inner meaning behind his speech. Nor is he conscious of coldness in his feeling toward girls, or how critically he measures their ways when they differ from the mother pattern. His sex nature has shaped itself to her templet and in a thousand ways his imprisoning is declared. Tell him of this inner world of erotic phantasy and he would laugh you out of countenance. If ever you succeeded in getting him to face the facts fully and truly, half the act of cure would have been accomplished.

Eradicate Your Superficial Contentiousness.

Just such resistant superficiality inheres in every neurotic state. The more the neurosis the greater the blindness and the deeper the self-deception. A great gain is made when a person is willing to consider the possibility of his injurious attitudes. To know that you are missing the deeper truths, to admit your reactions are surface and unsound, is an important step in their betterment.

Peace Comes with Understanding.

Another way of putting this problem would be to say that the unthinking enjoyer of food, clothing, and shelter is a literalist. An egg to him is an egg, its symbolic value escapes him entirely. He knows its uses for his stomach, none of its signifi-

cance to his mind. Tell him of its creative import—all life, as it were, contained or implied in its structure—and he gives you a glassy stare. So too with every form, color, sound, indeed with every attribute of life; it has its inner as well as its outer meaning. The factual denotation is understood by everyone, the hidden connotation only by those whose natures are mature. Neurotic personalities half feel the inner imports. They catch the implications, but do not read enough of the deeper story adequately to translate its content. The partly sensed portrayal is disturbing. It is this turmoil we know as emotional unrest. Peace comes through understanding.

Seeing How You Complied with the Family Attitudes.

The most typical displacement we discover in analysis is identification with either what one or both of your parents wanted you to be, or with what your family thought you to be. While I was a boy growing up, my family thought me worthless, at least they continually conveyed that idea to me. I quite easily came to accept their estimation and thereupon became a typical example of negative identification.

Secret Enthronement.

It is strange how hard it is to get anyone of us to admit that he wanted to be enthroned and to remain enthroned, with family, friends, and neighbors as his willing subjects. Even if you do not think this was so in your case, assume the belief for a few weeks. It cannot hurt you to suppose it might be or have been true.

Admission of the Primordial Urge for Dominance.

Psychologists emphasize our two great emotional desires as the impulses for dominance and submission. But even when yielding, dominion is our purpose. Quicksand yields—and consumes. In the state of Maine it is spoken of as a "honey pot." Whether you are a "rock" or a "honey pot," therefore, trace how you seek dominance. Is it by sadness, sickness, neurosis, hysteria, mischief, failure, service, parentalism, smothering kindness, or honest achievement. What method do you use?

Giving Up Parasitism.

Until you become a whole creature, who ceases to depend upon others, you lack the foundations for normal health. The younger generation loves to use the word "lousy." A louse is a parasite. When we live on other people's effort, care, love, money, without ourselves contributing in full measure for all we receive, we are following the louse pattern. First, hate this vicariousness; second, give it up no matter what the cost.

Cure from Seeing Rationalized Indolence.

There are often scores of ways by which people explain to themselves and others their failure to take their place in life. Laziness and selfishness are not unnatural. It is much easier to snuggle down and wait to be fed. I have heard thousands of reasons why there was "no chance to leave home," but not one that ever justified parasitism.

Trading on Blood Kin.

There is one charge any psychologist can make and be sure of his statement: "You trade on the fact of blood relations." Since in years of practice, about a hundred per cent of my clients took advantage of the sanguinary tie, since I and all my kin have done the same, I do not believe you are guiltless of this prevalent perversion of the family bond. But you and I, after seeing and admitting it, can stop doing it—to everyone's advantage.

CHAPTER NINETEEN

Handling Sex Neurasthenia

Understanding Sexual Transference.

There is perhaps no more common marriage story than to find some intense ideal in the nether consciousness of a broken-hearted person, which, by the trick of transference and the delusion of wishful longing, he has so attached to an intimate that he believes the two are identical. The heartbreak comes because the living person does not act and speak in a way that is consistent with the deluding inner ideal.

Such an act of transference explains the phenomenon of self-love as a form of marriage feeling. The desire to be loved rather than to give love is prevalent. Narcissist vanity that craves the solace of adulation, enthronement in a love relation, which so enslaves the lover that pleasures and protections, creature comforts and luxuries, wealth and position are assured, is common in the marriage stories of the nation. The cat loves the hand that feeds it.

Seeking Maturity.

Such love is not evil, it is animal and infantile. Child women and spoiled sons exhibit it. As long as the needs can be supplied, every whim granted, the spoiling made permanent, marriage on this basis will endure. The moment sickness, sorrow, financial loss, and trouble come, self-love turns into hate, or into opportunism. The tragedy of marriage, however, does not subsist in the prevalence of these lower forms of love, but in the titanic conflict that exists between them and the patterns of romantic expectancy in the thought and desire of those entering marriage. What they hope for is utterly inconsistent with what inevitably comes to pass. Grow up. Understand this, and you will win.

Give Some Time to Growth.

Consider, for example, what happens in intimacy. Two young people meet and find a thrill in each other's society. Each is consciously striving to be an interesting and delightful companion. Each is making effort to bring beauty and fascination into the relation. There is a conscious striving for the success of the experience, but there is no actual closeness, no real merging. The relation is largely deliberate and shaped by the intentions of each to be a satisfactory companion to the other. After a while, when each has become used to the other, the conscious effort ceases and the relation between the two is then spontaneous and unchecked. An analyst would say that the original contact was ruled by conscious effort and controlled and directed by an almost self-conscious awareness of what was said and done. Later on the emotional flow and the instinctive responses flood into the contact and the relation is then primarily a matter of the unconscious, played upon, if not controlled, by the impulsive and dynamic trends of the inner depths.

It is here that trouble enters and the individuals, in disappointment, turn back upon themselves, disturbed that they do not receive the same consideration and sure tenderness that was theirs when the more formal power of deliberative conduct made adjustment an easier matter. Do not misunderstand this transition period. Give it time to pass. Love teaches one by and and by how to be instinctively gracious.

In Utero Indolence.

Many psychoanalysts speak of sexual indolence as *in utero;* a desire to return to the bliss of the womb. This psychical laziness is undoubtedly a passional leakage, which must be admitted and cured before any successful intimacy is possible. At the center of most wasted lives is a dreamy eroticism, a desire to be lullingly excited, to bask in a pseudo-sexual languor. This narcotic state necessarily denies any vigorous joy. Its cure comes only from seeing what is lost by yielding to so fallow a condition.

Seeing and Discarding Oral Eroticism.

Of one thing you may be certain: if your mother was an unhappy woman when you were a baby, she in some measure deflected your passional focus from the normal embrace to a dispersed eroticism. There are those capable of an orgasm from a stroking of the hand, who have never experienced satisfaction in the actual relation.

Seeing and Maturing Anal Eroticism.

If you are a repressed, reserved, and somewhat melancholic nature, do not be ashamed of seeing and admitting the anal eroticism that caused much of your constriction. Somewhere back in your infancy a habit of psychic constipation developed, which will never break up and disappear until you admit its suppressive influence.

Discovering the Oedipus Situation.

It is not only important to see and admit a mother or father complex when its presence is the cause of a sex neurasthenia; it is also necessary to study the Oedipus situation. Go back in retrospect to all those experiences in your parent relations that might remotely have affected your emotional development and frankly ask yourself what part they played in your sexual unfoldment.

The Discovery and Cure of Masculine Protest.

Some analysts have much to say of the "masculine protest" as a cause of unresponsiveness in women. They speak of it as a form of erotic inferiority. The same school emphasizes man's biological insufficiency, his inability actually to procreate. This longing for a womb, if such it be, will pass quite as completely as any feminine jealousy if the two unconscious attitudes are brought to consciousness and talked over. "We matched envies," writes an amused wife. "I agreed to be proud of my uterus, he of his badge of phallic vigor, and we found that being thus equal, we were quite satisfied to share our possessions."

Cold Water Cure of Masturbation.

"It is strange," a country doctor writes me, "that every man and boy is not instructed long before he ever takes to masturbation that it can be avoided as a habit, and greatly decreased, if one bathes the testicles with cold water night and morning. It is quite as effective for a man as a daily cold douche for a woman."

Redintegration as a Factor.

Again and again intimacy is destroyed by some little act or gesture that recalls, or unconsciously suggests, some previous love experience. The cure then is frankness. The man or woman who cannot bear to know of and help to eliminate the memory of a long dead love is not worth having. Virginity once had a high market value, but it had nothing more. No one has yet explained its importance or its advantage. In America, it has long been rare, except among women congenitally incapable of feeling. Tender understanding, not angry condemnation or a silly jealousy, should greet the discovery of some earlier experiment, or a yielding to temptation.

The Discovery and Reliving of Sexual Trauma.

Time and time again the cause of erotic difficulties traces back to nurses or other servants. The number of such adults who have taught children to masturbate is surprising to say the least. Other children, and sometimes stray men and women, have played their part, creating precocious cravings or inducing shocks. Recall of such episodes and removal of nervous associations and feelings of guilt does much to set the nature free.

Curing Sexual Sadism.

Some people get sexual satisfaction out of cruelty, but in so far as this is the case, the natural beauty of the relation is destroyed. Even criticism in the daily life injures the close embrace. You cannot give as freely to one you have abased, nor receive as deeply if your love has trodden upon your spirit. Do not look far afield for the causes of sexual disappointment. Observe your daily conduct.

Sex and Prudery.

Only a libertine despises virtue, but prudery is a mocker. There are those with such sentimental self-regard they would not dare be nude in the presence of a marriage partner. Intimacy must then be distant, strange, secretive, as if one cohabited by telephone. Why not disperse such pseudo-modesty and set yourself free.

Sex and Purity.

There is certainly no more vicious denier of love than Puritanism: that pseudo-holiness, which masquerades as virtue, and so often hides an evil spirit. Statuesque chastity is cold indeed, and its heart is just as stony as the erogenous zones. If one would possess normal love capacity, it is necessary to discard fully and forever the last remnants of sentimental saintliness. Any war between the flesh and the spirit is ruin to emotional release. It cuts communication between the brain and every area of sexual expression.

Ideals are, of course, essential to everyone, but perfectionism curses all upon whom it rests. Legions there are whose sexual capacity has been blighted by dreams of an impossibly perfect mate, and with romantic fervor they withhold cooperation because the partner is not an utter fulfillment of the dream. Perhaps he is potentially, and in time would become, a more beautiful nature but the demand of rampant idealism seldom considers maturity. If your love life is not normal, stop, stop to consider if your nature is not in retreat because of some such hidden romanticism.

Learn to Understand and Control Your Average Love Expectancies.

Mental and Spiritual Expectancies:

1. Sex at its fullest ecstasy.
2. Biological fulfillment: children.
3. Utterly masculine or feminine partner.
4. To be taken care of according to male and female patterns.
5. Secure activity companionship: "Whither thou goest, I will go." "You do what I want."

Mental Expectancies:

1. Rapport: mental and emotional understanding.

2. Acceptance of the self: to be liked even with faults.

3. Vicarious happiness: social position, etc.; fulfillment of life through love.

4. Agreement in prejudice: the sick seek the sick.

5. Perpetuity: no change, no effort needed to insure the relation; a static image of settledness.

Spiritual Expectancies:

1. Ecstasy: magnetism, bliss, complete trust.

2. Complimentation: ego expanded by completed identity assurance.

3. Salvation from the other by loving his goodness and works.

4. Immortality achieved: by children, the love bond, strengthened security.

5. Abatement of fear of life: someone there in old age.

Learn to See and Admit Whatever Abnormal Love Expectancies Are Yours.

1. Indulgence: justification of one's selfishness by being still loved despite it.

2. To be loved though believing oneself inferior and thus made to feel superior.

3. To be given security by the other's continual presence and love.

4. To be able completely to possess and dominate the mate.

5. Either to be able to enslave, or be in complete subjection.

6. To be given sanction for not growing or making further effort because of a static ideal.

7. To achieve position through the other person's achievement: "First lady of the land," sort of thing.

8. To be given dominance and authority by having wealth result from marriage.

9. To have attention always on tap: mate to have no self-interest.

10. To have marriage correct, fulfill, or justify all the propinquity complexes, home and parent binds.

11. To have all the prejudices, beliefs, standards, and conventions the same.

12. To have the mate comply exactly to the male or female stereotype.

13. To have the self somehow made different, glorified, transformed by marriage.

Correcting Loneliness.

There is something queer when people brood over the lack of companionship. There are usually plenty of people about, even those one might enjoy. The trouble is not loneliness. It is insulation. It is not that the people are not there. One does not know them. The question is: What causes loneliness? Analysis reveals that there are various answers:

1. Egocentricity, self-centeredness.

2. Wish to dominate others, superiority attitudes.

3. Parasitism, a wish to be absorbed or to absorb, to possess others and to live upon them emotionally.

4. A wish to receive adulation, conceit, a desire to keep center stage.

5. Focus upon love without any effort for personal growth, expansion, and development.

6. Guilt feeling: inferiority, self-abasement, persecution, hypersensitivity, masochism, self-pity, a feeling of not being worthy of love.

7. Hyper-reserve; unwillingness to have companionship on all planes of life and of all varieties, to learn how to make contacts with humanity at large.

In every instance the individual is not giving adequately to others, not making himself so worth while that others are drawn to him. One can hardly imagine a flower full of honey worrying about not having any bees coming to visit it, nor a person full of love being lonely. Glooming and fussing will not bring people into your life. Becoming interesting will. People do not introduce you to others because you want to meet them. They introduce you only when it flatters their pride to show you off. If you know many interesting things, and can do useful ones, if you have a lot of fascinating experience to report, you are like the honey-

filled flower to the bee. Even more important, if you are interested in showing other people where their own honey lies, they will come about you like a flock of humming birds.

You might overcome the negative of loneliness by talking about the subjects you find are of interest to your friends. Discuss their plans. Help them to find their ambitions. Become an expert listener. Help them to discover something they can do that is new and exciting to them, be it only a new dish to cook, a particular way of driving a car, singing a song, composing a tune, writing a story. Everyone wants to do something. Help him to discover what it is. Everyone is interested in his own make-up. He seeks friends who are interested in what excites him. Thus, if you show an interest in his interest, he not only gathers you about him, but he introduces you to those he feels are of a kindred spirit.

Breaking Sexual Inhibition.

Many of the younger generation have set an example as to the easiest way to cure sexual inhibition. One must advocate, however, a less radical procedure. Why not then indulge in phantasy instead of in fact. Health surely is important, and if by subjective imagery one may make a change in the psychic structures, it is worth while. What helps without hurting is moral. No one has a better definition of virtue than that.

Curing the Castration Complex.

A castration complex comes into being from the delusion of sexual guilt. Incestuous dreams are sometimes believed to be fact; varietistic phantasy, a quite natural act during adolescence, is often felt to be "awful." The tension engendered produces torpor, an actual feeling of such self-castigation that frigidity or impotence results. The complex passes once the guilt is seen as a foolish exaggeration of quite natural experiences.

Cure of Frigidity in Women.

The repeated use of sexual phantasy is by far the most effective cure of frigidity. Once you have discovered the incest guilt at the center of coldness and recognized sexual inadequacy as a

deformity, the image-making process, if persisted in, effects a mighty change.

Cure of Impotence in Men.

Impotence in men has several causes other than incestuous guilt. The practice of onanism, badly conducted, as well as the affect of continually hurt feelings, interferes with erection. It is cured, of course, by discovering the particular influences which brought the condition to pass, and by removing the congested emotionalism involved. The general removal of any neurosis has a strikingly beneficial influence on this sexual difficulty. It is important to understand, however, that impotence is, in the physical sense, a sanguinary constriction. The flow of blood necessary to a tumescent state is shut off by nervous tension. This condition is helped by wise glandular therapy, and also by the use of the correct psychological technique.

Checking Dissociation.

A life habit of emotional concentration is the greatest asset in sexual matters. A vigorous effort to keep from spreading feeling too thinly over everyone is a help in establishing capacity. Teach yourself to conserve and direct your feeling if you would know the deepest joy.

Wishful Thinking in the Cure of Sex Neurasthenia.

In any case, do not resist your wishful sexual thinking, or blame yourself for it. There is nothing wrong about longing for love, nor is it strange that the romantic dreams should include erotic phantasy. Nature, who creates these inclinations, knows a little more about good and evil than the hypocrites who would condemn you.

Learning to Be a Radio Receiver.

The people around you are transmitters. If you wish to get a certain station on your radio, you have to turn to the wave length of the transmitting station. You cannot ask the transmitting station to turn to the wave that happens to be on your dial. If you wish to have friends, you must adjust your mind to

their transmitting. You need to practice this all the time in many casual intimacies. Tune in to the transmitting wave length of a clerk in a store, the policeman on the block, the newsboy from whom you buy your paper, the conductor on the train. Plan to make a contact with him and practice this art of communication. In two or three months you will find that you have established a firm and lasting art of human relationship.

Contrary Suggestibility.

The feminine nature in particular is sexually perverse. It wants to be won, commanded. It may love foreplay and after effect more than the actual relation. Come to the point too bluntly and distaste is manifest, but linger and hesitate and you are refused entirely. A woman likes to feel that she is pursued even when she is wed, but do not overemphasize the wedding at the expense of romantic approach. If you assume that an embrace is a matter of course, it is cold indeed. The most conspicuous fact in the woman's psychology is her contrary suggestibility. Nature gave her this quixotic twist by way of protection. A mixture of gentleness and strength, of power and patience, is always essential. Too possessive a manliness, too tender a restraint, are equally disastrous.

The Factor of Fear in Sex Neurasthenia.

The reason the average woman is so much more erotic after menopause casts light upon her major sexual difficulty. Fear, fear of pregnancy, is still prevalent even in these days of birth control. And as to this, there is no cure except such continual evidence of masculine care and efficiency in the use of protective procedures that it finally establishes a sure and easy confidence in the woman's breast.

Admitting and Correcting Polygamous Tendencies in Men.

Any man who knows how difficult it is adequately to adjust himself to one woman is insane to seek more. He does so for various reasons, first among which is ego-exaltation. Conquest inflates the personality. To achieve sexual subjection makes one appear desirable, but only when in his heart a man doubts his

own worth. No one seeks assurance who possesses it. Varietism is a compensation for feelings of emotional inferiority, but built in the large on sexual inadequacy. Failing to make the intimate embrace satisfactory, a man at once blames his feminine partner, and then, as if to assure himself, turns to other women as much as to say: "I'll have successful intimacy, see if I don't." Each new failure becomes a sanction for more seeking, and on the justifier goes.

Facing and Curing the Tendency to Polyandry in Women.

The tendency to desire more than one man is less evident in woman than the reverse inclination in the male, but nevertheless in these days is quite prevalent. It comes about because both men and women are indolent about curing the sexual difficulties that may appear in the marriage relation, and even more negligent when it comes to perfecting the physical embrace.

Cohabitation is an art not learned in a few moments, and whoever thinks it is, is a mere tyro denied the ecstasy of the adept for as long as he remains a clumsy ignoramus. Nor will anyone, least of all a woman, whose part in the relation is the more passive, ever learn the lore of sex by varietistic experimentation. The perfection of one relation, not a multiplicity of experiences, alone develops affection. Quality is not inherent in quantity.

Ethical Considerations in Varietism.

It should be evident that if the focus on sex is allowed to intrude upon interest in love, and a conflict develops between the love and the sex natures, a real neurotic disturbance is inevitable. To correct such a condition, the individual should face the facts as to where an interest in sex for its own sake would lead him, indeed where it would lead the world if practiced by everyone as well as himself. He would, of course, be denied love at every point and according no fidelity, he could expect none.

The Rhythm of Response.

There has been a great deal of ignorance as to the rhythm of sexual response in women and many are they who have been

blamed, or themselves felt ashamed, because they were unresponsive at a time of low ebb. Dr. Marie Stopes, in her splendid little book, "Married Love," has given a valuable table on the subject, and every adult should be familiar with it.

Avoiding Desexualization.

Interest in erotic matters for their own sake has been termed brain sexuality, and if persisted in, a mere mental concern for sexual matters takes the place of actual feeling. One of the ways to avoid sexual deficiency is to discard interest in, and use of, smutty stories. This is not said from the moral standpoint, but because there is an actual desexualizing of the individual by mental indulgences of this kind.

Avoiding All Excesses.

Sexual oversensitivity always leads to anasthesia. In other words, too exquisite an attitude ends in the generating of torpor. The same can be said of sexual obsession and continual phantasy. Fixation always ends in stagnation.

Emotional Education in Sexual Problems.

No one yet has learned how to give good advice for adjustment under sexual abstinence. The Puritans tried it and ended by injuring soul, mind, and body. The probability is that the child should be taught from infancy to have a normal emotional release in the general aspects of everyday life, and such an emotional education would undoubtedly do much to adjust the sexual factor.

Cure by Understanding.

One of the most effective cures of any form of autoeroticism, masturbation in particular, is to explain to the individual that if practiced for a long period, it tends to retard the sexual response and to limit normal satisfaction when a true relation is achieved. The same is true of the habit of varietism. Freud in writing on this subject coined the phrase *masturbatus in vagina* to explain how unsatisfactory sexual experience is without love.

Adjusting Sex Neurasthenia by Environmental Change.

General life adjustment is usually neglected by those concerned with the development of sex hygiene, for few have really understood the importance of everyday activities to the proper handling of sexuality. It has again and again been established, for example, that vocational misplacement tends to varietism, whereas the discovery of the type of work in which the individual is satisfied and happy tends to decrease every form of sexual maladjustment. This is equally true of the removal of stodginess in the environment. Many are they who have resorted to sexual escapades in exactly the same spirit in which others abuse alcohol or take drugs. For this reason, any effort at finding new centers of interest is worth everything to the well-being of the individual.

The Vocational Factor in Homosexuality.

The same therapeutic method has again and again been used in the cure of homosexuality. F. A. C. was a gifted young college student preparing himself for the law, but greatly troubled by sexual attraction to his fellow students. There came a time when his inclinations so intruded upon his work that he failed in his examinations and broke down in consequence. The doctor in charge of the case understood many of the new techniques and he saw, moreover, that the young man had been led by family interests into the wrong vocation. During the long weeks of convalescence, he suggested the writing of short stories as a healthful interest. The young man took to the new venture with avidity and was soon convinced that literature should have been his choice.

While good at general description, however, he had great difficulty in handling love stories. "That is but natural enough," the doctor explained, "with your homosexual proclivities you are not attuned to normal romantic feeling." The shot went home and it was not long before such an antagonism developed in F. A. C. against the homosexual limitation to his career that his whole nature had taken up arms against a perversion he had hitherto taken almost with indifference. His ultimate success at authorship testifies to the complete removal of the abnormality.

The Factor of Androphobia in Homosexuality.

It is essential in most instances of homosexuality, however, to discover what caused fear or dislike of the opposite sex, and in this reference it is a noteworthy fact that there have always been a great many Lesbians among the ardent feminists. One does not know, of course, whether the homosexual tendency produced more extreme attitudes toward feminine independence, or the feminism inclined to the homosexuality. But it is a noticeable fact that when it is given up as a social belief the personal abnormality tends to pass with it.

Avoiding Physical Contact in Homosexuality.

One can at least determine to restrict a crush on a member of the same sex to mere mental and emotional expression and to avoid masturbation and such abnormalities as *fellatio* and *cunnilinctus cunnilingus*. The persistent development of heterosexual phantasy, together with the image-making process, is also of value, but one should never neglect what can be done by medicine in the correction of glandular disturbances and the advocacy of a right diet. Even as paprika and red meat tend to the arousal of heterosexual passion, so the types of exercise and bathing suggested by a good physician are of distinct benefit in correcting abnormal tendencies.

Everyone concerned with emotional problems has seen the compensating for homosexuality in the development of athletic interests in men and the taking on of domestic activities in women. The more completely you play the part that has hitherto seemed natural to your own sex, the better will be your result.

Techinque of the Ruling Love.

In the last analysis, the handling of any sexual problem goes back to the ruling love. What do you want most in life? Will you be content without as full a romantic realization as is possible between a man and woman? Will you be satisfied without a home of your own and children? In other words, what is your ruling love? If this is seen and emphasized, you will find that the protection of it denies most sexual delinquencies. Love itself is a mental healer who skillfully turns the attention away from

neurotic phantasy and focuses the thought on constructive realizations.

The Factor of Self-Expansion in Sex Adjustment.

You will find that everything you do to correct your general social activities so that you feel at ease with everyone is as important as any other step in sexual adjustment. In every life there is, moreover, a rhythm between love and self-expansion. There are times when it is natural for us to be concerned with affectional matters, and other times when we are actually cold to romantic emotion, but inclined to further the interests of a career.

When too much attention is put upon love and sex at the expense of the self-expansion drive, the love interest itself wanes, even as too much focus on self-expansion overdoes the impulse for achievement. In other words, the more marked the rhythm the more strongly you give attention to love when concerned with it, and then turn whole-heartedly to life and accomplishment for its own sake, the greater is the vigor in each phase of activity. It is exactly like the swinging of a pendulum; the further it goes to the right, the further it also goes to the left. Reduce its swing in one direction and you limit its scope in the other.

Avoiding Sex as a Solace.

Achievement is also necessary in order to keep the individual from using sex as a solace. Coitus for the sake of adulation soon destroys all its integrity. The adjustment of dominance and compliance in the everyday life is important in this reference. If you are too aggressive a nature, or too passive in relation to life, you affect erotic feeling. We must learn to be dominant only in those areas in which we can act constructively, and compliant in those in which our initiative is unnecessary. Until this balance is established, few develop a normal handling of inducement and submission, for sex is always dependent upon yielding to invitation and without mutual concern for the success of intimacy and an equally mutual giving of the self to the experience of merging, there can be no satisfactory union.

Achieving Sexual Balance.

Every individual has in his makeup a certain amount of the character of the sex opposite to his own. In other words, every woman has a certain amount of masculine quality, or male hormones. This produces what Swedenborg years ago called the *animus.* She has also her own feminine nature, which he termed the *anima.* Using this ancient teaching, modern analysts like Carl Jung have emphasized the point that much sexual difficulty develops when individuals seek to force the mate to fit their pattern of what the opposite sex should be. In other words, a woman instead of developing her own *animus,* tries to make a man fulfill that part of her nature, and he in turn, instead of expressing the tenderer and more nurtureful sides of his own makeup, is often afraid of the *anima,* or feminine streak, in himself. The result is such a collision of wills that sexual harmony is literally destroyed in the conflict.

Do Not Project Your Inefficiency on Your Mate.

We all need instruction as to the nature of the masculine and feminine principles long before we come to intimacy, that we may avoid the habit of projecting our own sexual natures upon an intimate.

Every man and woman tends to believe that sexual inadequacy is caused primarily by the other individual and not by himself, whereas in actual fact a really unsatisfactory relation is always caused by the person who experiences it. There is so much autism in sex, so much satisfaction in the mere expression of it that while relations differ, none is an absolute failure unless the individual is himself the cause. Knowledge of this should do much to take blame of others out of our sexual disappointments.

Sexual Arrogance.

The hurts of pride are mighty factors in causing sexual disappointment. Do you know the type of man who holds himself aloft, inspecting you from his pinnacle of power and pulchritude? Have you met the woman who walks about like a calla lily,

nodding graciously? Neither of these natures is as yet able to love anyone but itself. Suffering is the cure for sexual superiority, while time adds its inevitable influence.

Do Not Be Ashamed to Give Love Instead of Demanding It.

Imagine how Julie Lespinasse must have anguished in contact with the men she loved. She brooded constantly about losing devotion. She wished to live vicariously through the one she adored. Inevitably her possessive parasitism led to disaster. It is said of her that she had "a hideous, magnificient, magic tumult of volcanic amourous passion."

Charlotte Brontë agonized over the fact she loved a married man and allowed him to discover it. She wrote the most passionate letters to him, pleading for crumbs of affection, yet admitting bitter pride that such a state could be. Her life was riddled by the conflict. She retired into the old rectory and found there a way out through creative expression.

Going More Than Half Way.

We constantly hear people say: "Well, I went halfway, but he didn't do his part." They believe in the fifty-fifty basis in intimacy. It won't work, for then if you only happen to go forty-nine per cent of the way and your intimate goes fifty-one per cent, he is ready to criticize you. We must each be willing to go sixty per cent of the way, expecting an intimate to go only forty per cent of the way. Then, if he goes sixty per cent and asks us to go only forty per cent, the two twenty per cents make a forty per cent safety zone in the traffic of everyday life.

P. B. W. had not gotten along very well with his wife. He worried about it. She did not seem to do her part in making their relation a success. Then he tried going more than halfway: sixty per cent of the way in kindness and affection. Pretty soon she responded and came more than half way toward him. Now they have a dependable safety zone, a forty per cent margin, for each does more than his share. Instead of complaining when you aren't treated fairly and loved intensely, try going sixty per cent of the way and see what happens in a week or so.

Go Back to Nature.

How would you have advised Chopin had he come to you about his sexual problems? Might he not have become more vigorous had he gotten out into the big woods, lain in the sunshine, and slept under the stars? I doubt if any man needs to remain effeminate, or shall I say *as* effeminate, if he is willing to do something to increase his manhood.

Giving Up Masculinism.

As long as you maintain the attitude of masculine superiority, you shut yourself from the deepest joys of love. Trace your ways of male arrogance and even your secret antagonism toward the opposite sex. Your hidden "he man" pose may be the key to your sexual troubles.

Limiting Feminism.

There is nothing wrong with "votes for women," and true sex equality. Women should have as much place in any walk of life as man possesses. But militant femaleness and a secret desire to retaliate on your sexual partner for the ill treatment womankind has experienced have destroyed many a marriage. Do not bring feminism into your personal life, and beware of a buried antagonism toward the male. I admit he is the limit, but why let him know it.

Sexual Hypersensitivity.

Every time you let your feelings be hurt by your sexual partner, you make an area of alienation. When these wounds become many, a barrier appears. The magnetism is gone, and erotic feeling is cold. Personal hypersensitivity destroys sexual sensitivity. You cannot remove erotic limitations and continue to pile them up by wounding or being wounded by your intimate.

Sex and Egocentricity.

The sex relation is an act of giving, not of receiving. You cannot remain egocentric and hope to experience the fullest joy. Thousands of men are as casual and cold in the sexual approach as a hermaphrodite. They suppose their self-contained feeling is

all there is to sex. The tragic part of it is borne by the starved partner. There is a cure, a striking cure, for this condition, and when practiced by wives with egocentric husbands, its affect is magical. Rule for cure: learn all you can about sexual normality by reading a dozen of the practical books prepared by experts on the subject. Then practice sexual phantasy every day, building a complete drama of the close embrace with a veritable Lochinvar. Picture him, name him, make him live in your imagination. Then tell your husband how you substitute this ideal for himself. I need not tell you the awakening that will follow if you play your part well.

Sex and Ambivalence.

As long as one blows hot and cold in affection, sexual adjustment is impossible. It is useless to expect instruction in the art of intimacy to correct sexual difficulties if the interest in the partner is not steady. Ask yourself this question: "Am I really fully, deeply interested in my sexual partner? Am I giving my attention whole-heartedly, or do I allow little, critical thoughts and feelings to enter and to create a feeling of retreat?" If so, you need to face your ambivalence, face it squarely and admit it unreservedly. It is only a misuse of the all or none law, a desire to have nothing but bliss-giving qualities in your intimate. Consider how little you possess of those qualities you desire, and you will mate as very human equals, not as hypothetical angels.

Sex and Worry.

There is a marked relation between sexual deficiency and worry. If your mind is full of concern, if you are involved in the details of everyday life, the confusion of circumstance intrudes so pressingly on sexuality as virtually to deny capacity. To correct this situation, form the habit of putting everything out of your mind when you go to your room. Never talk of daily difficulties in bed. You do not carry sexual intimacy into social occasions and business conferences, do you? Then why carry business and the problems of child rearing into the erotic bower? This is a point that if understood would transform many a love relation. Thousands of intimacies go to pieces because people

do not know enough to protect them. Worry is as out of place in the bedroom as a sexual embrace at a banquet.

Discovering Your Tensions and Emotional Pressures.

One of the most foolish mistakes is to suppose that all sexual difficulties are caused by some erotic disturbance. The reverse is more often the fact. Nervous tensions and emotional pressures tend to react upon all expressions of love. If you are under strain from your work and exhausted most of the time, the amative capacity is definitely decreased. Rest and relaxation will then do much to restore your sexual vigor.

Analysis of Sexual Disorders as Results Rather than Causes of the Neuroses.

The emotionalism of nearly any complex causes upset in the delicate organism of intimacy. Thousands who seem incapable of full enjoyment are merely constricted. Do not expect your intimate life to be normal until you are free of neurosis.

Sexual Honesty.

You cannot make a wrong sexual relation right. Honesty is the only answer. "To thine own self be true and it must follow as the night the day thou canst not then be false to any man."

J. A. P. S. is upset about her marriage. Her husband has no sex appeal for her. She does not love him. She does love another man. What shall she do? Shakespeare's rule is simple: if she is true to herself, she will recognize loveless marriage as licensed prostitution, and since it is false to herself, it is false for her husband as well. As for the man she loves, she can be true to everyone only by being true to herself and thus to her love. From this basis of integrity, any other solution is immoral. Consequences of dishonestly maintaining the marriage had led to nervous breakdown in both husband and wife. Consequences of being true to self led to health and the husband's not only being free of the burden of a wife who did not love him, but gave him the opportunity of later finding one who did.

CHAPTER TWENTY

Rising Above Self-Consciousness

THERE is no mental state that so clearly exemplifies the general definition of neurosis as does inferiority. To have a fixation on the opinion of others, and a deflection from good purposes because of a constant comparison of one's achievement with impossible ideals, would obviously cause a deficiency of mental power in anyone. Mental medicine for such a condition should be obvious, and if used faithfully, it cannot help curing the condition.

Discovering Your Emotional Accent.

In the response patterns of every personal upset, there is always an emotional dominant. Sex, fear, rage, or a bruised and battered wonder, are all at work, but not all equally involved. If Oliver Atwood's inferiority complex is strikingly sexual, Michael Madison is just as troubled by abasement feeling, but the dominant emotion is fear of what others will think of him. Jeanne Iseman is just as ashamed of herself, but only because her intellectual machinery seems inadequate. Wonder runs rampant in her nature. She cannot concentrate because she is always jumping from one enticing interest to another. In Denis McFerson anger is an absolute. He broods vindictively on his blood background and poor social advantages.

As I have already said, no one can have more than one emotion acting as a dominant, and remarkable is the curative benefit from a deliberate change of your accent of feeling. Denis was taught to wonder what he could do to become a "self-made" man, and Jeanne helped to release a sexual warmth of feeling in her intellectual expressions. Michael learned how to be a bit

tempery about people's opinions, and Oliver to accent the virtue of intelligence to overcome his sexual abasement.

Common Inversion.

Everyone needs to be familiar with the significance of the law of inversion, so that he does not identify with his acquired ways and lose sight of the original traits on which they are founded. This law resulting from the conflict of ego with ego, decides the form taken by the neurosis. If you are subject to inferiority, you were originally a little too assertive, talented, or attractive to suit your associates. If you are hypersensitive, you are natively kind. The melancholy person is singularly capable of joy, but compares his present setting with the atmosphere in which he longs to live.

Thus, when the individual capable of kindness receives none in return, the injustice upsets his mental equilibrium. When the urge to be kind becomes a desire *for* kindness, the result is persecution. When the capacity to give joy becomes a demand to *have* it, melancholia develops. When confidence becomes dependence upon other people's opinions, it grows into inferiority.

To break frustration, we must recognize the latent power imprisoned in the manifest condition and identify ourselves with the inner value, thus again setting in motion the primary urges of the human spirit.

Giving Up Weakening Subterfuge.

No psyche can keep its morale or protect its integrity if too great a burden of subterfuge weighs upon it. If you have allowed the habit of self-protective excuses, white lies, and false reasoning to creep into your conduct, you can hardly avoid a degree of self-disgust. You may not be particularly aware of it, but it will be adding its quota to the general discomforts of your condition.

A man goes into a store and asks for something he knows will not be found there so that he may look around and go out again if he finds nothing that he wants. A woman goes to an afternoon tea, with the announcement of another engagement ready on her lips, so that if the guests do not seem to like her she may scuttle

to cover in the shadow of this convenient subterfuge. Learn to give up these pretenses if you would be mentally well.

Stopping Anticipatory Spasms.

This painful habit of negative anticipation can have indeed the force and shock of an inner spasm. It is almost unbelievable that we can work ourselves into such an abnormal state over the natural sequences of life. A shy girl can know real agony believing she will be neglected at a party. A salesman may shrink from the imagined rebuff of a buyer, so set in his idea of being slighted that his attention actually cannot recognize good treatment.

But while it is perfectly possible to meet with inexcusably bad conduct, it is just as possible to shift the onus and see that it is the other person's responsibility not yours. The logical attitude is to feel sorry for the shabby display of temper, not mortified for yourself.

Discarding Superstitions.

Another of our buried ways that needs digging up is the secret chamber of automatic superstitions. Notions about black cats, ladders, and umbrellas being opened indoors are by no means the only variety to which people are subject. An inner ritualistic monotone: "If I don't do this, that will happen—" can lead an individual into a state of abject control.

There is a conflict between dominance and compliance in inferiority. Some people feverishly assert themselves in an effort to beat down their feeling of inadequacy. When the opposite superstition is in command, one believes as helplessly that to be liked he must comply with every demand.

A woman, fearing that in no other way can she be sure of attention from men, may go so far as to yield to every passional demand, so supine is her concession to this supposed test of a woman's worth.

Laughing at Bashful Banalities.

Pathetically enough, the person who has been caught in the thicket of inferiority and in distress because he suspects himself of uttering bashful banalities, is in fact very apt to be guilty

of such social lapses. The mental state compels it. If he could let the tension of uncertainty go and attain a state of inner relaxation, he could not possibly fail of saying normal, natural, and perhaps interesting things.

A balanced person knows that life is not meant to glitter constantly with jewels of wit and wisdom, but should manifest an inevitable rhythm from small to large, from brilliant to quiet, from excitement to contentment, and back again.

Refusing Afterthoughts.

Spare yourself the distress that comes with those pernicious afterthoughts that haunt your estimate of something you have done. "Did I make a fool of myself?" your uneasy ego asks. "Did I offend Mrs. So-and-so? If so, I'll never in the world be voted into the literary club." "Did I say too much to Bill about that contract?"

A client burst into my office one day looking like the small boy who has just thought of the grandest plan of all.

"I've developed a method of my own," he triumphantly stated.

"What is it?" I asked.

"Its called: 'The hell, it's done' technique." He beamed with satisfaction. "If I realize I've made some fool mistake, or pulled a boner, I say: 'the hell, it's done," to myself and start fresh. If I give myself absolution for the thing I've done, I can be interested in the process of making a better go of it another time. If I am smothered in remorse, I'm too nervous to do well, and what's more, I suspect I have an inner resentment to the implied criticism that makes me resist improvement."

Rating Principle in Mistakes to Estimate Seriousness.

Learn to use the rating principle in mistakes. Make a list of them, from the most serious ones that take human life, or cause hopeless injury, to the casual ones of least importance. Then, when you are upset over a mistake, compare your act with those on your list and refuse to suffer more than the position of your mistake merits. You will find to your amazement that you will laugh and forget it.

Perpetual Props.

Sad cripples that we sometimes are, we cling to the props we have wedged under our tottering egos and in this way become weaker and weaker. Almost anything may serve as a crutch for this limping process of self-protection. Another person may act as support, such as a man refusing to go anywhere without his wife to take over his social duties. Clothing may serve, spending money lavishly, family importance—whether real or imagined—marrying a title. Oscar Wilde's crutch was the sunflower he wore in his button hole. It drew all eyes and created the illusion that he was worthy to be gazed at.

If you can summon but one burst of courage and cast these injurious props from you, the resultant exhilaration and sense of power, though faint at first, will become the coveted goal of your desire.

Stopping Your Identifications.

He who makes a special effort to discover how he identifies with what he thinks people say, or even with what he imagines they think and feel, makes a mighty stride. Identification is the act of supposing you are whatever sort of creature any external influence seems to imply. Spend a whole month on catching yourself in the act of identification and stopping it. The effort will repay you.

Resurvey of Prestige Attitudes.

It is a good thing every now and then to balance over your attitudes of admiration and see if you are not attributing prestige unduly to the people about you. No one's familiars have the awe that strangers may feel. Why not check your abasement by discovering it is unnecessary. Check also the overassertion by seeing what is really of worth in those you admire. Most self-conscious people have an infantile reverence for authority. Do you remember as a child your awe at the brass-buttoned policemen? You respect them now, but you do not tremble at these agents of authority. Why not mature all your worship of social importance. You would not lie prone in the mud while some Eastern potentate rode by on an elephant.

Then do not let your psyche grovel before any symbol of power. If you give up an undue concern with credentials, you will stop apologizing. You do not have to prove anything and everything you utter, or continually establish the fact you are not a highwayman. No one requires you to explain and then explain again. Nor need you ask others to back you up with assurance and testimony that what you said or did was so. If people cannot, or do not, believe you, it is just too bad—for them. What does it matter to you?

Forget Yourself in Your Work.

Self-forgetfulness seems not to have been hard for Lincoln or Socrates. Neither was beautiful. Socrates was one of the homeliest men of his time; Lincoln was roughhewn. In both was a consecrated love of service, a love of humanity, a spiritual quality that shone from their faces. In no possible building up of physical values could they have corrected the question of appearance, but only by giving themselves so to a spiritual life that they attained an equivalent beauty. So it was with Eliot when he was president of Harvard. The birthmark on his face never blocked his life. He did not mind it because he knew that his values lay in the realm of the mind. He sought for beauty of thought, fineness of intellectual growth, soundness of reason. This beauty of intellect so shone from the man that one never thought of his mark. So it was with John Paul Jones. He gave such an appearance of command, of action, of energy, that one never thought of his features.

Do Not Let Yourself Brood.

Thousands are inclined to brood upon their physical limitations—a fatal act indeed. The constructive attitude is always that of creative compensation. How much better that Beethoven composed than to have given up to the physical and psychic trials which harassed him constantly. His deafness was the smallest part of his anguish, but despite it all, he did compose.

Be Your Age, and Glad of It.

Of all the foolish worries that over age is the most ridiculous. Even when fortune has never shone, it is not too late at eighty

to look for its golden light. Marie Dressler was apparently a failure at fifty-five, and in a profession that demands youth to boot. Yet she "came back" to be a star in the movies. "I who know," she writes, "tell you that life can begin at fifty, at sixty. All this talk about people being no good after forty or fifty annoys an old war horse like me." And to back her statement up, she cites the achievement in their later years of Michelangelo, Tennyson, Gladstone, Palmerston, Von Moltke.

If you don't begin today to discard your feelings of inferiority, admit it is because you are too lazy. If you are honest, you know you can come out of it.

Direction of the Ego in Self-Consciousness.

Every human being is useful and successful only in the measure that he sublimates his egotism. Its suppression or destruction is a form of suicide. Yet egotism, when it is allowed to run rampant, becomes a negative force in life, creating selfishness and neurosis. Thus it is upon the positive direction of the forces of personality that a well-adjusted life depends.

Success, usefulness, service, and unselfishness come from an impersonal expression of pride. Failure, inefficiency, neurosis, worry, conceit, selfishness, develop on the negative path, when the wrong expression is given to personality. One then becomes suppressed or aggressive and antagonistic. The ego is good or bad according to the release it is given. This principle of positive or negative focus of the powers of the personality is perhaps the greatest single point in the whole question of adjustment. You cannot give it too much thought or attention.

Personal Rating Scale.

It does everyone good sometimes to make a personal rating scale. For this purpose, there are elaborate forms available these days, such as blanks to fill in, used in our educational system. The book shops of nearly any university can supply them. But most people can make an efficient personal rating scale by listing the gifts and virtues they discover from the biographies of five great geniuses and then recording the ways and wits of five of their most stupid intimates. Self-realization comes from seeing

where one belongs between the extremes. Even you might be surprised to discover how much arrogance you have and how it often blocks your accomplishment.

Form a habit of checking up on your contrary suggestibility and see what you discover. How often are you open to suggestion and do you discuss in a spirit of inquiry another person's ideas and opinions? How much do you say "but" and bring in an opposing conclusion? Is your tendency to debate really motivated by a desire to find out the truth, or to overcome your adversary? And how many times have you said or done something quite different from what you would naturally have chosen, just because contrary suggestibility ruled your reason.

I used to have a chum who always objected to whatever I suggested and who wanted to do exactly the opposite thing. It was easy to get my own way. I had merely to start by suggesting a plan I didn't want in order to have him offer just what I desired. We always did his way—well, that is, what he thought was his way. If you do not check on your contrary suggestibility, how do you know who in your intimate circle has learned just how to handle you?

Overdoing Egotism.

Every correction of conceit requires perspective upon one's behavior. Self-mockery is a fine art. There is no better instrument to correct arrogance. It is good to see the absurdity of one's pretenses, the silliness of pose. Of what value to strut before the multitude? They usually see through you.

Some time ago, a neat little method for the correction of superiority was presented to me. "I decided," a young woman said, "to make my behavior so ridiculous by overdoing it that I couldn't help seeing how stupid it would be to continue being that sort of person. So I deliberately overdid my bad habits. I talked about my family's position until it made me sick, but I forced myself to keep on. Then I spoke of how brilliant everyone thought I was until I hated the sound of my own voice. Some of my friends found me so blatant in my bombast that I received a number of tongue lashings. I fought back awhile with them, but afterwards I used their words to pierce my armor of superiority.

And if you think it wasn't bitter medicine, you'd better try it. Anyway, it broke my condition."

Humor is a priceless instrument for personal betterment. It helps one to laugh at the conduct a neurosis engenders and to see it as a delirium. Superiority in particular is full of impelling self-deceptions. He who checks on his rationalizations and self-justifications is well on the way to release.

Seeing the Egocentricity in Control of Attention.

"Disgust is half of cure." Observe your egocentricity until it disgusts you. Watch the way you turn everything to yourself and wish continually to exalt yourself. Keep on looking at yourself until you see how this prideful pattern shuts you off from life and things that are really interesting.

Egocentricity is a basic part of every neurosis. Self-centeredness and torpor are symptomatic of all abnormality. If, therefore, you insist on developing alertness, awareness of the life around you, you do much to uproot your mental sickness. How shall you do it? You know how. Determine to listen attentively to what people say. Walk down the street and observe everything you pass. Play games that require quickness and refuse to be upset by your mistakes. Keep on practicing any and every kind of awareness of the life around you and just as sure as you are a human creature you will begin to come out of your psychic turmoil.

Becoming Ego-Motive.

By actually facing ourselves, we may be able to escape from the negative circle which may have surrounded us and pass into the positive circle of expansion and normal development. Learning how to become ego-motive instead of egocentric is basic in the cure of all forms of neurotic and psychic conditions. We are caught up by things that interest us. To be ego-motive is to be interested in life instead of in the self. By giving oneself to interests one learns that "he who loseth his life shall find it."

Exercise 1. Study a picture in a magazine. Step into the picture mentally. Walk around to the other side of houses or objects and along streets. Make the picture have horizontal spaces and explore them. Look up and down.

Exercise 2. Absorb yourself in a story by reading it slowly, as if it were an actual experience. By mental imagery picture the same absorption in daily life.

Exercise 3. In listening to music, going up or down in swing or rhythm, let yourself be carried by the sound motives. Let go and be borne by the music.

Exercise 4. Put a pile of matches on the table. Without touching them with your hands, imagine building a house with them: beams, rafters, flooring. Build a bridge with them, a fence, a lattice work—all in your mind.

Being ego-motive means relaxed to life, courting experience, being part of events, absorbed in purposes. Make this your ideal.

Breaking the Habit of Negative Projection.

The art of getting into things, of seeing into life and its experiences, is always emphasized by teachers of therapeusis. It is particularly important in the cure of superiority, not because most arrogant natures are lacking in intellectual alertness and perception, but because they are usually exceptionally intelligent and keen. Their failing is in subtly coloring a better than average insight by egotized opinion. One does not fear they will not rise in life, but knows the danger of a Napoleonic downfall. Check on the skillful way you put your biases onto people, things, and events.

Checking on Self-Deception.

This trick of seeing things as one wants to see them was characteristic of General Gordon. He put the whole British Empire in an uproar in consequence. The policies of state were again and again apparently forgotten, while Gordon projected his contradictory conclusions upon a situation. Drastically aggressive, he was also combatively compassionate, qualities which impinged upon his personal and political conduct. No wonder that Gladstone raged, while excessive concepts of a changeful militarism were superimposed upon people and events by this colorful genius.

It is characteristic of superior people to project their inner problems upon the world and see it as their duty to free others from their own difficulties. Robert Ingersoll struggled all his

life with a soul too great for little creeds. Needing religion, he could not crowd his spirit into the shambles of faith that masquerades as ordinary religious teaching. His agnostic struggle became a crusade. He saw it as his duty to strike the shackles of dogma from his fellows thus putting his spiritual war ever before him in the lyceum of the world.

Stop-Fussing Technique.

Those who are always complaining, fussing, contesting the waiters, conductors, and others who serve them, are victims of compensating superiority. They exhibit the opposite conduct to that of Mr. Milquetoast. One makes progress by counteraction. Emulate that timid gentleman for a while. It helps swing the pedulum to normality.

Giving Up Male Arrogance.

There is one change in the question of eradicating superiority that almost any man could make to advantage. A change his best (women) friends could tell him about—but usually will not. He could, if he would, discard the pose of masculine eminence. He could, if he would, give up the arrogance and conceit he displays at being the same gender as a boar. It is not such an amazing feat not to have been born a woman.

How to Avoid Being Disliked.

Instead of so swiftly seeing what is wrong with others and telling them how much better they could have done this or that had they done it your way, vow that for one month you will not say a negative word but will spend your time discovering what your intimates long to do and be. Go to the dictionary and look up the word "empathy."

Breaking Intolerance.

The worst fault of arrogant people is their masked fanaticism and hidden ignorance. Pride always obscures understanding and garbles judgment, allowing quite often an extraordinary blindness together with a ruinous intolerance. Make it a rule each week to become interested in something you dislike or disapprove of. Vow to study it, to discover all its good points. Would it

not be wonderful if you could get a Unitarian, a Seventh Day Adventist, a Scopes Trial Methodist, and a Quaker to find all the good things in each of the other creeds. What gains we would make if a Republican, a Democrat, a Socialist, a Fascist, and a Communist gave up his intolerance, if a Capitalist and a Syndicalist vowed to discard his hidden ignorance and masked fanaticism, studying hard the other social points of view beside his own, openmindedly and whole heartedly.

Try giving up intolerance for a month and watch your wisdom grow.

Accepting Blame and Abasement without Anger.

Great is one's peace when he learns to care so much for truth that he thinks less about being misjudged. In this matter of openmindedness, for example, you court condemnation if you are not intolerant. Fanatics will blame you if you are not fanatical. Let me give you a personal example. Because of stands I have taken in books and lectures:

1. I have had Communists call me a bourgoise advocate of capitalism.
2. I have had Fascist industrialists call me a Communist.
3. I have had embittered Republicans call me a radical New Dealer.
4. I have had radicals call me a blind conservative.

And all I want is more mutual aid, more kindness, and a social order built on recognition of human needs.

Breaking Fastidiousness and Its Control Over Conduct.

Every arrogant person needs dirt. It is essential to his welfare. He should court its society. He should seek work that soils his hands and musses up his clothes. Neatness is often a serious vice, always so when anyone "can't bear" the consequences of a natural life. Go camping for one week every summer. Take no conveniences along. It is good for those of us who are overcivilized.

Debunking Kindness.

The real values of any act are not to be found in the conduct itself, but in the motive behind the conduct. Every night for

a while analyze with a good deal of scepticism your kindly acts of the day to discover if you did them from pure goodness, or to aggrandize your ego.

The Sunshine Technique.

Do you know the old allegory of the sunshine and the wind? They had a debate to see which could get the man's coat off. The wind blew first and failed. The man clutched his coat all the tighter. Then the sun shone hotly. The man took his coat off. Everyone troubled by reserve, arrogance, pride, or perfectionism should practice the sunshine method.

Turning Superiority into Democracy.

Take up some social problem concerned with the welfare of everyone. Make it one of your avocational interests. If you feel you have better blood, more advantages, and a better brain, accept it as your duty to balance your good fortune by good deeds. Do not indulge in charity, that will ruin you. Take up some discredited cause.

Getting Rid of Hurt Feelings.

Every emotional upset has its paroxysms, the almost hysterical anguish we get into from thinking about what has been said or done that disturbs us. It is a good plan to form the habit of frankly analyzing the way one felt in this paroxysm and comparing it with the view of the facts one holds after one has quieted. Those who do this tend to remember how exaggerated was their reaction and can often avoid such extreme disturbances in the future.

No psychologist means to suggest that one should never be emotionally upset, or have his feelings hurt. Some disturbance is normal enough. It is only when perturbation occurs constantly, or often enough seriously to affect the life, that a complex is evident. If you will make a little frequency table of your psychic disruptions and study it thoughtfully, you may by this means prove whether you are manifesting an extreme or a fully justified measure of misery. You know how southern negroes love and magnify their "misery." So do neurotics. A daily upset is far

too much. Be suspicious of your normality if you have disturbances three times a week.

Developing Proportion.

Every neurotic state is decreased as we learn to see the deeper relations in all experience. Poise lies in a sense of proportion. Someone speaks unkindly to Vivian. The injury is not serious but she makes it so. If she trained herself to estimate a disturbance and saw it in proportion to real sorrow, her neurosis would wither away.

The Power of Compassion.

"It made the greatest change," Howard Dennison explained, "when I learned that one couldn't have his feelings hurt if he was compassionate. I don't mean to put it as a matter of morals, but it's actually true that forgiveness cures hypersensitivity. You can't feel persecuted after you learn how neurotic and troubled and queer most everyone is. You see how and why people are unfair and unkind, and it's no longer a personal matter."

More than that, some people develop a positive tenderness for the suffering of the world. With such a sense of nurture, they have no feeling left for anger and retreat. How different life would be if we all learned this spirit of constructive nonresistance and that calm detachment in the face of evil, abnormality, and immaturity that anyone would have toward mechanical and natural limitations.

Giving Up Blame.

The hardest thing to teach a hypersensitive, however, is his trick of loading his own morbid feelings on others, and that he often is not being mistreated at all, but only thinks he is. The following is from a letter:

"It is really a pretty embarrassing experience that for nearly forty years I have been blaming others for my own difficulties, but there is no escaping the fact that I have been the victim of projection, and that every time I felt irritable or unhappy I have thought my wife and children, or friends and employes, were acting up and making trouble. Isn't it appalling to realize that we can be so self-deceived?"

And yet it is certainly equally inspiring to get out from under the weight and confusion which the habit of transferring all one's psychical difficulties to other people inevitably creates. Whenever one actually admits projection and stops his contending and arguing and criticizing, he is well on the road to psychical freedom and sound mental health.

Listing Your Characteristic Irritations.

It is a grand help to record your characteristic irritations, and even wise to ask your intimates to name the things that make you impatient. But do not get your feelings hurt if they tell you some blunt truths, or you will be like the person who becomes tense trying to relax.

Seeing Your Indirect Expression of Negatives.

In a thousand obscure ways a hypersensitive nature conveys his displeasure. He does not, as a rule, act as ruthlessly and bluntly as those who hurt him. His cruelty is more subtle, but he is seldom strikingly more kind. Be willing to discover your indirect ways of making others unhappy.

Understand the Recency Law in the Intensity of Hurt Feelings.

Check on a hurt feeling from the angle of your hurts of last year. Are you as disturbed about them now as you were then? Is an act itself worse because it just happened? Then make yourself see the foolishness and exaggeration caused by recency.

Making a Frequency Table in Persecution.

For one month, write down in a notebook everything that hurts your feelings. Check *A*, *B*, *C*, *D*, etc., against all of the same type. Note the frequency of certain types of hurt. Is this fact caused by the prevalence of those unkindnesses, or because of your attention to certain "evils." Trace the way you connect an unhappy event with scores of somewhat similar earlier events if only a small part of the earlier event is repeated in the present.

You are not suffering for a present injustice only, a recent hurt, a chance neglect. You are not suffering as intensely as you do because of the act you are brooding over. Because of an

unconscious association process known as redintegration, the pain of similar acts of long ago is pouring into the present and fooling you. Learn to see and check this action.

A Program of Reciprocity.

If unkindness is your *bête noir*, form the habit of noting down every special kindness you experience and then do something particularly gracious to that person. A program of reciprocity has great curative power. In every situation, yes, in *every* situation, there is at least one positive that can be discovered and set in motion to overcome the mass of negatives. It is our ethical obligation to find that positive and use it. The task requires effort and experience. But it can be done. Courteous response to unkindness often acts like a powerful antiseptic.

The Trust in Motives Declaration.

There is no use holding anyone up for what he did, if he tells you he did not intend so to act. Accept the statement as to his motives. You do not expect others to be hurt by your mistakes when you did not mean to injure them. You ask them to judge you by motive. If you accord the same privilege, most of your sensitivity will disappear.

Attachment, Detachment, and Reattachment.

Petty, prideful concern over what others do or say, we call attachment. It is a form of immaturity, a childishness. Detachment is the act of breaking with this personalism by objectivity and perspective. Reattachment is the act of turning one's attention to compassionate thoughts and seeing what considerate things you can say or do for the person who has been rude or unfair.

Actual Forgiveness.

The barbaric human unconscious never forgives. It harbors its resentment in secret until one comes to understand all the facts and forces in a situation. There is then nothing to forgive, or shall we say, we give the person our understanding for the sake of correcting the situation. Peace follows all attempts deeply

to see into the causes behind the effects of hurt feelings. The technique of forgiveness is a change of focus. One still condemns acts, but sees the human frailties that caused those acts. The person is forgiven, the deed still judged as evil. But you cannot continue to suffer when you understand.

Healing Wounded Pride.

The giving up of persecution feeling inevitably necessitates a surrender of wounded pride. One sees his own inclinations to delinquency so clearly he cannot blame others. The strongest power on the side of a consultant in psychology is his utter freedom from condemnation. You can tell him anything, no matter how terrible. He does not shrink. He knows how easily any of us could have done whatever you did.

"Is It Kind, True, and Necessary?" Evaluation.

Neither speech nor action is always necessary. Contemplation is a far more important endeavor. Measure what you say by three simple requirements. When you speak, your purposes must have one of these primary reasons. They must be kind, true, or necessary. You may speak or act only when what you say or do is true or necessary, also when it is true or kind, or when it is kind or necessary. Such expression is then positive and helpful to both yourself and others.

Even though it may be taken in a wrong way and viewed as egotistical or critical, you renew your strength by a contemplation of your motives. You know that only on the rarest occasions can what you do be kind, true, and necessary, for such a measure is beyond the skill of mere men and women. You ask only that what you do and say be on the side of constructive expression and creative action. This is fulfilled by any two of the three great reasons for dynamic expression.

CHAPTER TWENTY-ONE

Some Ways of Self-Command

Catch Yourself Acting Up.

When one seems so dull to oneself that experience no longer imparts a thrill, the shock induces a mild hysteria. It is as if the nature must then become a scene-maker in order to enhance the empty hours. So do people become distraught, quarreling with each other to keep from sinking into abysmal ennui. Ask yourself if this is the cause of some of your upsets.

Establishing an Hysteria Hour.

The same method we recommended in the handling of anxiety is even more useful in hysteria. It is so efficacious it is worth repeating. Determine to bring regularity into hysteria by setting a time for an orgy. Set a date and hour, then persistently try to do it. Say to yourself: "At five o'clock on Wednesday, I'll tear things loose." Then see if you can.

Study Your Convulsions and You Will Steady Them.

If, when you are quiet, you see how you allow those semi-conversions we call convulsions to develop, you can stop them by advance imagery and preliminary determination. Recall how, when upset, you laugh, cry, shake, scream, bite your nails, pull your hair, scratch, make yourself rigid. Think the picture over and decide: "I will not do that in the future." See yourself remaining calm. Rehearse the new patterns until they "stick."

First, make a case record that shows just how you get into an hysterical state. Second, from memory and inquiry write a description of your convulsive conduct. Third, admit the self-pity and that curious awareness that you are always letting yourself go and do not have to act so badly. Fourth, make

repetitive imagery every night of not letting yourself go. Fifth, vow, if you fail, to deprive yourself of your dearest pleasures until you no longer yield.

Understanding Fugues.

In creative work one's mind wanders from daily thoughts. One is absorbed. A fugue is the negative phase of this capacity to yield to inspiration. Understand it as such. Do not be afraid of mind-wandering. Make a habit of taking out a pencil and writing down just what you are thinking, while the fugue lasts. If you are not able to connect up with yourself in the first weeks you try this, do not be discouraged. Repetitive effort and quiet thinking will help you in time. Fugues disappear once you try to use them creatively, and good concentration takes their place.

There is a curious secret about hysteria. This is the element of simulation. Much of the time one of the selves, hidden down inside, knows perfectly well what the other self, or selves, is doing. This is particularly true in fugues. Half of such mind-wandering is a self-indulgent bluff. The proof of it is that in office practice we can usually get a person to come back to himself by suggesting that the interview is over, and will remain over, unless the client stops his nonsense. If people can come back swiftly out of the hysterical fugue by such procedures, they can also bring themselves back, if they will.

Avoiding the Trance State in Hysteria.

Most hysterical people do not believe they actually let themselves go into the trance states that come upon them, but they do. Some secretly enjoy them, until they know how destructive to personality is their influence. A trance state somewhat resembles drunkenness and possesses some of the same lure. Dypsomaniacs will tell you they do not let themselves become intoxicated, but you know they do. See this parallel clearly and you will remember the hysterical trance as even more injurious than constant drinking and be less inclined to "indulge" thereafter. Delirium tremens follows constant abuse of liquor. You would wish to avoid that. Then avoid that torpid delirium that follows overindulgence in hysteria.

Never, never, never let yourself slip into a state of numb torpor. Fight it as you would an octopus. Hate it as you would the most evil demon. If you avoid the brooding depression stage of hysteria, you will escape any serious organic consequences. I do not want to frighten you, but never, never let yourself continue to brood.

Correcting Fetishism.

Every hysteria sets up fetishes as to what will happen if one doesn't have one's wishes right away. See these superstitious symbols of wilfulness. Punctuality, adaptability, kindness, consideration, duty, loyalty become bogies for others to follow, always for others. It is they who must do things "at once." Admit this and the pressure passes.

Control of Tics.

There are four ways to get rid of tics, all of them essential to success.

1. Deep analysis as to the causes of one's psychic tension, such as given throughout this book.
2. Regular relaxation exercises and nerve training, such as are given in books on these subjects.
3. Advance effort, or image making, to establish poised nerve patterns.
4. Medical attention to build up the nerves and glands. You need to use them all.

Tracing the Hidden Rage in Hysteria.

When you are hysterical, you are upset because things are as they are. You would like to change them. When angry you are upset because things are as they are. You would like to change them. Abatement of rage comes when one decides to use reason to see what can be done, and judgment to see what cannot be done and must be accepted. Cure of hysteria comes when one sees that only by reason and judgment is any good result accomplished. Admit that your hysteria is infantile rage, and then give your soul to reason and judgment. In them your hope lies.

Avoiding Somnambulism.

Every night when you go to bed, make a picture for fifteen minutes of utter rest, of quiet in your unconscious, of such quiet your body stays relaxed in bed all night. Repeat this process several times before going to sleep.

Understanding Conversions in Hysteria.

It is an amazing fact in clinical work that as soon as hysterics convert their psychical maladjustment into functional paralysis, and scores of other bodily states, they feel quite peaceful emotionally. Instead of getting well, some prefer this escape from psychic pressure. It is only an escape, only a delay. Some day you will have the task of adjustment to achieve. If you make it now, you will avoid the physical handicaps. Do not convert your hysteria into physical sickness, or if you do, see and admit it is so.

Understanding Postural Hysteria.

Every functional paralysis is a fixation of attention upon a one-time fear center. Convinced they would go blind, become crippled, the victims of this state have surrendered themselves to this delusion. The terror that resulted caused a cramp in the brain cells, not unlike cramp in a muscle. As long as the terror fixation remains, the cramp remains. When the emotional attitude changes and relaxes, the brain gives up its tension. Then the body functions normally again.

Understanding of this delusion, this fixation of fear, is the first essential in the cure of "postural" hysteria. And the second is like unto it: belief that with seeing the nonsense of the old belief, the new belief will permit one to move his body again. Passion, passion in the acceptance of that fact, is like a sudden flame. Cure follows because the old emotion is destroyed by the intensity of the new feeling. This is why shock so often cures functional paralysis. The intensity of the new feeling does the work.

Development of Emotional Immunity.

Hysterical behavior is a form of infantilism. It is a carry-over of childish tantrums. It is closely connected with the fear of

dethronement. One often does it to attract attention. For this reason, all attempts to gain emotional maturity in general help to reduce hysteria in particular.

Lowering Your Voice Technique.

If Socrates discovered any tendencies to rage rising in himself, he at once lowered his voice. This is an excellent habit to associate with hysteria. The very act of lowering your voice has good autosuggestional values.

The Law of Focus and Center in Hysteria.

The law of focus is of great value in the control of hysteria. You have seen a wildly weeping child stop its tears when given a stick of candy. Its tantrum ceased as if by magic. Your hysteria can pass as suddenly, will do so, if you deliberately turn your attention from your center of woe to a constructive value. The law of poise in hysteria is one and simple. *Waiting.* Learn to wait. The hysteric wants his trouble solved at once. He is trying to coerce destiny, to drive others, to force solutions. He always fails to budge the cosmos. Teach yourself to learn to wait. Life unfolds. Practice patience. Affirm your willingness to wait quite constantly and the hysteria will pass.

Making an Incipience Record.

There is always something you can do to help yourself. You might, for example, make an incipience record of your emotional upsets, tracing to their source your unhappy moods. Every hysteria has its beginning, each false conclusion its source. Tumults are easy to quiet in their incipience, hard to control when fully developed storms. Learn to see how your neurotic frenzies come upon you.

Understanding the All or None Law.

Compulsion enters all hysteria through the all or none law. We drive over-intensely for what we want. We wish all of what we desire. When we do not achieve it, and even the little we have is threatened, we swing to imagining that we shall have none. Under this delusion, we become hysterical. This is why

compulsive imbalance so commonly precedes or follows hysterical spasms.

Imperative Ideas in Compulsion.

We all of us have some measure of compulsion: imperative ideas that take control of us. You "just have to live near the city." You "can't keep from worrying," or so you state. You "can't bear" this or that race and "won't dine with them." Certain religions or sects stir your rage, or the convictions pertaining to the social setting you dislike: Republicans, Democrats, the Farmer-Labor group, Communists. It may be Socialism has an imperative grip on your brain. In your eyes it is "right." Just so did the compulsion of the Inquisitors rule their reason. Hysteria is an act of letting oneself go. Compulsion is an act of letting oneself go. Identification with the self-indulgent idea "I can't help it" is the key to both. One can and does help it. Even the most compulsive natures "help it," when the consequences are too serious to face. Read the life of Madame de Staël. You will see how she could have helped it and did not, how she enjoyed the control of her compulsive hysteria, just as drunkards enjoy the control of alcohol.

Seeing the Identification in Control of Attention.

The most important delusion to understand in compulsion is identification. One has given his idea of self over to the thought: "myself acts in this way," therefore, "I must do this thing." It is not true. It is a self-deception. Its power is hypnoidal until understood. Every effort you make to see how you identify in daily life with suggestions and situations helps to correct compulsion.

The Stubborn-Mule Technique.

Dramatize your refusal of negative influence. Say to yourself: "I'm too wise to go that way. I won't." Make much of this "I won't yield" idea. It has even cured kleptomania.

The Damper in Excitement.

You have a damper in your stove. When you see the fire becoming too hot, you close that damper. Build that type of

advance imagery in your mind. Make it an automatic suggestion that will make you close the damper before any excitement can control you.

The Check-Valve Cure of Compulsion.

I believe even in making special preparatory effort to establish check valves for each big conduct pattern of one's life. You have them now about striking blows with dangerous objects. Most people do not kill others with sash weights. The check valves stop them. Spread this idea to more spheres of your life.

The Speed Regulator in Compulsion.

It is good also to make a speed regulator and establish habits of using your brake as you approach the curves of emotional pressure. Watch a good driver handling a motor car. Make imagery of such skillful handling of your life, and excitement will never overcome you.

Seeing the Stimulus Response Bond in Compulsion.

There is, of course, always a stimulus creating a compulsive response, and control of one's relation to the initiating influence is a practical process, at least in the earlier stages of curative effort. This, of course, was the idea behind prohibition, but it failed because a purely personal process that must be set in motion by individual decision was made into a social and legal edict, useful to the few and unfair to the many. But this does not deny the usefulness of a prohibition set by your own choice. You can keep away from arousers of your desire until the urge is more within your power to direct.

Understanding the Instincts and Redirecting Them.

It is the nature of an instinct to rule a person utterly. Here is a most complete expression of the all or none law. Our functions tend to seek fullest expression, or else none at all; hence when we allow impulse to rule us, we are really allowing ourselves to live on a purely bodily and animal plane. More than this, it is known that a segment of the nervous system can

become isolated and set up its own special craving. It is as if in our nonintegration we allow parts of our natures to take possession of us and suddenly to obsess our attention.

We must learn, therefore, to refuse this rulership of part of the organism by realizing it is not typical of one's real desire. In other words, to counterbalance a compulsion by associating with it all our contrary interests. For example, in the compulsion for drink some particular segment has set up a craving and one learns to associate other purposes with that craving. An artist with such a craving associates with it his career drive, his love of beauty, his concern for the welfare of his wife and children. These memories so take possession of his attention that he cannot yield to the clamor of the segment.

Or a man may be driven by erotic pressure. Recognizing it as a glandular obsession, he refuses licentious sexuality through the associational control of his love ideals that are expressive of the greater part of his nature.

Real cure lies in recognition of the utter demand of some instinct while it lasts, but seeing that it is a small and isolated element of one's being. For instance, the instinct for flight becomes a terrific compulsion in war unless the assembled heroic purposes are made as associational dominant so as to control action. Pugnacity may merge with rage and bring the compulsive desire to beat someone up, unless tenderness, compassion, forgiveness, intellectual recognition of mercy and justice are assembled as more typical of the general trends of the whole nature. Thus the correction of compulsion is created by the change of focus from the rulership of part to the purposes of all the organism.

Discovering the Inmost Will in the Cure of Compulsion.

Somewhere deep within you is an inmost will connected with your ruling love. This center of your being, if sought for and found, will decide for you whether you wish to ruin your life by compulsive hysterias, or win your way to peace by the continual achievement of poise. You know that you can win if you determine in your soul to do so.

Do Not Fear You Will Become Inhibited if You Achieve Poise.

When it comes to the question of abating excessive behavior, we must remember that there are certain phases of compulsion which are in a sense normal. Whenever anyone is in an environment that is to him abnormal and deprived of those influences that lead to contentment, he feels driven by the situation. Satisfaction of the natural hungers and primary needs is a first principle of healthful living. We must not come to think of these urgings as compulsive, however insistent they may be.

As no environment is thoroughly satisfactory and entirely free of annoyers, the first duty of adjustment consists in building a mental economy. Answer the salient questions: What are the essentials of life for me? What are those things that cannot be denied me and I remain happy? I will strive for their realization. I will not accept the limitations, the platitudinous world would put upon me, but because I refuse their imprisonment, I will not therefore go to the other extreme and merely seek hedonistic self-satisfaction.

Sublimation.

Let us reiterate that every neurotic state is only a bad form of a good force. Humility is a profoundly fine quality, but inferiority a blight. A sense of justice is one of man's greatest insights, but a curse when turned into a persecution complex. The capacity to deliberate is the process on which all man's intellectual power depends, but it becomes ruin as ambivalence.

So too with compulsion. It is the soul of inspiration. Great inventors have been under terrific compulsion to perfect a machine. Poets, composers, painters, business geniuses have been fairly possessed by their ideas. And the famous reformers and political crusaders could never have carried through their plans without the power of compulsion.

We should have profound reverence for compulsion in its positive form, but as a negative manifestation, it makes a Robespierre wish to kill, or a zealot want to be burned at the stake. It causes a social neurosis like prohibition, or obsessive cults like nudism. It is particularly unfortunate when it drives one into delinquent behavior, taking the form of drinking or

gambling, or when such aggravating but socially harmless compulsions appear as having to count all the even numbers on a street, touch every fifth brick in a sidewalk, or return six times to see if the door is locked.

Turning Compulsion into Active Effort.

The final and greatest answer to hysterical energy and compulsive drive is to use one's powers in the furtherance of some great task. Compulsive natures need a crusade. Hysterics require a life in which drama is so constant in experience they have no time for excited emotionalism within themselves. Neurosis departs automatically when we have removed the foundation on which the struggle takes place. Contrary suggestibility is one of the most prevalent mental causes of hysterical compulsion. Suggest to a self-indulgent man a plan of action and he feels impelled to take another. Outline a solution to a difficulty, and he answers you: "But if I do that, I must neglect this, so I can't do that."

You will find that he seems to think intelligent consideration inheres in assembling all the obstacles and possible negatives. Contestors seldom see a truth. They are too busy discovering error. The confusion such thinking engenders leads to hysteria before any value of worth is realized. To cure such conflict, one must learn to see what can be done and go into the possible positives, to see what is good and what is beautiful. Let ugliness and evil depart because they are crowded out by the perception of the finer realities.

Seeing the Alternation of Attention in Control of an Emotion.

As a child, you used to sit on a teeterboard. You went up and down, but never moved forward. Alternating attention is a phenomenon of hysterical conflict. See it and stop it. Never go from an either to an or, from one end to the other of thought; or if you do, stop to find the center between them and get your reasoning onto that stable basis.

Correcting Unconscious Alternation.

The most difficult aspect of neurosis lies in the pull of two or more unconscious centers of desire. You long to stay with

your mother because of an unadmitted maternal fixation. You long also to marry because of an instinctive sexual urge. You wish to travel, to study singing in Europe. And you are also quite self-indulgent. You do not want to do anything uncomfortable, or interrupt a financial parasitism on your father. If all these centers of longing remain undiscovered and unadmitted, you are quite naturally ambivalent. The moment you consider fulfilling any one of them, the rest begin to pull. There is only one answer: elimination leading to sacrifice. You must be willing to select and to give up all but the purposes consistent with a central urge. If you cannot decide for yourself which of them all is the most compelling, yield to the natural, instinctive, or primary trend. For example, seek "sexual completion" in mate love.

Understanding and Conquering Hesitation.

Hesitation is a sign of one of two things. Either you have not laid out your problem clearly enough, and are therefore in a maze because of indolence, or you are caught between the push of intellectual intent and the pull of unconscious desire. To conquer this condition, analyze your conscious values with statistical thoroughness and write out your inner longing as extravagantly as possible. Then compare the two statements.

Ambivalence and Conflict: the Crossroads Advisograph.

State your problem, with three conflicting solutions. Imagine three contrasting developments. As an example, B. E. D. is afraid to retire from business because he has heard that men break down and die when they stop work. Yet his health is not good while in business. The strain is great. He worries over his impasse.

1. Should he go straight ahead on his partner's advice? Result: more money, increased nervous strain, higher blood pressure. Doctor threatens angina pectoris. Wife anxious and lonely.

2. Should he turn to the left; travel to foreign lands, be nervous with nothing much to do, feel ineffectual as if now in

the discard like an old car in the dump; doddering senility, breakdown from ennui?

3. Should he turn to the right, on the road of his boyhood ambition? Had wanted to be an inventor, dreamed of studying engineering; had had burning enthusiasm then; feeling of vigor, interest, health. Why not a rejuvenation of body, mind, and spirit from going in the original direction?

Refusal of Hesitation.

Action is the best correction of hesitation, direction of action a second vital factor, and persistency of direction the third essential. Never let yourself hesitate longer than one day on major problems, one minute in emergencies. Act, pursue, and stick. You acquire guidance by doing.

Stopping Logorhea in Ambivalence.

Whatever else you find difficult, you can learn to stop talking endlessly, pointlessly, puerilely, about your problems. In thousands of lives volubility substitutes for action, and wind is never used for effort. If your problems seem difficult, you need to save your breath. Do not leave it to your intimates to cry, "For goodness' sake, give us a rest."

Discovering the Unconscious Wish in Conflict.

It is rarely what you think you want that occupies your impulsive depths. Urging belongs to the subliminal level. When in conflict, therefore, you must use the gimlet on yourself to discover the latent content of your desire. First, discount your training patterns of virtue: what you were taught you ought to want to do. Second, analyze your intellectual conclusions, being skeptical of their verity. Third, question yourself by the Socratic method, asking why, why, why, boring into every answer, seeking to get ever deeper. Fourth, consider the significance of your chance remarks, the hints of your sudden realizations and slips of the tongue. You will find evidence of your latent wish in these "revelations." Fifth, if you do not easily find your hidden purposes by this means, use the free association process. Write a word, any word, then without any intellectual

control and your mind "blank," write what that word suggests, what "comes up." Pursue this chain, writing always what the last word suggests. Make at least ten such free associations and compare the thoughts and relations in the unconscious stopping place, or break in the chain. Sixth, study the unconscious wish thus discovered, as it may be the opposing force to your intellectual intent, the deeper or hidden end of your conflict.

Solving the Power-Sex Conflict.

More lives are ruined by a struggle between the desires for love and the urge for ego-expansion than between any two points of stress. There is only one solution: render unto power that which is power's and unto love that which is love's. In vital matters, go with love, or give it up entirely. You cannot serve two masters.

Avoiding the Great Conflict.

There is an obvious social intent, a "will of the herd" only partly expressed in laws and traditions, but evident enough if one stops to think about it. There is an obvious personal intent: a will of the ego, only partly expressed in conscious interests and desires, but evident enough with close scrutiny.

1. The first solution allows the will of the herd to submerge the will of the ego, and means the end of progress and leadership.

2. The second solution allows the will of the ego to submerge the will of the herd and means the end of democracy and adjustment.

3. A third way finds constructive outlets for the will of the ego, in relation to the will of the herd; and this is the beginning of orderly growth.

Seeing from the Inside Out.

There is only one sure way to achieve a permanent solution of conflict. Stop looking at life from the outside in, which is the conscious, critical approach of objective discrimination, and look at it from the inside out, which belongs to the realization and fulfillment of hitherto unconscious purposes. Stop to consider what would give you sensory satisfaction, bringing relaxation

to your nerves and releasing your emotions. Your inner wishes and primary longings, your fundamental functional needs and hunger drives, must be constructively satisfied if you are to have permanent content.

Happiness is the product of a subliminal release. Joy comes only when your inner urgings are fulfilled. There is no contentment in practical realizations or rational compliances. The intellect was made to clear the way for the creative powers of the psyche. Intellectual satisfaction, of itself, is transitory, thin, and in the end valueless unless those strange and almost unnameable aspects of the psyche are set free. When two or three of your inner needs are met, at that moment some contentment takes place.

Giving Up External Values.

Learn, therefore, to give up external values whenever they come into collision with internal purposes. If you are capable of love, there is no peace for you without striving for its realization. If you care for beauty, you cannot live happily surrounded by ugliness. If nature whispers in your ear, you will be lonely without her voice. The need of adventure will make routine unbearable and in the end you will die of ennui unless you dare to follow the lure of experimental living.

Make Primary Decisions.

Most of the fretful, fatiguing, tumultuous uncertainty of conflict takes place only because the individual has not made a few primary decisions as to where he will align himself and whereafter he will direct his effort. He who has determined on a few essential values and decided that those must be realized no matter what the price, abates the unrest in his spirit.

Greatest Common Denominator, or Constant among the Variables, as a Cure of Conflict.

Every problem has its center, the important point around which the others move. Seek, by the law of parsimony, to discover it. If you cannot do so, choose any one convenient point and artificially make it a center: that is, hold it stationary, keep

it as an unchangeable fact that must remain unaffected by your decision. Treat all the other facts as possible points of yielding: desires that may be discarded, requirements that may be given up. You can thus solve most puzzles.

Expulsion of a Conflict by a Stronger Emotion Aroused from Perusal of Facts.

1. Meditate upon a problem about which you have a major conflict.

2. Stop long enough to discover your dominant emotion. Is it rage, fear, sex, wonder, tenderness, or what?

3. Resurvey the problem to find some facts that will arouse another emotion than that which hitherto has been in control of you.

4. Do something that will give expression to the new emotion.

CHAPTER TWENTY-TWO

Controlling Fears

Phantasmagoria Record and Comparison.

It is a good habit to keep a fear record, if you are much troubled by anxiety. Write down your phantasmagoria, as it is called; your wild, apprehensive imaginings, and then when calm, compare this picture with the facts.

The Control and Use of Premonition.

When you are troubled with premonitions, it is time to become definite, for you cannot otherwise tell whether you have true intuitive guidance, or only unfounded apprehension. Whenever any occult phase of life enters, science must enter with it, else we lose our wits. Never indulge in clairvoyant dreads. Write your premonitions down, all of them. Then begin to reason about them, dealing with facts in a mathematical manner.

Rooting Out the Hoodoos.

There is no great difference between the fear-ridden conduct of a Park Avenue intellectual and a jungle savage. Voodooism is in control in both instances. It will continue to control unless we chase the hoodoos into daylight. Make yourself bring every dread, one after the other, up to consciousness. Spend one week on each. Talk about it to intimates. Tell them you wish to eradicate it. Ask them if they have it, and if so what they do about it. If they haven't your bogie, ask them why not. Their answers will help you.

Familiarity Technique.

We are often fairly intelligent in our handling of animals. If a horse is spirited and shies at natural objects, we lead him

up to the exciting agent as many times as necessary, until accustomedness wears down his suspicions and he accepts the matter as a part of his everyday experience. We should use the same method on ourselves, seeking and facing situations that tend to disturb us often enough so that we may come to see their really harmless character and find the necessary tools to repair the emotional leaks in our own natures.

Choose one fear center at a time. Lead yourself up to it as often as possible. Keep on until, like the horse, you no longer shy at that bogie. Then repeat the process with a new bugaboo. Repeated contact is an effective device. Did you ever wonder why a lion tamer is so nonchalant, or how construction workers can stand fifty stories up on an eye beam calmly looking down? Constant association has great power, and when used as a therapeutic device, even greater curative affect.

Select a special fear of yours. Approach nearer to it every day. Work at it until you have made your contact a commonplace. Then choose another object of anxiety. No one ever fails who uses this device—if he persists. If your research into the causes of your anxiety has been successful, and you believe you have found the original reason for it, you should blunt the edge of its power by such familiarity that it becomes a member of your family of interests.

Even in that most difficult of areas, the death of a loved one, by reading, by contact with those who have supreme conviction, it is possible to see this separation as temporary and ephemeral, the fortunate entrance before us into a fuller and freer life.

Learning the Facts.

That "familiarity breeds contempt" is an old truism, and nothing more potently drives out fear than full knowledge of that which one dreads. Terror cannot exist where understanding abides. Ignorance is necessary to the endurance of uneasiness. Acquaint yourself as to the facts whenever you are afraid. Skill in handling difficulties breeds confidence, but skill requires understanding. Millions cope with dangers successfully: cross desert wastes, handle T. N. T., dive below the sea, penetrate

the stratosphere with poise. Familiarity through knowledge and daring from gradual training are their mentors.

In order to get rid of nervousness, it is not even necessary to venture at first into actual experience. Listen to how others conquered timidity.

Extract from a mother's letter:

You will recall that my little John used to be afraid of dogs. Now he has a bull pup and adores him. I didn't force a pet upon him. I searched out every dog story I could find and read them aloud to him. He asked to hear some of them over and over. After a while his fear disappeared and then one day he stopped longingly in front of a pet store where a wiggly terrier was prancing about. I knew the time had come, so I bought the little dog then and there.

Extract from a man's letter:

Perhaps you will remember that I was a hypochondriac and particularly afraid of germs. I carried out your suggestion that I cure my dread by taking all the courses in medicine, in which germs were studied, that were open to the public in the extension department of a neighboring university. I read books on germs until I reached what you call "a saturation point." Then I just naturally rebelled, and with my revolt my whole fear exploded.

Extract from a young woman's letter:

All my life I'd dreaded danger. For years I hardly left our neighborhood. Then I began to go to every moving picture in which daring acts were performed. I watched mountaineers scale great cliffs and men penetrate wild jungles. I saw bandits captured and became familiar with every sort of firearm. By and by, I began to think I could do the things I had so constantly observed. They no longer seemed strange. I found myself imagining doing daring things when I was falling asleep. Then my neighborhood began to seem cramped and monotonous. You think you know the rest of my story, but you don't know the half of it, for I'm married now to a mining engineer, and we're at one of the most northerly holdings in the wildest part of Alaska. And what is more, I love it.

Learning to See Beyond the Chaos.

The process of acquainting yourself with the things you fear seldom has a curative affect at first. Months may pass before the influence of knowledge begins to break up an entrenched dread. Persistence and an honest desire to discharge the anxiety

is a prerequisite. Nor can you force a change to immediate courage. It comes only in its own good time. The transition is greatly speeded if you are at the same time striving to get rid of other negatives—cynicism and excessive conservatism in particular. Every loss of faith in life, each skepticism as to the reality of goodness, truth, and beauty, adds to the persistency of fear. It grows like fungus in the darkness of doubt. Insight such as steadies the brain of an Eddington, a Millikan, a Compton, or a Jeans, makes terror impossible. The faith of a Tolstoy, the high purpose of a Lincoln, the social vision of any leader who sees beyond the chaos of an era to the cosmos of human welfare, wipes cynical uncertainty away.

The thinker asks only to know what is. Open of mind, yet careful of belief, he builds his measure of understanding. By it all life is then compared. A physician who understands the ways of germs calmly enters a plague-infested region. He has gained command over anticipation by skill in dealing with the probable difficulties.

Challenge Your Dogmas and Creeds.

Our problems differ as strikingly as the varieties of fear. Recipes for the handling of each timidity would fill an encyclopedia. Nor is such advice necessary. He who studies those aspects of experience about which he has overconcern, gains the particular confidence he needs. It is important, however, to work against one's habit of fixity. Find those matters about which you become argumentative; uncover the biases to which you cling like a barnacle on a rotting pile. Challenge your dogmas and your creeds. If fear is in you at any point, you have not yet found a belief in which you trust.

Contest Overconcern.

The focus of overconcern changes more rapidly if we abolish the tension it has engendered on previous occasions. Millions carry the shame of dead anxieties; terrors long past still leave the knots they tied in our anatomies. To banish fear, take a warm bath, then lie on your bed and stretch. Kick about like a child. Wave your legs in the air. Bend your spine, and with

it bend that stiff old self-conscious mind. Wrestle with the pillow. Punch it. Get to breathing deeply from your exertion. Then lie quietly and enjoy the release of doing nothing for ten minutes. Every time you abolish tension, you loosen the grip of fear.

The greatest correction of anxiety, however, rests on the discovery that egotism lies at its center. Fear is an immature form of self-preservation. Such an instinct to save ourselves can develop into wisdom, into a protective caution. Terror belongs to the viscera, judgment to the cerebral hemispheres, or "brains of deliberation."

Deciding Whether You Prefer Dangerous Action or Remorse.

Those who prefer to face dangerous experiences instead of brooding afterward about their conduct should prepare themselves for fortitude. When the British burned Washington, Dolly Madison, at danger to herself, saved the Declaration of Independence. In the explosion of the steamer Princeton, she assisted the wounded despite shocked nerves, and in the fire in her own house she saved her husband's papers. Her habit of courage prevented remorse. You too can make fortitude a behavior pattern if you so desire.

Courage by Imitation.

Practice in acts of courage establishes power and poise. Read about brave men and women: John Paul Jones, for example. Imagine yourself doing as he did. Imitate such conduct in the little ways of everyday life. Be a little braver each hour. It is amazing how you can work your way to heroism if you move your trenches forward all the while.

Face the Fact that Life Is Dangerous and Competitive Civilization Quite Dreadful.

Horror grips us when we come face to face with the gruesome side of life. Nor is it to be conquered unless we accept the fact that there are ghastly elements in creation. The sentimental singer of soft hymns, who closes her eyes at the grim cruelties in nature, cannot avoid the haunting dread of suddenly be-

coming the victim of this phase of life. What we ignore always stalks us, forever rising like an unseen ghost to trouble our sleep. Let us admit that many things in this world of ours are horrible. Acquaintance makes them powerless. We do not dread that which we fully understand.

Separating the Natural and the Artificial Causes for Fear.

In controlling fear, one must learn to "render unto Caesar that which is Caesar's and unto God that which is God's." In other words, to see what life could be like if it were not for what man does to make it terrible. There is enough food, clothing, and shelter for every living creature. Sociologists have proved it. We could have an economy of abundance. We haven't. The greatest cause of fear, therefore, is directly traceable to greed. As long as you are selfish, you will be afraid.

There Is No Cure of Fear for Evil Men; They Can Only Inhibit It.

As long as you take from others more than you give, as long as you seek to maintain a luxurious life at the expense of your fellows, you are adding to man's struggle, creating anxiety, and increasing fear on earth. As an agent of hell, you will invite fear. This is not a moral preachment. It is cosmic fact. Were not the rebels in Spain, in seeking to take power from the people, makers of destruction? Could they avoid fear? Were they not heading straight into it? Let us be sensible. There are no therapeutic methods that can bring peace and poise to those who do evil.

Refusing Fear Suggestion.

There is something age-old in fear restrictions. Once upon a time no one dared to go against the special taboos that his people and his generation established. This fact of social fear suggestion is one of the major phases of anxiety. If you absolutely refuse to let people's dreadful doubts set up their authority in your life, fear cannot grow. If you refuse to accept delimiting advice, few can injure you. One of our modern writers, I forget which one, divided all people into contracting or expanding personalities. Beware of the opinions of those who would shrink all they meet. Refuse their influence. Seek expansive contacts.

Do Not Let Others Persuade You to Be a Coward.

Picture, if you will, how different our national history had Patrick Henry been the victim of anxiety. Can we not imagine words of fear, almost of terror, pouring out upon the assembled patriots? Instead of the rousing cry: "Caesar had his Brutus," he would have plead for surrender. Timidity and hesitation make intense appeal. Be not mistaken; dread is a passion. The oratory of fear is not mild. It crys and begs, threatens and cajoles, until, insidious and subtle, it eats into the vitals of fortitude. Patrick Henry, had he been susceptible, would have released a torrent of anxiety. If such had been the case, he might have vitiated the courage of half the Continental leaders. So is the fate of a nation measured by the frames of mind in control of its rulers. A change of thought precedes ever greater objective transitions. We are and do what unseen mood and feeling decide upon. Who is it in your home environment who undermines your courage?

Analyzing Your Cowardice Pattern.

People have a habit of saying: "I can't." Many have a fully established cowardice pattern built on the parental admonitions of childhood. Mother's anxious voice still cries in millions of breasts. Take an hour to see where your fear imagery came from. Are you actually as timid as you were taught to be?

Giving Up Strain as a Cure of Insecurity.

John Roston passed through a nervous breakdown. He tried for years to be an intellectual. A bookworm in college, he neglected athletics and lived by himself. His conduct was controlled, quiet, with an old-fashioned dignity. His father had wanted him to become a doctor like himself, but John did not do sufficiently well in college to merit the experiment. Research revealed that his failure came from restriction of the active and expressive sides of his personality. He had a good mind, but not for pre-medical chemistry and Latin verbs.

When he gave up this fruitless struggle and decided to go into business, it was as if a dam of tension broke in his personality. He blossomed into a jolly, sociable nature, with a

magnetic spontaneity as contrary to his conduct under the pressure of frustrated anxiety as a gray desert differs from yielding fields. He is now a salesman and a conspicuous success. Everything that makes him happy in his present work he had endeavored to suppress and restrain while trying to fit himself to the patterns of conduct his father had chosen for him.

Action in Anxiety.

If you fret and do nothing, nothing will result. You cannot correct nothing. You must do something and then improve it. Achieve by plan and by action. Write out a description of an anxiety you have done nothing about. Invent an activity pattern, some design, some picture in your mind, of the way a person could handle this situation. Put yourself into that activity pattern. Play that part even if you do not feel it at the time.

S. A. M. brooded about his religious beliefs, which differed from those of his parents. His worry was solved by:

1. Visiting twenty-five different sects and listening contemplatively to their teaching.

2. Reading the philosophers and poets on the meaning of life.

Result:

S. A. M. achieved his own nonsectarian attitude, which gave him peace.

B. E. C. brooded as to whether he was in love with the daughter of his mother's school friend. He worked out the following activity pattern:

1. To take two postgraduate courses in a coeducational college.

2. To become a member of at least two bisexual clubs.

3. To learn to dance and to go to dances.

4. To take up sports: swimming and tennis.

5. To spend his vacation at a summer resort frequented by the opposite sex.

6. To join some young people's societies.

Note the range of activity pattern and interests which B. E. C. took up ennabling him to meet girls in a wide contrast of types. The result was that he did not marry the neighbor's

daughter, nor one whom his mother had picked out for him. Thus he avoided a mother-ridden marriage ending in divorce. Instead, he wedded an expert woman swimmer with good sense, who no more resembled his martinet mother than Aphrodite was similar to Medusa.

Attitude to Life Test.

"The Universe is change, our life is what our thoughts make it."

1. Write out all your pessimistic feelings.
2. Write out your optimistic feelings.
3. Trace the relation of your pessimistic feelings to a present anxiety.
4. Trace the relation of your optimistic feelings to a successful action.
5. Decide how much other people's troubles are affected by the attitudes they have, and think over the meaning of this to you.

Never Expect Perfect Solutions.

The most cursed aspect of anxiety is our mad demand for just the right answer. It is never found. Stalemate results. We sink into sodden inaction. "No great deed is done by falterers who ask for certainty," writes George Eliot.

Tracing the Double Aspect in Phobia.

Again and again, if you survey your life carefully, you will find the signature of unconscious timidities in your intellectual decision. There are always two sides to conduct, two aspects to thought: that which we thought we were thinking and deciding to do, and that which came from the unadjusted subliminal depths. As you learn to trace these two trends, control of them becomes increasingly possible. I believe readers generally know what is meant by the unconscious function called the Censor in relation to our inner lives, but it may be as well to redefine it simply as a sort of mental policeman, who comes into existence because of the conflict between social requirements and the spontaneous impulses of the ego. This restrictionist, whose

rightful place in the hierarchy of the mental life may be described as conscience, has been abnormalized by social ignorance until its normal duties are deformed. It imposes responsibilities, and consequent guilt for failure, to an absurd degree, society having inaugurated the practice of judging the psyche on a basis of perfectionism, and even decreed guilt for the biological blueprint upon which it is built.

We can easily see, therefore, that the censor lays many an ambush into which the unsuspecting ego falls. It attempts to hide the truth from the psyche's deepest vision because of the pain involved in guilt. Therefore, in curing any phobia, we must understand the areas of oblivion in which we cannot remember anything and see that the real difficulty appears just before those blank areas; or, if it is a guilty act of the individual himself, it may be entirely forgotten, with the misguided notion that in this way one may escape the guilt.

A man could vividly remember his mother's death, but nothing after it for the next two years. He was too young to appreciate what was happening when she died and so that was recorded, but he was fully conditioned by the anguish of his later realization and sought to wipe it entirely off the slate.

Handling the Censor in Phobia.

Conscience, perverted by society, stands as an evil watch dog, making you think you cannot be free of fear, must not dare hope for the cure of phobia. It mutters accusingly: "This is your punishment. This is your doom." Laugh, laugh in the face of this voodoo priest, and he is powerless. The small voice within is too often the voice of supine cowardice. Courage comes "with knowing"; not otherwise is conscience true.

Recognizing Compromise Formations.

It is always important to see how one's intellectual attitudes differ from one's emotional sets. Write out your ideas of a normal, healthy life. In another list, describe the feeling, thought, and conduct your phobia engenders. Compare the two and compromise of your emotional state will stand revealed.

Displacement of Effect in Phobia.

The greatest single step in the easing of a phobia comes when one sees transference at work, and admits he does not fear the actual things he thought were his special dreads, but uses them either symbolically or from redintegration as reminders of his true center of trouble. Tracing this displacement of effect often cures a special fear. One then can go on the water, or look from high places with ease. But complete cure is not achieved unless the center of the problem, the guilt, is uncovered. Go deeply into any phobia, or you only cure symptoms of your inner trouble.

The Reliving Process.

There is no mental state in which repetitive reliving of early experiences is so important as in phobia. Seek for the emotional tone, the way you felt at the time. Let yourself weep, however much you will. Do not be ashamed to become the hurt little fellow or girl you once were.

Seeing Infantile Character Response as the Cause of Phobia.

Everything seems big and strange to a frightened baby. Phobia is a continuance in adult life of this infantile feeling. Call it infantile, treat it constantly as childish, and it possesses less power over you.

Understanding by Retrospective Analysis.

"My daughter is afraid of moth millers. Such little insects are obviously harmless. What do you think causes such foolish fear?" a woman wrote her friend.

"Do you remember the time you screamed when a moth miller flew up your daughter's nose when she was only three years old?" the friend answered. "You frightened her almost to death by grabbing at her and trying excitedly to dig the little creature out. Do you wonder that she associates that shock with millers?"

Tracing the Influence of Gossip.

Most phobias are full of "gossip-poison": the things people said, or one thought they said. Bring this horrid substance to

the surface and become a violent hater of gossip. Homicide kills the body. Gossipers are murderers of the spirit. See them as such and their vile influence will leave your soul in peace.

Discarding Regression.

It should be obvious that no one can go forward with his eyes turned behind him and not trip on the first obstacle in his way. Yet millions live regressively, fussing about everything they meet because it is so different from what they experienced in the past. Neophobia, fear of the new, is a common disease, afflicting countless adults as soon as their actual laziness comes to the surface. Acceptance of the different, and eagerness for conquest, requite energy and initiative, which we petted darlings have had soothed out of us by a soft civilization.

Seeing Negative Tropism in Phobia.

The habit of negativity is clear in all insecurity states. Learn to see how your mind turns to the things you think you dread. Watch and then laugh at your expectancy of ill fortune. It is only a foolish tropism.

Curing Guilt by Recognition of Averages.

In your efforts in life a law of averages is at work. If you succeed more than half the time, that is enough. Do not expect a perfect score and do not ruin your progress by brooding upon your failures.

Cancellation of Punishment.

Would you punish anyone for the ignorant mistakes, the unhappy confusions, the natural mischief, and the inherited traits you exhibited in childhood? Would you condemn and blame anyone for the things you feel guilty about? Then cancel your expectancy of punishment and you will take another step forward.

Repentance in the New Psychology.

In order to keep well mentally, we badly need to review our evaluation of responsibility and free it of the clutter of impossible

demands that the timidities and self-interest of society have allowed to accumulate. Its false and stagnant concept of responsibility is an outrage to the growing spirit of man, and stultifies the very principle of growth.

Far from reducing the individual's responsibility to life, the newer psychology sets a more difficult standard, but one that will not clash so bitterly with the mind of man, because it fosters his greatest glory and desire: individual freedom within the restriction. It deprives him of that easy recourse of leaning inertly upon society's rules, and sets him upright upon his own feet where each moment calls upon his judgment and development and begins to make him a man indeed.

It removes responsibility from the act and places it upon the motive, which is the only untottering foundation for moral consciousness. In this way, it opens the door to a dependable social structure and shortens the day in which a legal sanction can assure the moral standing in the community of a destroying self-interest.

The New Forgiveness.

This reinstatement of motive as the test of worth is the foundation of the new forgiveness. We no longer take the failure as the fact. We do not demand perfection in the deed. Our understanding and compassion flow out to the struggle of the aspiring soul. We would succor him in his effort, encourage him in right motives, and put no obstacle in the way of his contact with the purging tonic of truth.

Remorse in the Larger Sense.

In this new attitude of forgiveness lies our own freedom from corroding and futile remorse. The forgiveness of others is contingent on exoneration for ourselves, and a fresh start in the direction of intelligent and purposeful living.

Draining the Secret Remorse.

One thing you certainly must do. Spend time draining off every ounce of secret remorse you have stored in your breast. See the illusion of evil you took on and let it go.

Discarding the Sense of Sin.

People sometimes ask: "Why don't psychologists go to church?" They do. Some of them even preach in church—sometimes. But regular attendance is denied by the unhealthiness of the average church. Teachers of therapeusis know how evil is the effect of the average sermon, how hurtful to the people who listen to it. I counted thirty-seven sermon titles in one American city, on only one Sunday, all dealing with sin. With what horror would Jesus listen to such words. Think how those ministers were undermining the spiritual vigor and psychical integrity of their parishioners as they poured out pharisaical condemnations of human conduct, without regard to why, what, who caused that conduct. The cure of phobia consists in discarding the sense of sin and seeing it as a theological delusion.

Survey the Influence of Religion upon You.

In "Tragic Life," Vardis Fischer well describes the searing of consciousness by layers of stark terror. We see his hero's dread at his mother's puritanical God, a shrinking from people, uneasiness in the country, horror over suffering, and sheer frenzy at the desires of adolescent sex. There is no peace until you eradicate entirely the teaching of personal evil you may have imbibed.

Turning Phobia into Religious Reform.

Every mental state has its social significance, and since the warring ignorance of the two hundred sects of the Christian Church has been the greatest single cause of phobia, its victims cure themselves most rapidly by toiling for religious reform. As long as there are that many sects, some of which positively hate other groups, they cannot all be right. Each one thinks it has the truth. Is it not possible that none of them has it, and that is where the trouble lies? Diogenes hunted with a lantern for an honest man. I am hunting for a churchman who dares to teach the social and psychological doctrines of the Four Gospels, who sees and dares to apply the ideas of justice therein contained. If he did so, he would certainly be called the most dangerous radical of our time.

Give Up the Nonsense about Hell.

The fear of death usually covers the belief that a person merits punishment. Just as the ancient priests set up taboos to keep their ignorant charges under control, denying them the privilege to pass beyond the tribal line, so the Christian Church deliberately created the delusion of hell to control its worshipers. Half insane, half neurotic, such a belief is utterly incompatible with the idea of a loving God. Many of our unthinking and fanatical forefathers were too irrational to see this obvious truth. No Divine Father could be less generous and less gentle than a human father. We would condemn as evil indeed any parent who treated his children as God was supposed to treat mankind.

Yet few are they who are not at one time or another exposed to nauseating ignorances of this type, and it is the influence of these abnormal teachings which seeps into consciousness like toxic poisoning, that creates the delusion that death is a terrible misfortune coming upon human beings in punishment for their supposed evil ways.

Our forefathers never even reasoned out the fact that neither the character of an individual nor his training patterns are his own responsibility. They taught such injustice as that the sins of the fathers were visited upon the children unto the third and fourth generation, as if such destiny were the deliberate choice of a vengeful Deity.

Developing Faith in Life.

The dread of disease and of danger rests on this same foundation of insecurity. If a man has no faith in life, he has no confidence in anything. To accept the spirit of science, learning how nature works, and then to function in obedience to her patterns, removes even the fear of insanity, since it postulates means by which the individual may gradually clear up his whole relation to experience.

Loss of contact with reality is, then, one of the basic phases of neurosis, and the return to a sense of verity a primary therapeutic experience.

Breaking Your Confine.

One of the most important negative habits to break in any form of neurosis is the tendency to draw a restricted circle within which we limit our lives. This confine once established shrinks constantly and thus sense awareness and one's preference patterns become ever more narrowed. Normality requires inclusiveness. A healthy mind looks into any aspect of life and is ready for any form of experience. If you talk long with a victim of phobia, he tells you of his system of preferences, or his pattern of fears. He dislikes large groups, or is unhappy in competitive activities. He retreats from woods and water, or prefers the ground floor of a house. He seeks special diets, or dislikes the company of the opposite sex.

In all this restriction is the delusion that his own particular patterns are wiser, or at least that it is his normal preference that limits his behavior. He is indulging in the hallucination that his neurotic evaluations are a true measurement of life. Even more commonly, he builds a series of superstitions and will tell you what would happen should he disobey the special biases he has chosen for himself.

Decide to go in the opposite direction from that in which your phobia impels you. Expand your confine a little every day. It will not be long before you are on the road to freedom.

Acceptance of Experience.

When trouble does not yield to effort, there are but two reasons: either it is unsolvable, or our egos are denying us the necessary insight.

Inevitable troubles can be met only by letting them sink into the current of destiny as the finalities they are. Love your fate, when there is no way to change it. Yield to the will of whatever ruling principle shapes the current of events. Nonfixation is a mighty art, a vital way to peace. Absorption in the task of living alone turns us from loss: by death, by the hand of time, by accident and sickness, and the will of man.

Being Willing to Have Things as They Are.

It does no good to cry for the children who never were born, for those who passed away, for the fame that was never won,

the riches that were stolen, the sight that was destroyed. An end is meant to be taken as an end, to be recognized intelligently and accepted emotionally. This you must some day do. Why not now?

Testing the Promises for a Longer Period.

One of the most disastrous types of melancholy follows attempts of various doctors and psychologists to help people out of depression. It may have taken thirty years to get into a morbid state, yet people expect to get out of it in a week. "Give me a month of curative work for every year your condition has endured," said a well-known analyst. This is fair, surely. Determine, therefore, to give therapeusis a longer trial.

Repetitive Catharsis.

It is an absolute essential with melancholy to establish a repetitive catharsis. Since it is caused by the suppression of febrile psychic material, it is like a constipation of the spirit, an autointoxication of the soul. Again we should remind ourselves of the evident parallelism in the universe. Just as in serious cases of intestinal disturbance there must be a daily high enema, so in this pollution of the psychic area a catharsis is necessary.

The simplest means of accomplishing this is to write out in great detail everything that has occurred during the day that could have caused sadness. Add every phase of unhappiness and all the reasons for melancholy. This is a tremendously curative device, for the person, in time, comes to a saturation point of rebellion against so much negativism. Like cures like. To concern oneself deliberately with morbidness makes a revulsion against the depression moods.

Controlling Spread.

Emotion has a manifestation known technically as "spread." Like an infection, or a fever in the body, it affects the whole organism unless we make special effort to check this "spread." When smallpox breaks over a city, the patients are sent to an isolation hospital. The same procedure is necessary with sorrows. Think about them if you must, but do not let their presence affect the rest of your thought and life.

Surrogate Analysis.

Clinical psychologists, when helping depressed people, always make what we call a surrogate analysis, to see what minor difficulties are substituting for hidden, unfaced problems. Mrs. Nichols talks endlessly about the things that fret her, but never mentions her philandering husband. Mr. Jacobs is discouraged about his poor health, but dares not get well. He would then have to admit his fear of life. Action is his arch enemy. Peace lies in bed.

Lethargy Record.

It is worth while to note your times of lethargy and to question as to what throws you into a torpid state. Perhaps you can avoid contact with some of the people or activities that produce depressing effects. It had never occurred to Randolph North that his Aunt Sophie was an agent of gloom in his life, but after his sister Charlotte took to studying psychology, she gave him the necessary hint. "You're never yourself with her, and not for a week afterward. It does neither of you any good to be together," she told him.

In the case of Josephine Elton, the daily paper played a destructive part in her melancholy. She had let it become a bearer of ill tidings.

Report on Experience of Discovering Identification.

"I think the biggest experience of my life came when I really saw how I identified with every unpleasant experience or difficulty I even heard about. If I read some sad story in the newspaper, it made me unhappy all day, and every time anyone said to me: 'You can't do this, or you can't do that,' I at once thought: 'Of course I can't,' and made the belief into a fact. I could be made sick by being told I didn't look very well, and if I had a cold and the family suggested I must be careful not to get pneumonia, I at once identified with being a very sick woman. Then they had all they could do to get me well again. Now that I see how I lost my perspective and became submerged by this terrible habit of identification, I have really set myself free."

Identification would not be so serious a curse if we allied ourselves with all the positive suggestions and surrendered to the good impressions and the constructive images, but this we rarely do as long as neurosis is in control. We are certainly right in saying that there is no greater experience in all life than to discover the blight of negative identification.

Seeing Negative Facilitation.

It is easy to get into bad moods, but there are instigators to every form of morbidness. It helps a person if he becomes familiar with the type of stimulus that depresses him and asks himself if the activators are any worse than others that do not make him sad. I used to be made blue by any kind of unfairness or injustice, but I could stand any amount of drubbing from ill fortune. Nature never made me melancholy, but anything man did was viewed as tragedy. Let lightning burn my house, and I could grin and bear it. If a man dropped a cigarette ash on my desk, the day was ruined. It does us good to see how ridiculous our responses are.

The Ease of Getting into Bad Moods.

Keep a diary for a while. In it make a nightly record of how you got into whatever bad mood came upon you during the day. Did you get angry first, or feel hurt? Did someone do or say something, or did you wake up feeling blue? Did your mood come after meals, or when reading the paper. Be careful and accurate. At the end of a month, compare the day by day record, and try to see what it says to you. If you are honest and anxious for the truth, you will see what we call your negative facilitation: that is, the way you make it easy for yourself to be upset.

Analyzing Your Disappointments.

If you will make a list of the twenty greatest disappointments in your life, and then mark them one, two, three, four, and so on, in the order of seriousness, you will gain a very good picture of what you brood about. After this, mark your worst sorrow. Describe how terrible you think it is, from a hundred per cent down to zero. Is it much above fifty per cent in seriousness?

Eliminating the Feeling of Martyrdom.

Do you know that from analysis of the lives of a thousand people, I found the troubles of the melancholy people were seldom worse than of those free of depression? The worst of the trouble lies in the feeling of martyrdom the morbid person has developed from overemphasis of adolescent hurts. Might not this be true? And would you not be helped if you remembered this fact?

Rage.

"In one of your books," a woman writes me, "you have a diagram that shows depression as a neurotic outlet for rage. I am a very melancholy person, but I don't see how my sadness has anything to do with anger."

No, of course you do not. If you did, your melancholy would begin to disappear. Your rage is not manifest, of course. It is latent and suppressed. Look more deeply. Is not your morbid brooding a complaint against destiny? Do you not have thoughts of bitter revolt that life is not more full of the joys you desire? Are you not sulking instead of going out to change your circumstances? Is not your mood one of angry impatience, suppressed revolt under a mantle of self-pity? Such a mood is then an inhibited rage.

Admitting the Hypochondrical Delusions in Melancholia.

In hypochondria, the imaginary aches and pains shift about. When a doctor cures a backache, stiff knees develop. If a headache ceases, a stomach-ache begins. No cure of symptoms eliminates any imaginary disease. This same principle holds in melancholia. A man is depressed about money. If he suddenly inherited a fortune, the sorrow would shift to other aggravations. Learn to watch your focus of woe shift about.

Seeing Your Habits of Self-Infection.

Almost as soon as anything brings a depressed person out of his gloom, he unconsciously begins to anticipate the next trouble that will put him back into it. The habit of brooding forces him

to expect misfortune. He sees it in the smallest of difficulties. Thus he literally reinfects himself until, or unless, he discovers this vicious inclination and refuses its rulership.

The Torpor of Disillusionment and Its Part in Neurosis.

One of the constant negativisms of the melancholic is to tell of his disillusionment about love, life, men, women, goodness, fame, effort. He always has a series of cynicisms and a list of discoveries of the bleakness and pointlessness of the ancient verities. He tells you of "his experience." But what of those whose lives were ravaged by disappointment, yet who still believed that life could be joyous, and believing, kept on?

I would suppose one who had not only suffered much himself, but had also spent years toiling for those in the blackest of woe, might know something about life in its starkest reality. And I for one never felt surer that melancholy is only an emotional sickness, that life can be glorious to the healthy person, and more than that, that one can get well.

Admitting Envy as the Center of Melancholy.

Have you ever honestly spent a few hours in deep research as to the amount of envy in your melancholy mood? Have you written out a full analysis of what you are jealous about, whom you envy? Do so. Give a whole, long uninterrupted evening to the task. You may, as others have, see your envy pass and your melancholy with it.

Seeing the Saturation Point in Melancholy and Breaking the Situation.

Every unhappy situation you are enduring will some day come to an end. When you reach a saturation point of endurance, it will *have* to come to an end. If you decide you have had enough, it will come to an end now. It is worth while to bring a good many situations to an end before they destroy you. There are plenty of marriages, partnerships, home conditions that should cease. There are many oppressive relatives who should leave. When you will not be there when they are, an answer is found.

How to Break Depression: Advance Decision and Reminder.

True depression obeys a rhythm. There is periodicity in morbidness. If one knows this, he can discount his feelings and checkmate much of the melancholy as it comes upon him by saying: "I am in one of my down times. It's somewhat, and may be largely, brought on by my body. I won't go with it. I'll see it is only a functional upset and refuse to believe the way I am inclined to feel is necessary."

Seeing and Avoiding the Sinking Spells.

Make one absolute rule. Never lie down when you feel blue. Never let yourself go into a "sinking spell." Refuse to continue the habit if already formed. Get up. Keep up. Walk, talk, play solitaire, go out. Buy some candy. Do anything, but don't lie down.

Happiness Comes from Contact with Your Inner Self.

A Gobelin tapestry that took some man many years to weave hangs in my study. But what of it? Must I bow down and adore his toil? It happens that I do not like that tapestry. It is my nature that measures my joy. I speed in my car on roads that invite fast driving. Luxuries are everywhere around me that Croesus could not have commanded. Yet I may brood in sorrow and discontent. Unless these things can reach my consciousness in such a way as to bring satisfaction to the urge of my spirit, they are as nothing. I might have more joy in the privations of a forest shack, if such be my values.

Luxury in loneliness is only loneliness with a multiplied sorrow. Better we starve upon nothing from a material world than starve in spirit with the wealth of kings in our laps. Nothing can replace for the mind those measures of worth the mind seeks. If a bed of moss is my nature's goal, a bed of moss it must be. No feathery couch, plucked from all the eiderdowns of Iceland, will content my spirit. I am as hungry as an eagle above a continent of wheat. Thus the secret of adjustment and the secret of happiness are one. The average man does not know this, because he has lost contact with his inner consciousness and become involved in an external attitude toward the world.

Giving Up Secret Antagonisms and Traumatic Shock.

Careful research into past sorrows usually uncovers virulent secret antagonism and surging guilt for suppressed hates; hates often of near relatives one is supposed to love, and thinks one has deep affection for. Sometimes we adore a person with one third of our being, hate him with another third, and are abased by shame in the remaining segment for our virulence.

Do not be afraid to see and admit your buried vengefulness. It is human. Accept it without blame.

Insulation of Distress.

Repeated assertion to yourself that you wish to keep your areas of distress out of your daily life, and firm handling of your attention when going about your everyday task, in time achieves their insulation. Do not, however, bury them entirely. Establish times and occasions when you intend to drain your sorrows, occasions equivalent to those the Catholic uses in going to the Confessional, or on a pilgrimage to the Stations of the Cross. Vow that for a month you will weep every night when you go to bed. Set yourself the task of becoming nauseated with the blues. As you go upstairs, say to yourself: "Now, I must be just as melancholy as possible." You will find that your rebellious unconscious is as contrary as a mule. It just will not be morbid at all if you intend to make it so. Truly, if you *want* to cure depression, you can do it by this means; if you are in earnest and honestly wish to get well.

Afterword.

In ending this therapeutic section there is one final thought more important than all others: Don't blame yourself for being neurotic. Don't feel sad because this "curse" has come upon you. It is not a sign of weakness but of strength.

Those individuals who remain in stolid externalism know little of the inner values of suffering. They escape neurosis by passing from the ignorance of innocence to a surface materialism. We do not speak of them as superficial, however commonplace their thought. Those who consider the deeper aspects of life in a surface manner are superficial, not he who neglects them.

Neurotic natures sin by continually approaching the inner values without seeing deeply enough truly to understand them.

Consider, for example, this contrast of attitude. Al Marlow is a critic, sarcastic in speech and insulting in manner. During the day he utters an insinuating unkindness to three men. John Brunton grunts in response and goes about his business. He is tough-minded and literal, interested in food and sleep. Marlow's words mean nothing to him. Fred Illington is deeply hurt. He is aware of undertones in his own nature that seem to merit Marlow's condemnation. There is a brutal strength in the man that he half respects. The incident makes him ill at ease.

Everett Furness is no less conscious of the implications in Marlow's remarks, but he is not disturbed. He believes the insult was intended for his ears, but refuses to take it personally. He tells himself that Marlow is the sort to say such things. Furness feels pity, almost compassion, rather than hurt.

Brunton is too primitive to be neurotic, Furness too mature. Illington is upset because he glimpses below the surface, but does not see enough to understand. His conclusions are personal. Furness is wise and Brunton indifferent. This contrast is possible in every response to experience. The neurotic reaction is an incomplete perception. Interpretation is faulty for it gives an emotionalized emphasis to a few inner implications while obscuring their actual significance. If you would be free, you must learn to see below life's surfaces. When you do, you will understand life. When you do, melancholy will disappear.

CHAPTER TWENTY-THREE

Victory by Surrender

THE passage out of neurosis is a mighty change, a turning of psychic attention from involvement in a masquarade of materialism into adjustment with the expansion of the spiritual universe. In other words, when we come out of neurosis, we not only give up the control of the negative dramatization created in consciousness, which comes from early conditioning and unfortunate experience, but we also give up concern for the values and attitudes which exist in the very life outside of us.

It is impossible to bring a man back to normalcy if he has been seriously neurotic. He can only become supernormal, twice born, free from overconcern for the world in which he lives. He does not make an average adjustment, or a typical adaptation to his day. He makes adjustment beyond the conditions and circumstances of his time, seeing the constricted values with compassion and understanding, the ignorance and superstition which has not only injured his own consciousness from the conditioning in the past, but also injure and constrict the life outside of him in the present. There is a strange paradox here. It is as if he again returns to the simplicity and naturalness of the child, and yet has the age-old wisdom of a man who has lived four-score years and ten. He is again *in* life, but not *of* life.

He sees that the experience through which he has passed was but a mockery, something almost as unreal, as untrue, as the drama going on in his mind. He admits that the circumstances of his life are a reality, but he knows that they are not life as it could be. He sees how closely connected are cause and effect, the dark ways of the world and the psychical delusions they form in consciousness.

A ganglion of misconception, a knotted mass of destructive belief, may be only a figment of the imagination, but as long as it involves consciousness and affects the body, it becomes a terrible reality. To Faust, Mephistopheles seems real enough, and even when we see him simulated upon the stage, reality inheres in the appearance. Yet it is only mimicry, another illusion, a form to be sure, but only a tangle of negative images impulsed by destructive attitudes. It is real as long as we believe it is real, powerful when we endow it with power.

There is an even stronger analogy between the forming and passing of neurosis and the action of the cosmos itself. Even as a gaseous mass, once formed, tends to rotate at ever-increasing speed until it sends out streamers of energy, and these break up into globes of the Milky Way, cooling by radiation until the stars are formed; so changes in consciousness, whether toward life or death, health or neurosis, form with an ever greater speed, the egocentric trend invariably followed by dissociation under the influence of devolution, while creative progress leads to the associated designs and originations upon which useful achievement depends.

Through and in all this play and interplay, the motive force is man's emotion, even as the universe depends upon action for its very being. The universe is thought flowing in etheric motion. Consciousness is thought flowing in paths of emotion. When the trend is constructive, health and evolution follow; when destructive, neurosis and devolution are at work. Upon the direction of this intention health or disease depends.

Let us realize that only because the ego has been unadjusted and the nature contentious to the laws of life itself was the neurosis possible. There is an old philosophic term that well describes the ego. It is the Latin phrase the *proprium*. The term implies that the individual creates his personal difficulty by appropriating and crediting the prerogatives of power to himself, by assuming that he personally produces the talent which he may manifest, instead of realizing that he is a recipient of cosmic energy. He may seem to possess dynamic forces in a personal way, for the current of biological creativity possesses

sufficient momentum to endow the individual, for a time, with the feeling of inherent vigor and self-generating command.

Yet the story of mankind reveals that only as we yield our natures to the inflowing energy of life, seeking as servants rather than as masters to fulfill the purposes of the Divine Order, is power given to us continually and ever more abundantly. Whatever we may say of the various religious creeds, the doctrine of regeneration is the essential experience of human life, and until each and every attribute of a man's consciousness has been lifted from the plane of material expression to the sphere of spiritual purpose there is no true adjustment of his nature to any constructive phase of experience.

Hence the correction of neurosis comes by a profound revaluation of life, and of the forces of the self. One learns to surrender his "I want" demands wherever they are in conflict with nature's "this, and only this, you can have." In the last analysis, cure of neurosis is an unfoldment of personality, a passing from the physical to the psychical plane of expression. To limit the cure to one theory or restrict endeavor to a single technique, however, is ridiculous. Every mental state may be helped in a score of ways.

To one who wants to be rid of his abnormality more than he wants to remain self-indulgent, even Aesop's fables are a treatise on hygiene. In recent decades it has been our habit to decry the moral aspect of abnormality, for the behavior of one suffering under neurosis is unintentional, we say, and this is true. He inherits his character and is in no way responsible for the conditioning he may receive from environment. It does not follow, however, that the ethical factor is not important in the cure of neurosis.

What would happen to a hypersensitive person, for instance, if he set himself a campaign of kindness, forgiveness, and generosity? Suppose he decides that, come what may, he will not blame anyone for the treatment he receives. He vows to accept without self-pity whatever happens to him, giving love for hate, greeting injustice with mercy, crudeness with compassion. How long would his feeling of persecution remain? In actual fact it

begins to disappear from the moment one decides to abandon his egotism and to return goodness for evil.

The cure of inferiority is as strikingly achieved by an actual application of humility. He who knows the immensity of life and sees the varied possibilities of man's nature, sometimes gains such a sense of his own small stature that there is little place left for concern over his own importance. An application of this feeling works miracles in removing self-consciousness. There is a kind of majesty about a simple-hearted woodsman. He knows his distance from Aristotle. A bombastic little braggart with a smart new car and home built in the best suburban manner believes in his heart that even God should pause for such inspired advice as he has in readiness for everyone. He who knows we all are men in miniature is never shy, seldom self-conscious, and rarely concerned with your opinion. He accepts whatever threatens his position because he is not interested in having a position.

If you are self-conscious, try the experiment of living on the basis of humility. Expect no more adulation than would come to a boots or a scullerymaid. Jesus, you recall, suggested that he who was great among us would gladly be a servant to the rest. A willingness to serve without reward or praise destroys the egotism on which chagrin depends.

The best thing about an ass is his jolly knowledge that his ears are long, for, delighting in his lesser stature, he can tire the sleekest thoroughbred. He has horse sense plus his own humorous persistency. In a world of some billions of souls few of us are racers, nor can we boast a heritage unblemished by long-eared ancestors. Great is the peace, greater still the joy in emulating an ass's glory—in being himself.

The moral aspect of melancholia at once appears when one attempts its cure by ethical means. Depression is a form of hate. He who looks at the world through gloomy eyes is jealous of all the love, position, and power which he believes others to possess. He deplores the evils of society and the dangers of nature but he does nothing to remove them or help the world along. He is not trying to find ways in which to express love. Let us be honest. Do we not know that whoever is brooding in morbidness would experience an amazing change if he busied himself by

bringing to others the happiness he has wished for himself? If no time were left in which to count his losses and bemoan his loneliness, would not a tide of comradeship bring such gains as he had hardly dreamed? This is not a plea for one to be good. It is only common sense, but it is also fact. I have seen many unhappy people. I have never seen one so remain who actually dedicated himself to giving joy to others. Call this preachment if you must, but it is also vital information as to the cure of neurosis.

No matter what type of neurosis one may have, the ethical approach, if honestly carried out, works miracles. Insecurity denies one poise and confidence until, full of fear, we become a burden upon others, restricting the freedom of all who give us love. That she may not dread poverty a woman with phobia makes her husband toil from morning to night. That he may not suffer, a man who fears the water, the dark, open spaces, or any of a thousand natural things, will curtail and circumscribe the lives of his wife and children while he indulges in his "safety devices." Let him face the pure, cold selfishness at the center of this state, let him refuse longer to fulfill its demands, and the phobia will be broken at its very core. Let him vow: "None shall ever again coddle me in my fears. They shall live just as they would if I were normal. I will come and go with them if I can. No matter how I suffer, I will live whatever way will give them happiness—or if I cannot yet do this I will accept whatever loneliness and misery my selfishness creates."

Self-indulgence inclines us to make ourselves comfortable *in* the neurosis to ease its pinch. Cure comes rapidly when we decide to let ourselves suffer the full discomfort of being neurotic. Then and only then do we get over it.

Our ancestors were so accustomed to advocate moral strictures that, naturally enough, the whole question of good and evil became an objectionable subject. The average young person these days is often revolted at the mere mention of virtuous conduct. He feels a righteous rebellion against the sentimentality and spurious spirituality that so destroys the worth of many of the advocates of righteousness. This shrinking from the stench of pretentious rectitude is even more conspicuous when the question of religion enters.

For sanctimonious people have given us such horrible examples of what their dogmas can do to human consciousness, one can easily understand how and why youth flees theology as one might a plague. Better the society of a criminal than a hypocrite. And yet, despite what the holier-than-thou-ists have done to religion, there is no force so telling in its curative influence. Most functional disturbances have their origin in the depths of one's being. Mental ills are often spiritual in origin, and this is another reason why intellectual understanding so seldom cures neurosis. The new intention must reach to the core of personality else it is without its vital spark.

But if you can reach beyond the overlay of simulated virtue that so easily smirks into consciousness; if you can, or will, penetrate below the camouflage of manners we miscall unselfishness, to the brooding center of your own being, are there not surging impulses aplenty to deny your play of pretty conduct? Are you quite as hollow a drum of noisy goodness as those parental boasters who tell a son how he should live? In the secret places of your being, do you not know what you long to do more than ever brought punishment upon a little fellow's head? He dares to express a few of the feelings, to seek a few of the desires you have hidden under that cheating exterior we adults so easily assume. He sticks out his tongue at his aunt because her frumpy condescensions curdle his spirit. You spank him for the misdemeanor, yourself a thousand times more virulent in your heart. Wasn't she the bane of your life all your boyhood? But you go on rationalizing your hypocrisy as needful courtesy. Was Jesus then not a gentleman? He gave small sanction to the masquerade we insist is essential to our culture. Might we not better ask if that culture is necessary to mental health, since an increasing number of victims are created by its febrile influence year by year?

Since the greatest difficulty in the way of therapeutic psychology is the half-hearted effort people give to its application, the most important point in the establishment of any cure is the resurgence of those primordial impulses we see so active in youth but dishonestly hide in our own lives. We must again allow them to rise into power. We must cease pretending. No

man remains compromised who refuses to toy with compromise. Hypocrisy is an inherent factor in mental ill health. Embarrassment is only possible when a man fears to be discovered for what he is. The feeling of inferiority is a form of masked confession. We fear our friends will find us what we think we are.

No one is hypersensitive who does not believe himself worse than any unkindness paints him. Depression is an admission that one feels unable to set his life in order. Phobia never comes upon us without the illusion of guilt. We are ashamed before our fellows, outcasts of God. Suppose we cease to dread exposure and honestly admit our secret estimation of ourselves? Might we not discover the truth? Might not the light of reality change us as sunlight dries up mold? Let a man be not afraid to be what he supposes in his depths he is, and something always happens to transform his nature.

Honesty cures neurosis, in fact it destroys every remnant of the previous neurotic control. He who hates his hypocrisy soon becomes well, and even happy. There is something transforming in the experience of saying to yourself: "I have been shy, self-conscious, and embarrassed from fear that others would see me as I am. I will be whatever I am. If they do not like me, let them seek another."

After all, I've seen few men who weren't, in the large, God's handiwork. At least they themselves had little to do with making their own biological mixture. To be ashamed of what it is, is hardly to be bright. A moron should know better than to feel pride, or blame, for something he had no part in producing. And since so small a per cent of a man's will is free, since natural and social determination enter everything he does, it is but asinine to fuss over one's conduct as if responsibility were absolute.

A wife, ignorant of pediatrics, gives her boy the wrong diet. The food upsets his nerves. He is naughty in consequence. She spanks him for the effects of his indigestion. So the illusion of evil goes round and round and never ceases until we see how heartless our judgments are. Even a cannibal is not so brutal as a moral censor; he destroys only the body.

In a deeper sense the only reason we continue to be neurotic is because we fear mental health. We are afraid to go with our

longings. We believe there is no true way to seek them. We have been taught that our impulses are evil, our motives untrustworthy, our desires selfish. If they are, we can do nothing to make them better as long as we bury them. We must dare to further those primary qualities that integrity makes manifest.

Do you want life to be interesting? Refuse what bores you and seek what quickens your spirit. Why not? Who has a right to gainsay you when all Nature sets you the example of this primordial integrity? Fish do not seek the food of camels, or thrill to the heat of desert sands. Ferns do not decorate an iceberg. Nature gives you a guide to health in the satisfactions which spring from suitability.

To bear the society of a person who bores you, a task that sickens you, an atmosphere that stifles you, is not unselfishness—it is decay. A moralist would not live in a brothel. He rationalizes his reasons for escaping it. His reasons would not be a bit more true than yours in finding your milieu, despite the fact he would exalt himself by condemning you. Why be the victim of his arrogance?

Every individual passes through stages of unfoldment. When evolving he learns continually to find the positive outlet by which he turns his rage into courage, his fear into caution, his phantasy into constructive imagination, his jealousy into reverence. Such a change is not possible for an individual until he has thrown over the old ethics of fear and has revamped even his concept of God. Surely it is impossible to fear, to love, and to trust one object at the same time. The child who fears a dog cannot love and trust that dog. If she fears the dark, she cannot love and trust the dark. If she fears her father, she cannot love and trust her father. If she fears God, she cannot love and trust God.

Fear of God was a perverted and pernicious idea, a distorted concept. The Puritans delighted in the phrase: "an upright and God-fearing man." A God-fearing man was, and is, a God-hating man. The words bristle with evil. The difference between the old and the new attitudes is the difference between constructive living and degeneracy. The ancient ethics was one of blame, shame, and punishment. Their God was a jealous God, visiting

retribution upon his children for the least deflection from a rigid perfectionism. Their ideal was repression.

Poor deluded souls, they were thus taught the philosophy of terror. No wonder they could not trust the Divine Providence and love the truth. This contrast of attitudes is a key to the whole new philosophy. God in our new conception is the God of Jesus, revealed as the God of Love, not the God of the old decalogue, but the God of tenderness. Jesus said, "But I say unto you," when he substituted love of God and the neighbor for the restrictions of Moses.

When therefore you are held in by negatives, by don'ts, you are in the process of dying. When your will is connected with positive imagery so that your mind is full of constructive comprehension of the art of living, your nature is expanding.

From the newer point of view we recognize that every human being has his strength, or positive center, at one end of his design and a negative, or undeveloped area, at the other: his weak point. But this does not justify a conflict between the flesh and the spirit. Rather it is a question of the high and the low in his hereditary pattern. Between these extremes of his nature is a definite arrangement of traits and tendencies, an ensemble given to him by his ancestors.

Criticism of the combination is useless. The art of living consists in accepting the self as the self is, and taking experience as experience comes. One then makes the adjustment of the stronger forces of the self to establish command over the constructive centers of experience. Right living comes from recognition by each individual of what his positive centers are, that he may control them with his will turned into an affirmative force for the conquest of life. In this process of self-evaluation and understanding lies the solution point of human experience.

Direction of our inner forces and command over our natures is the first principle even of economic adjustment to life. True practicality starts with understanding the play and interplay of personality, knowing the cause and effect of experience. Unless we organize our efforts so as to create currents of action that carry us forward, stagnation and even death develop.

One simple antidote for neurosis is mutual aid. No form of neurasthenia can long remain when the conflict of egotism passes. He who is concerned with cooperation gives so little attention to his position that he knows not, and cares less, how superior or inferior he is in the eyes of his fellows. She who lives for nurture and tenderness cannot be wounded by personal ill treatment. He whose purposes are creative and social cannot be frustrated in his endeavor, for all may serve who will, nor is anyone denied security or overcome by anxiety whose spirit is in giving.

We need only follow in the footsteps of those who made life a dedication to see how every phobia would become impossible. Physical disease takes hold of us when there are febrile centers within us where the germs may lodge and spread. Psychical disease engulfs us when there are unregenerate centers within us where the abnormalities may lodge and spread. Eroticism and egotism make possible our corruption. Ignorance and indolence permit their spread.

There was a time when little was done to rid society of the bodily maladies. Today medicine spends much time discovering and advocating the changes necessary to physical health. So far, little time is spent by any great organized group to rid society of the mental maladies. Someday psychology will spend much time discovering and advocating the changes necessary to psychical health. Whatever is against normality will be eliminated. There is no other practicality but that of the art of life.

In an accurate translation of the Lord's Prayer, there is a therapeutic ideal of the first magnitude: "As in the Heavens so also upon the Earth." Need we know so much of the other world and of those spiritual societies from which guidance comes, to gain inspiration from the idea of celestial order and beauty? The artist paints a physical picture to embody his subjective phantasy. The composer writes his score to record the music he hears in his brain. The architect builds after the image he sees in his inner eye. Social reorganization obeys the same ideal. "As in the Heavens so also upon the Earth," gives us a personal perception of what society might be like; more than this, of what we

can each do to help bring the etheric patterns into structural embodiment. Out of this concept comes understanding of the meaning of life, of the eternality of love, and even a dim consciousness of the spiritual changes that you and I hope may come to pass.

The most apparent quality of a neurosis seems to be its detached-from-reality, drifting sensation. One feels caught in a cosmic current with which it is impossible to strive. The mistake we make is the common one forced upon us by all the terrific urgings of our environment to the belief that we are creatures of matter alone. In this predicament the search for joy is obscured by pleasure; the desire for truth is lost in the exercise of the intellect solely, and the great monoliths of the cities rise in dramatic grandeur with never a tree to say that we owe all this to nature. The only hope for the person lost in this strange confusion is to pause, to look within himself, and pay attention to the almost stifled speaking voice that whispers: "What have these things to do with life?"

For when he realizes that the world about him is just a setting for the terrific force within us, when he sees that the discoveries of man, his inventions, his taming of nature are but the other side of a double picture, then he is ready for the great experiment of living. Standing amid the noise, he listens to the potent call of the life within him. It says: "The way to meet this turmoil and clamor is to seek serenity within yourself." This is the only possible answer to the stress and strain of the neurosis.

If the voice is almost inarticulate from lack of use, try each day to hear more. It will make for you a quiet place where you can hear the history of the race, the story of the rise from the sea, the first step upon the land, the first tentative look at the stars. And now begins the miracle of enthusiasm. At first quietly a gentle interest appears in all the many things we are engaged upon, a new impetus which makes things flow along. Our thinking becomes alive. The tasks we do become easier. New strengths appear. For the first time we feel ourselves as small tools for the work of the race, yet in another sense as single entities earning for ourselves a joy that is unique, never earned before, and that never will be again.

It is for this reason that prayer has so powerful and so beneficial an effect upon psychical conditions. To say this, will, of course, arouse derision and resistance in the minds of thousands. They are aware of the ill uses to which prayer has been put, and of its utter failure when permeated with sanctimonious selfishness. He who instructs God in prayer, who arrogantly petitions Deity, or uses this deepest of meditations as an instrument of convention and creed has reduced it to the measure of his own minuteness. Pray to be saved and you are lost. Seek greater powers as a means of human service, and your strength shall be as ten.

Use prayer as a means of releasing your nature from the compromising influences of an unnatural civilization and all the earth conspires to help you. Use prayer to rise above your fellows in vainglory and it shuts you in a prison of pretense. Only when, in humility, one prays to grow, is prayer of psychic worth. No man is saved who thinks he is, nor put beyond the need of effort by verbal mutterings. All creation totters every moment on the brink. If one is not living more abundantly, he is dying most certainly. What is not rising recedes. Expansion or contraction, growth or decay. There is no ticket of faith by which to buy one's way to paradise.

If today a man is not going forward his way is backward, no matter how much his toil of yesterday. Salvation is an evolution in which no part of the process acts as a guarantor of the rest. This law of life and of religion is fundamental in the application of therapeusis. Prayer typifies the one form of deepest thinking that is potent enough to create new psychic patterns for the redirection of consciousness. Such prayer, of course, needs no ceremony, harmless as that may be, nor are times and occasions an essential requirement. Constructive upreaching of the human spirit may take place at any time and continually in the life of a purposeful personality.

No one can do more than take the next step forward. One must learn to deliberate upon it, saying to himself, "What does this experience mean to me? Do I go this way? Is this my task?" The new realism consists in recognizing that we live in a subjective world. We have no proof of objective life. Any change

in the structure of our senses would change our relation to experience. We have proof that the world of thought exists. We recognize dynamic forces and definite principles. As Eddington has said: "The universe is pure thought."

This new subjectivity gives us a grasp of the principles at work in electrons and protons. It leads us to a new humanism; insight into motives, into the cosmos of man beyond appearances, into a new sociology, a building of a social order on the needs of man, into a new vision of parenthood, a new philosophy which will change our attitudes and images, placing our problems on a true basis and leading to the constructive expansion of humanity.

Such a new vision will lead to the art of mustering inner powers in relation to all external difficulties. There are two ways of seeing experience. We can think of it as physical and personal, or as psychical and universal. Every event is felt as a phenomenon of our own intimate awareness, or as part of the great drama of life. When the death of a loved one comes to you, it may seem that the passing of the physical contact is the most utter loss. It is at the same time a psychical transition through which we all must pass, a part of the drama of life. Its nature is greatly changed as we come to see it in its true relation.

There is much guidance in the doctrine of reincarnation, properly understood. At no time was it believed by the higher Brahman that man returned again to earth in physical form. This was a doctrine suitable for low castes and those whose intellectual power was too limited to understand spiritual values. To the true mystic, reincarnation means a passage from one plane of growth to another, a lifting of the psyche through the various degrees of evolvement from the carnal level to the highest form of celestial adaptation.

Thus the cure of neurosis is a continual process, each phase of abnormality appearing as the turmoil of spiritual gestation and rebirth. Again and again we observe the passage of the psyche from the values of a merely physical plane through the active urgings of the will into and beyond mere emotional focus to the sphere of constructive intelligence and intellectual command.

Yet this is but a foundation for the realizations of social interplay and concern for the values of goodness, a necessary step to the coming into being of beauty and the expressions of creative idealism. The passage is ever onward and upward through the psychic realm to a realization that the meaning of life lies beyond this phase of experience. Without a consciousness of immortality there is no true health, even in the most commonplace experience.

CHAPTER TWENTY-FOUR

Come into Re-Being

THE old Greeks had a wonderful attitude about death. One of them wrote: "If it is, we are not; if we are, it is not." If the soul can become extinct and we do not continue as persons, finding an ever better form of life, then we simply are not now anything but animate bodies who imagine we have consciousness. (And with what do we imagine?)

If, on the other hand, we actually think and love, if we have psychic selves which exist, death of the body in no way implies death of the spirit. The process is a casting off of the physical garment as one would cast off an old coat. The profound logic of the Greeks is the only sensible attitude toward death. "If it is, we are not; if we are, it is not." In either case, logically, there is nothing to dread.

People fear death and doubt immortality for ten reasons:

1. Because they do not understand the process of death, it seems strange to them. We always fear what is strange.

2. Because many are overimmersed in the physical processes of living.

3. Because most are unacquainted with their minds, especially with the subjective aspects of personality.

4. Because of religious sectarianism, the sects disagreeing with one another as to immortality and the meaning of life.

5. Because of misunderstanding the spirit and purpose of modern science. A little knowledge is a dangerous thing and leads the small-minded to doubt the unseen values.

6. Because of emotional maladjustments.

7. Because of the unmerited feeling of guilt, which made man doubt happiness and imagine hell.

8. Because of doubt of a Divine Order through the fact that education leaves us so ignorant of it.

9. Because of nervous tension in striving for material advancement, money, position, power. Fatigue generates fear.

10. Because we have left undone so much in this life, never having been taught its meaning. We have no concept of the purpose of a continued existence.

Examination of hundreds of people reveals that he who finishes his task, adequately putting successive goals behind him, who reads and studies to discover the miracle of personality, who reaches into the deeper aspects of philosophy, ceases to doubt the spiritual values. He may belong to no church, subscribe to the tenets of no sect, but with the Greeks he says of death: "If I am, it is not."

Unless we are children of eternal life, then the death wish is utterly justified. Better that we do not love at all than to suffer the continual threat of the extinction of a comrade who has aroused intense devotion. Better we waste no time enriching our minds with knowledge if we are to become as dust to dust. How foolish is culture in a world of mere physicality. There is no logic, no reason, no sense in all the researches of science unless the primary values of religion are the cause and the end of endeavor. The young scalawag who cries: "Give me women, wine, and song," is more consistent if we must believe that personality will be a long time dead.

The redirection of one's hunger drives, therefore, depends upon the consciousness of spiritual purpose and upon the realization that love and power can be lifted to the plane of psychical unfoldment.

Whether you use the word "soul" or not, there is no sense in life unless there exists what this word implies. In a purely physical world, selfishness is the only practicality and self-preservation the essential purpose. A Dillinger in a materialistic order is thoroughly practical, provided he can get away with it. But if life means something more than to fill one's belly and to satisfy the passions of the flesh, self-preservation becomes turned about and, through the preserving of the finer attributes of life, through service to the welfare of the race, the individual finds his own fulfillments.

For then selfishness is transformed and seen as instrumentation; that recognition of the ego as a tool which life may use for the ends of a continually better creation. The greatest change comes in consciousness when one has aligned himself wholeheartedly with the constructive forces and has determined to surrender the self-seeking trends of personality. When this happens, one may experience a revulsion against the negative aspects of consciousness. Even as you and I would shrink from cannibalism and murder, so may our souls turn against the barbaric trends of our own natures until we come to a passionate longing to release ourselves through higher expressions.

It is in seeking for this change of spiritual focus that a complete confession of one's life story is important. The biographical data need not be for other eyes, but we should not spare ourselves in what we put down to meditate upon. Indeed, there is no harm and often some benefit in exaggerating the significance of one's conduct, for not otherwise do we come to a full realization of the latent content of the thought and feeling that lay behind our experiences.

It is hard to get a delicate maiden to face the fact that incestuous desire may be hidden in some respectable family relationship. We do not like to admit the revenge and cruelty that motivated a common quarrel, nor do we care to confess the self-pity or the urge for adulation that kept us sick for long weeks when we might have been well. Such admissions have strong curative influence, however, particularly if the individual has chosen a high level of consciousness on which to re-orient his awareness of life. It is an important decision, to select the future "me."

Are you to remain the one who is driven by fear and feels the sting of cowardice, or do you align yourself with courage and the fortitude that moves forward no matter what the odds. Resurvey your life, not only to see what experiences you have gone through, but to use the story as a basis for reaffirmation of the conduct you intend hereafter to manifest whenever similar experiences come upon you.

There is no method more important than to dramatize the finer behavior and the newer attitudes you intend to follow

in the future, after having surveyed your actions of the past. This turning from darkness to light does not inhibit the emotional flow. There is no condemnation of past conduct leading to a restriction of feeling and suppression of motive. Rather are the urgent forces of the human spirit redirected in their expression and made concordant with the deeper values of life as the mind is able to grasp its significance. Out of this revaluation comes an emotional concentration which is just as important in the cure as an organized focus of intellectual attention.

For to conserve and organize the passion of one's spirit so that inner feeling is directed in harmony with the creative current of life is one of the most profound experiences of which the individual is capable. Even as the composer builds his melodies by obedience to the laws of music and the artist and designer obey the laws of harmony, rhythm, and balance, so the rededicated personality turns his nature continually into agreement with all he can understand of Divine Order. He no longer wastes his energy in conflict with creation. His psychic attributes become continually canalized so as to flow in positive and useful, rather than in negative and hurtful directions. He comes to see that lust produces misery for someone, despoiling the capacity for love in his own and in other lives, and leading to a desecration of the finer attributes of personality. The sexual drive is then redirected into channels of true fulfillment. He comes to see that when his urge for power rises up as an angry egotism, wishing to destroy all who stand in its way, he is in conflict with creation. On the other hand, when his nature surges forward courageously he is, as it were, a partner with God in the upbuilding of life.

If the act of reliving past experience has the motive behind it of a spiritual reorientation, then it becomes a different matter from that mere regression in which many people indulge when they tell a life story. Indeed, unless each time we go back to an early experience we bring to the retrospection a decision to choose henceforth finer means of expression, there is no permanent value in the process. Thousands have asked, "Why should I hark back to the days that are dead and gone?" You

should not, unless you use the act as an opportunity for rededication of your life purposes. By this means you may see where you got off the track in the past and determine to keep on it in the future.

You can, moreover, discover your habits of infection; that is, the ways in which you have allowed people and events to destroy your good purposes and vitiate your integrity, permitting the trivial insincerities to produce an atmosphere of spiritual dishonesty. Let us realize that it is not in the great evils that we lose our way, but in the multitude of little falsifications, the idle placations of the world.

When we learn to stop these spiritual leakages and to hold hardily to constructive behavior a new self-respect and vigor rise in the depths of consciousness. We make progress through retrospection also by seeing how profoundly we misunderstood past experience by evaluating it in too external a manner. No man understands any event until he is able to see its spiritual significances. His attitude toward all life changes when he frees his memory from constrictive and egotistic interpretations of what has occurred to him.

Once the deeper spiritual focus is established, the individual accepts the apparent injustice, pain, and confusion through which he passed as, after all, the drama in which he has found himself. He no longer views past events for their own sake, but with his eye upon spiritual growth, from which angle they take on a very different meaning.

Such an acceptance of experience permits for the first time an equal acceptance of self. Instead of refusing the person that you are inside your neurosis, you then seek to release this individuality through constructive growth. You withdraw the old sanctions which seemed to induce delinquent behavior and say to yourself, "I no longer care to act in that way." You determine upon the new self-direction with all the decision of an army officer giving a command to his battalion. You intend to see that your orders are carried out.

There is a queer paradox here, for the best way to help yourself is to let your mind help you. We do not make our surest advancement by a harsh control of the inner forces by our

intellects, but rather by a realization of those aspects of the personality which most strikingly ally themselves with the constructive phases of consciousness. It is here that the belief in a *third* center of being is important, for in psychological parlance we speak of the conscious and the unconscious as if they comprised the whole, were the two primary divisions of personality. Yet if this is the case, rulership of emotion by the discipline of reason would be the proper way to live, and experience teaches us that such a method fails. Therefore, whatever the theorist may say, much practical value is found in the belief in a superconsciousness, in a higher center of being with which we may identify.

From this third, and finer, psychical level one is able to unify and to direct the flow of both conscious and unconscious trends. The scientific speculator may contest the term, saying that there is no evidence that such psychical awareness is above the intellect any more than the subconscious is below it. But debate over terminology is irrelevant to therapeutic endeavor. We are not concerned with word definitions or with technical analyses of the structure of personality. We seek results. The good ends of our purpose are best brought into being by the allocation of one's dynamic to a part of one's being that is higher, deeper, finer—name or place it as you will —than either the intellectual or unconscious planes. True therapeutic results come to pass when from this inmost sense of being we decide the direction of our intellectual and emotional expression.

When, in this spiritual manner, we give ourselves to the act of choosing the new direction, and invite the inner forces to flow more constructively, the greatest benefits occur. It is as if, like a piece of popcorn, the heat of spiritual passion turns our attributes inside out and the white purity of ethical intent breaks the hard kernel of materialistic self-seeking.

Hoping to bring this to pass, many individuals have done much reading along psychological and philosophical lines, striving through religious and metaphysical ways to create a change, to invite their inner transformation. But small benefits accrue from such a procedure unless we make the writing of

some great thinker into an actual experience. A book may be treated in two ways. We can skim through it with avid intellectual nimbleness, or we can live slowly, profoundly, in each thought as we turn the pages. If we allow the book to reach back through our unconscious depths and strive to keep contact with superconsciousness as we meditate upon the values that are presented to us, then such an act turns reading into a genuine therapeutic process.

Indeed, this state of semi-trance is essential to the deepest therapeutic advance. Let us learn to bring to a good book the same attitude of quiet prayer that the pilgrim has before a shrine, and let us treat what is helpful in a book with this same reverence the sick devotee feels at Lourdes. Whatever is true, anywhere, has majestic power, no matter through whose instrumentality it was brought into being and given form or substance. Goodness, truth, and beauty belong to no man and may express themselves through anyone, no matter how simple or how great his power.

It is what we bring to the printed page even as it is what we bring to life which determines what we receive from it. The act of growth is a continual more-withinness, a creative touching of the subliminal self, a more complete and passionate identification with one's spiritual body. Such a magical experience opens the flow of magnetic energy even in the medulary fibers of the brain, changing the state of one's blood and releasing a psychic health that leads to new equilibrium.

Someday the world will understand those strange balances of the salts and heat of the sanguinary system, the relation of the invisible currents that flow into the organism from the spiritual depths of personality. Someday health will be understood from its true angle and we shall know that the state of the soul determines the state of the body, despite all the germs in creation. Corruption starts within and works outward, nor are we sickened by the organism until some infection is set up in the spirit.

A great step in the therapeutic reorientation of personality depends, therefore, upon the crossing of the threshhold of consciousness so that our newer purposes do not remain as mere

verbalizations, but take up their abode in the longings spoken by the subliminal depths. However externalists may laugh, man does not speak English, French, Chinese; he has a universal speech. When deaf to this arcana, or language of the human spirit, no man can hear or receive the greater therapeutic influences. If he refuses awareness of this inner voice, which endows music with its meaning, art with symbolic significance, poetry with spiritual guidance, and religion with wisdom, then he is too dumb to communicate with his own psyche.

The failure of much mental hygiene lies in the utterly superficial way it has been applied. If therapeusis remains a sophisticated chatter, which it does unless our common speech is translated into the creative language of inner meaning, the greater values are lost. This does not require a dictionary of mystic terms and a profound knowledge of symbols. Progress does not necessitate a large vocabulary of subliminal significances. It does ask that we have a simple faith in phases of communication beyond the grammatical and verbal level.

When you sit alone in a great cathedral, touched by the light from a rose window, feeling the lift of the arches and the silence of consecrated space, its spell speaks to you. The stillness is as an organ pouring forth mystical music to your spiritual ears. Were this not possible, man would never have built such temples. Let us stop our empty, sophisticated externalism and see that all life and the greatest of man's handiwork is proof of the inner language of human consciousness. When you listen to Bach's B Minor Mass you know that the music is talking to your personality. The words are not found in any dictionary, yet speech is there. When you stand in the Sistine Chapel and reverence those titanic strokes of Michelangelo's decorations you are not reading the pages of a spelling book, yet the old seer is communicating unutterable significance to your mind.

This inner hearing and inner perception is the way, and the only way, that profound and permanent changes come to pass in the cure of neurosis.

When we feel lost in anguish, how much it would mean if some wise guide could explain to us the periodicity of human growth and clarify for us the great, cosmic trend of experience.

For there is always a time of suffering just before we mature to the realizations of greater joy. Every fresh expansion or blossoming of the psyche creates a pressure against the age-old resistances of the whole animal kingdom. It is as if man has been born and continually reborn out of the womb of substance. Even as the amoeba was the matrix from which came fish and reptile, even as the mammals struggled into being against all the odds of primal clay, so man has been lifted up by his gradual battle against that dragging tendency to return to the lower forms from which he sprang.

Hence suffering is as inevitable as the urge for joy, and is recurrent in each forward step. We who dare to reach for the hotter flame, the greater height, the deeper insight, create our pain by the very strength of our desire. That we must come at times to a period of confusion and doubt is only natural. If we continue to strive, a vague light appears, which grows and broadens in brilliance until at last we understand the meaning of the change through which we have passed and are willing to have paid the price for our expansion.

On every level of being there is such a series of steps corresponding to the ultimate levels of human realization. We start with primitive and persistent impulses, instinctive urgings, and blind but potent desires. We are as obedient to the dynamic compulsion of hunger as the thrusting within the seed that pushes up its stalk and reaches out its roots for nourishment. With this drive comes a first consciousness of self, too often made into an egocentric conflict with life. It is then as if, aware of something beyond the matrix of nature, we battle against her trends instead of using them for our purposes. It is as if, having become conscious, we are afraid we will lose this diadem if we yield to the creative currents that brought that very consciousness to pass.

If we continue the struggle, there come a sense of unfoldment, and the next great stage is reached. We come to knowledge of cosmic law and natural principles of the current of evolution, of the process of unfoldment at work in all that lives and breathes. This orderly procedure we mistakenly deify and many who call themselves devotees of science think we have found

the ultimate. The answer to life is not there. We must push on to consciousness of God and to man in God and God in man, to a knowledge that, while there is all time and space, there is no time or space, and that life as we know it is measured by the power of consciousness to be aware. Only a small part of creation is ours to contemplate. Yet this is enough to give us a position of discipleship and a sense of being part of its evolution.

This new self-regarding is curative of any and every phase of neurosis if it is profoundly realized. How can one be disturbed by feelings of inferiority if he has accepted himself as an agent of creation? Little he may be in comparison with the universe of stars, but great is he as the subject of mightier principles. He comes, moreover, to that place in which progress takes on its finest attributes. Fundamentally, the art of living consists in the development of differentiation. We are being formed and fashioned here as personalities. We are here to gain individuation, to tend and use those very accented qualities which are inherent to our natures. For as consciousness becomes mellowed and matured there are unique qualities that do belong to us alone, separate and distinct ways of seeing and expressing the mystery of life.

Such differentiation is necessary to the realizations of love in the transcendant sense. One cannot expect the fullest devotion except as he differs from all other creatures and is able to give a special touch to each human relation and to bring a singular gift to intimacy. Nor in the fulfillments of work can a person's career ever reach its highest achievement save as he adds an element distilled from the vapors of his own spiritual unfoldment.

It is not just music you wish to hear from the brain of a great composer, it is the something beyond music which communicates from his being to yours. It is not the words one reads that have healing, but the touch of compassionate love from one who would help you on your way and has learned something of guidance from the struggle he himself has known.

In fulfilling the possibilities of life we pass out of personalism into personality. We discard the trappings of the ego to find the garments of the self. There is, strangely enough, a return to all those very qualities that made the tragedy of the neurotic

turmoil, but return on such a different level of being that the nature of personality seems transformed.

For to achieve the concentrated purpose necessary to therapeutic release in times like these, one must do more than insulate himself from such turmoil. He must accept the unrest about him as significant of group transitions and, as such, parallel to his own subjective state. The earth's history is your biography. What is true of mankind is true of you. What challenges humanity rings a clarion in your soul. The awakening of a new you is an echo of the social changes around you.

Egotism is, after all, utterly against the life of man. He is essentially a herding animal who becomes human only as he accepts his social responsibilities. These may consist in his refusal of mass ignorance or in furthering the common wealth in ways beyond the common understanding. There is no peace, however, except in mutual aid. One may go against the multitude and remain well, but only if his concern is for its welfare.

A new type of social order is being born. As science is seeing into the interior aspects of the physical world, it also sees into the human world. Today an internal man, a more spiritual man, is appearing, a man who belongs in the world of cosmic rays of electric and magnetic energy. Science admits the limitations that have grown out of the past, our inheritance from the Dark Ages. But it does not stop at deploring these. It says: "Since man first crawled, he has struggled against terrific material circumstances. But he has pushed on. He has conquered the physical world. He is now ready to conquer the psychical world, to understand his mind, his nature, his relation to others. We must revamp our social order, rebuild our customs, remake society in accordance with the needs of man's nature."

Saul of Tarsus was not alone in experiencing such a transition. Such revelatory changes have been coming to men and women in the last few years in a way amazing to see. The depression burned some meaning into consciousness. We are at last beginning to see below the objective plane of the materialist to the subjective values of life.

Just such a change of focus, of interest, from the external object to that of subjective perception came to James Watts

as he watched the tea kettle and received a vision of what steam could do; to Faraday grasping the significance of electricity and the possibilities of a dynamo; to Harvey when he discovered the circulation of the blood. Lister and Pasteur, in the vision of the healing and alleviation of suffering, anticipated just such a transformation of life. This new vision releases resources in the human psyche which so fortify one's sense of power that problems no longer seem insurmountable.

Even as in prayer there is a surrender of the will, so one has given authority to chosen ideals and produced a spiritual dedication of his nature to the purposes he feels are his to fulfill. No longer is he concerned that others have power and position in other spheres, in ways of life that are not his or for him. Let the poet sing and the chemist delve, he too has become a special instrument. In this unique task of releasing his energy into and with the current of his own life he finds his joy. He has come to his special surrender of animation to those things in life that have significance for him and can set him on fire. It is as if a mighty mutation had taken place in his being and, henceforward, there is a modification of all activity to the end that his newer purposes may come to realization. It is as if all the currents of his life were gathered up and illuminated by the supreme aura of his spiritual intent. Thus thought and feeling are thereafter colored by the inner decision, by the psychical contemplation and view of life which has taken place and which formulates its conclusions upon what many would call a religious foundation.

The faith of this procedure does not neglect the most mundane of physical requirements, but organizes life around the center of spiritual intent. Thus the ethical standards and the philosophy of life conduce to an ever-maturing orientation of the nature. The values of its eternal journey and the mystic discoveries of all the tomorrows become guides in the spiritual decisions of today.

Index

A

Abasement (*see* Inferiority)
Abreaction, 187
Accentuation, 209
Ambivalence (*see* Conflict)
Amiel, 189
Andersen, Hans Christian, 150, 151
Androphobia, 131
Anition, 231
Anxiety, 144–159
(*See also* Fear; Insecurity)
Arrogance (*see* Superiority)

B

Bain, R. N., 150
Bergson, 127
Birth trauma, 69
Bleuler, E., 87
Brooding (*see* Melancholy)
Burnham, W. H., 80

C

Carlyle, 204
Coenotropes, 162, 163
Coleridge, 190
Compulsion, 178–186, 280–285
(*See also* Therapeutic techniques)
Conflict, 71–92, 285–290
(*See also* Therapeutic techniques)
Conscience, 161
Contact Person, 109, 126
Conventions, social, 162
Convergence, 168
Cursory enumeration, 53

D

Dante, 121
Death (*see* Immortality)
Depression (*see* Melancholy)

E

Edwards, Jonathan, 189
Ego, 265, 316, 338
Egotism, 37, 205, 266, 267, 339
Eliot, George, 299
Eroticism, 128, 241

F

Family fixations, 105–117, 123, 124, 232–238
(*See also* Therapeutic techniques)
Family and neurosis, 93–104
Fear, 144–159, 193, 291–299
(*See also* Insecurity)
Free association, 220, 221
Freud, 138
Fugues, 277

G

Gordon, General, 268
Guilt, 130, 160–170, 187–197
(*See also* Phobia)
Gynephobia, 131

H

Hawthorne, Nathaniel, 190
Hesitation (*see* Conflict)
Homosexuality, 251, 252
Hypersensitivity, 49–56, 271–275, 317, 321
(*See also* Persecution)
Hysteria, 171–177, 276–280
(*See also* Therapeutic techniques)

I

Ibsen, 190
Identification, 179, 263

Imagination, 55, 56
Immortality, 329, 330
Infantile fixations, 110, 111, 127
Inferiority, 27–39, 259–275, 318
(*See also* Therapeutic techniques)
Ingersoll, 268
Insecurity, 163–170, 291–299, 319
(*See also* Fear; Phobia; Therapeutic techniques)
Instincts, 282
Instrumentation, 36, 37
Introjection, 208
Inversion, 209, 260

J

Johnson, Samuel, 188

L

Logorhea, 287

M

Madonna-prostitute complex, 126
Masochism, 129, 130
Meditation, 15, 16, 335
Melancholy, 63–70, 108, 141, 307–314, 318
(*See also* Therapeutic techniques)
Memory depths, 220–238
Mental hygiene, 95, 201–340, 336
Mental medicine, 6, 201, 207–219
(*See also* Therapeutic techniques)
Mother complex, 106–113
(*See also* Family fixations)

N

Narcism, 128, 129
Negative Projection, 268
Neurosis, causes, 222–224
constitutional aspects, 145, 146, 223
cure of, 4, 5, 11, 13, 90–92, 203, 236, 306–308, 315–328
and the family, 93–99
and sexual problems, 258
(*See also* Therapeutic techniques)
Neurotic constitution, 74, 75
Neurotic constellations, 209
Nuclear complex (*see* Family fixations)
Nymphomania, 133, 141

P

Parasitism, 238
Patterns, social, 162, 320
Persecution, 9, 10, 39, 40, 52–54, 57–62, 272–275
(*See also* Hypersensitivity; Therapeutic techniques)
Personal unfoldment, 322, 323, 337
Personality, conflicts within, 71–73, 77, 78, 83–85
integration of, 80, 333–335
types, 173, 174
variations, 75
Phobia, 160–170, 187, 192–196, 299–306, 321
(*See also* Fear; Guilt; Therapeutic techniques)
Prayer, 326

Q

Queen Elizabeth, 124, 125

R

Rebirth, 329–340
Redintegration, 217, 242
Redirection of focus, 21, 331–340
Regression, 213

S

Saint and satyr, 125
Self-command, 276–290
Self-consciousness (*see* Inferiority)
Self-help, 3–24, 334, 335
Self-surrender, 315–328
Sex and hysteria, 173–177
Sex education, 118–120, 249, 250
Sex neurasthenia, 122–124, 128–130, 133–142, 239–258
(*See also* Therapeutic techniques)
Sexual normality, 132, 239, 240, 243, 244, 253–258
Sexual problems, 118–143, 246

Shame (*see* Guilt)
Soul, 330
Sublimation, 90, 91, 284
Suggestibility, 226
Superiority, 40–48, 269–271
(*See also* Therapeutic techniques)

T

Tansley, A. G., 81
Teasdale, Sarah, 190
Therapeusis, 5, 236
Therapeutic techniques, 201–314
General:
acceptance of experience, 306, 307, 333
acceptance of past, 211
admission of urge to dominate, 237
affirmation of rights, 229
analyze brooding, 209
analyze experience, 214, 220, 332, 333
analyze fabrications, 214
analyze fallacies, 212
analyze neurotic influences, 225
analyze upsets, 213
assertions, 212, 230
avoid negative suggestibility, 226
avoid self-blame, 313
break regression, 213
build up exhausted centers, 227
catharsis, 216, 217
cease trying to satisfy critics, 226
choose sickness or health, 228
circumstantial redintegrations, 217
the compilation process, 222
contact with inner self, 312, 333–335
cure by definition, 222
de-emotionalize negative centers, 219
discover emotional cues, 218
discover exemptions, 230
discover introjection, 208
the emotional constant, 219
emphasize purpose, 231
energy-expenditure balance, 228
environmental refocus, 225
eradicate contentiousness, 236
expurgate heterosuggestion, 226
go back despite tragedy, 212
hallucination, 222
Therapeutic techniques (*general*):
honesty, 321
imaginary conversations, 217
inner sanctum, 227
insulation, 313
inversion and accentuation, 209, 260
involution analysis, 215
journal, 221
latent content, 236
list tabloid truisms, 212
little histories, 216
the neurotic median, 209
new emotional contacts, 227
paired comparisons, 215
place neurotic actuators, 211
prayer, 326, 327
purpose, 229
psychic allergies, 224
refuse negative identity, 208
repetitive reliving, 218
retrospective analysis, 210
revaluation of life, 317
revulsion, 207
right of asylum, 227
secret antagonisms, 313
self-deception, 207
shift of feeling, 207, 215
shift gears in adjustment, 228
unconscious relief impulses, 215
understand catharsis, 218
understand psychic recoil, 215
vituperation, 218
Compulsion:
alternation of attention, 285
check-valve, 282
correct unconscious alternation, 285
damper in excitement, 281
discover inmost will, 283
identification, 281
imperative ideas, 281
poise, 284
redirect instincts, 282
speed regulator, 282
stimulus response-bond, 282
"stubborn mule," 281
sublimation, 284
turn compulsion into effort, 285
Conflict and Ambivalence:
avoid the "great conflict," 288

Therapeutic techniques (*conflict and ambivalence*):
common denominator, 289
crossroads advisorgraph, 286
discover unconscious wish, 287
expulsion of conflict, 290
give up external values, 289
from inside out, 288
primary decisions, 289
refuse hesitation, 287
solve power-sex conflict, 288
stop logorhea, 287
understand hesitation, 286
Family Fixations:
admit urge for dominance, 237
analyze home trauma, 234
analyze homesickness, 234
analyze position in family, 232
analyze your associates, 234
cure of nostalgia, 234
give up parasitism, 238
identification with family attitudes, 237
involvement, 233
keep a margin, 235
lift dead hands, 233
secret enthronement, 237
turn nuclear into child study, 234
visit subjectively, 233
Hypersensitivity and Persecution:
attachment, detachment and reattachment, 274
compassion, 272
develop proportion, 272
forgiveness, 274
get rid of hurt feelings, 271
give up blame, 272
indirect expression of negatives, 273
kind, true and necessary evaluation, 275
list characteristic irritations, 273
make a frequency table, 273
program of reciprocity, 274
surrender wounded pride, 275
trust in motives, 274
understand recency law, 273
Hysteria:
all or none law, 280
avoid somnambulism, 279
Therapeutic techniques (*hysteria*):
avoid trance state, 277
catch yourself acting up, 276
control of tics, 278
correct fetishism, 278
focus and center, 280
hysteria hour, 276
incipience record, 280
lower voice, 280
postural hysteria, 279
study convulsions, 276
trace hidden rage, 278
understand conversions, 279
understand fugues, 277
Inferiority:
avoid brooding, 264
be your age, 264
break negative projection, 268
check self-deception, 268
common inversion, 260
direct the ego, 265
discard superstitions, 261
discover emotional accent, 259
egocentricity, 267
ego-motive exercises, 267
give up subterfuge, 260
identification, 263
laugh at banalities, 261
overdo egotism, 266
personal rating scale, 265
props, 263
rate mistakes, 262
refuse afterthoughts, 262
resurvey prestige attitudes, 263
self-forgetfulness, 264
stop anticipatory spasms, 261
Insecurity:
action in anxiety, 298
analyze cowardice pattern, 297
attitude to life test, 299
beyond chaos, 293
contest overconcern, 294
challenge dogmas, 294
control premonition, 291
develop courage, 295, 297
familiarity, 291
give up strain, 297
learn the facts, 292
phantasmagoria record, 291

Therapeutic techniques (*insecurity*):
refuse fear-suggestion, 296
root out hoodoos, 291
Melancholy and Depression:
admit envy, 311
advance decision, 312
analyze disappointments, 309
avoid sinking spells, 312
controlling spread, 307
diary of moods, 309
discover identification, 308
eliminate martyrdom, 310
hypochondria, 310
latent rage, 310
lethargy record, 308
negative facilitation, 309
repetitive catharsis, 307
saturation point, 312
self-infection, 310
surrogate analysis, 308
test promises of cure, 307
torpor of disillusionment, 311
Phobia and Guilt:
break your confines, 306
cancel punishment, 302
discard regression, 302
displacement, 301
drain secret remorse, 303
faith in life, 305
handle censor, 300
infantile response, 301
influence of gossip, 301
negative tropism, 302
recognize averages, 302
recognize compromise formations, 300
reliving process, 301
retrospective analysis, 301
survey religious influences, 304, 305
trace double aspect, 299
understand repentance, 302, 303
Sex Neurasthenia:
achieve sexual balance, 254
ambivalence, 257
analyze sexual discords, 258
Therapeutic techniques (*sex neurasthenia*):
avoid desexualization, 250
castration complex, 246
contrary suggestibility, 248
correcting loneliness, 245
discover masculine protest, 241
discover Oedipus situation, 241
dissociation, 247
environmental change, 251
frigidity, 246–248
homosexuality, 251, 252
impotence, 247
inhibition, 246
masturbation, 242, 250
redintegration, 242
rhythm of response, 249
ruling love, 252
sadism, 242
self-expansion, 253
sexual trauma, 242
study love expectancies, 243–245
understand sexual transference, 239
varietism, 248, 249
worry, 257
Superiority:
accept blame, 270
avoid being disliked, 269
break fastidiousness, 270
break intolerance, 269
debunk kindness, 270
give up male arrogance, 269
stop fussing, 269
sunshine method, 271
turn superiority into democracy, 271
Therapy, occupational, 196
Thompson, Francis, 190
Trotter, W., 81
Twain, Mark, 188, 189

U

Unconscious, 88, 187, 203, 334

V

Verbalism, 206