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July, 1942

Dear Friends:

With this issue we conclude the second year of our Bulletin. It was an experiment when we started--and it has been necessary to experiment throughout its whole course, because we had to feel out the needs of our friends and groups. On one hand are those working hard on practicing and developing Individual Psychology, who wanted suggestions and encouragement; on the other side are those interested for various reasons in Individual Psychology who just seek personal information and instruction. The wide, uninformed public demands more fundamental and basic papers. This group, however, must be neglected, as long as mimeographing excludes a large circulation.

The divergent interests of our readers are reflected in the somewhat heterogeneous content of our papers. The last issue was mainly devoted to the question of organizing our work. The many contributions and suggestions which we received are too important and valuable to be forgotten. In times more quiet these suggestions should be followed up. All of you should consider in the meantime the various suggestions made by our contributors. Our subscribers have proven by their interest in this kind of bulletin that they are actively interested in Individual Psychology. We are glad that we have friends in the following states: California, Connecticut, Illinois, Kansas, Kentucky, Louisiana, Michigan, Missouri, Massachusetts, New Jersey, New York, Oregon, Ohio, Pennsylvania, Tennessee, Texas, Utah, Vermont, and Virginia, Brazil, Canada, and Costa Rica. We would be happy to provide those who are interested with the names of their co-workers in the same town or state so that they can work out coordinated plans for their activities.

The present emergency calls for the intensification of our work. This issue is devoted to the problems of today. We must clearly recognize our obligations and live up to them. We must try to increase our efforts and our efficiency. With more adequate means for publication, we could reach a greater public. It might be possible with your help to publish soon a regular, printed journal. That would provide an opportunity to give strength and courage to the many more who need courage and social interest today more than ever before.

The Editor.

THANKS TO ALFRED ADLER*

Lydia Sicher, M.D.

Five years have gone by since Alfred Adler left this world, almost in time to be spared the experiences of a planet on fire. He died at peace with himself and in a world at peace.

Twofold is the deep sorrow over his death, which his followers commemorate today: the loss of a friend who was needed in their lives and the loss of the man who is so badly needed in this world of confusion and struggle, a world which he understood, for which he thought and taught and which he loved with the desperate love of one who knows the disease consuming mankind and the remedy to cure it.

Never before was Adler so badly needed, never before could he have found a stronger proof of the truth and the value of his ideas, never before did his pupils want and miss his guidance with such intensity as right now.

The task Adler left his friends--to carry on his work after his death, to lead people on the way to social consciousness and their own self-realization, hard enough a task even before this holocaust--is becoming increasingly difficult. A small group of people whom he has loaded with the obligation to hold themselves up under any circumstances, to face life courageously whatever may happen, and whom he has burdened with the knowledge not only of their own responsibility but also of their co-responsibility for the actions of their fellowmen, has now to carry on his ideas, meant to create the community of human beings.

In times like these, too many people are apt to reach their "limits of tolerance," to give in to discouragement, to let the weak flame of social interest die in themselves; too many are

only too willing to break the fragile ties that existed heretofore between themselves and other people, resorting to neurotic attempts at keeping up an imaginary security in a world which never before has proved so clearly that there is no security for the individual but in the welfare of all. Looking for an anchor to hold them firm against the waves of the high-going ocean of the present life, many are trying to take refuge in idealistic optimism or idealistic pessimism; they shirk their responsibilities by retreating into a world of wishes, desires, dreams, into their paradise of non-cooperation as against a reality that needs contribution, social interest and courage. Tossed around in the maelstrom of neurotic sufferings they prefer honor to be lost if vanity could be saved by blaming one and all for their unfortunate situation. Many are breaking down, now, whose unrealistic ideals of personal security--power, money, position--have been swept away by the torrent of this "war of survival."

If these people are using the present time to convince themselves that they are victims of circumstances and therefore entitled to greater sympathy and leniency for their non-cooperative value-blindness, there are others to be found, too, people who have trained themselves to a courageous outlook on life, for whom the difficulties are new incentives to doing more and doing better than before. Having found themselves and understanding their personal value as embedded in the value of the whole human race, they are willing to take the burden of their responsibilities toward the world upon themselves. Conscious of their role and duty as human beings, these people represent not only the bearers of the present but also the molders of the future. Understanding where they failed in the past, living their obligations in the present, they are concerned with the future which has to be prepared now.

*A paper presented at the Memorial meeting of the Individual Psychology Association of New York and at the Annual Meeting of the Individual Psychology Association of Chicago.

It seems as if the whole human race were now living through the third act of an ancient Greek tragedy. The tragic guilt of all the people and peoples--not to have thought in terms of "wholeness" but of "singleness," the not understood, yet not really unintended crime of all of us, not to have cared for the world but for ourselves--may well be looked upon from the Sophoclean viewpoint of the tragic purpose: to arouse pity and fear. Pity because of the human imperfection which so often makes for striving after unreachable aims, and fear of the consequences resulting from the misvaluation of one's own personality.

The world today seems to have reached the climax of the tragic development. What we are experiencing, full of horror, are the consequences of our former doings. No doubt mankind as a whole is culpable of the tragic guilt of having failed in their function as human beings, capable of understanding, capable of choosing the way of social interconnection, yet preferring to strive after solely personal safety and superiority. With deadened souls they have eyes and don't see, and they have ears and don't hear what is going on in the world; and even the roaring noise of guns and bombs is drowned in the deafening scream: "I."

The downfall of mankind as a result of our guilt, however, is but the climax of the human tragedy which has to be brought to the solution: the purification of the individual.

Here is the door to which Individual Psychology offers the key: to prepare men now for the fourth and, eventually, for the fifth act of the world-drama. Leading and guiding people now to recognize where they fell short of obligations, to realize that there is a duty to be performed through our lives, toward ourselves and toward others, to grow in the one idea that makes life livable: that we are what we give--and to develop the courage to face reality and ourselves in it. In-

dividual Psychology shows the way to self-realization: helping, encouraging, and gladdening--the three obligations that Adler once named as his goal in life.

The coming fourth act, "the world after the war" is but a stepping-stone to the fifth and last act: the world at peace. People have to be educated this time not to be satisfied with the semblance of an achievement. This time the fourth act that was, unfortunately, left without a solution after World War I, will have to be lived through and the guilt expiated in a final effort: real peace in a world of people with understanding for each other, with social interest, creating the true values: freedom and justice for all.

Only then will there be hope for mankind if more and more individuals have learned to face themselves, to strive after improvement, not after perfection, and if they have learned that there is only one way to live in peace: the recognition of human dignity for oneself and for all the others.

It was entrusted to us, Adler's friends, to keep the light of his ideas brightly shining, by trying to achieve understanding for our own problems and for those of our fellowmen. He wanted us to work the harder at this task the more difficult it became. His thoughts endow us with a tool to help shape a world of people detached from themselves, attached to one common goal: the freedom of mankind.

Whoever works at his own purification will fulfill his task as a member of the great community of men; and following the path Adler showed us we shall learn to live with the conviction that we are contributing our share to the welfare of all.

May we, his pupils and friends, be able to say with deepest gratitude and faith:

He rests in peace who taught us to live in peace with ourselves.

DEMOCRACY

Willard Beecher

There is one word which is constantly before us these days. It occurs in most writing and speech of people all over the world whenever present and future affairs are discussed. People seem to fall into two groups regarding the situation for which the word stands; some feel that there is "too much" of it and others feel that there is "too little." But no one seems wholly indifferent to it. It evokes emotional reactions in almost all who hear it used. The word is "Democracy."

Serious confusion exists about the meaning of this word. Crusades are organized for the preservation and extension of democracy without people understanding its conditions. No common purpose can be achieved without a common understanding by those who strive. One thing is easily apparent now: there seem to be as many different interpretations attached to the word as there are people who hear and use it. As a means of communication, its value is impaired, since it has no common meaning for all individuals.

It is an unfortunate defect of language that words can often obscure situations as well as clear them. When we become aware that a symbol like "democracy" means too many different things to different people, something must be done. The best solution at such times is to abandon the strictly verbal level of definition (explaining the meaning of words by other words) and to try to get to the non-verbal situation for which the symbol stands. We must try to describe what happens at the non-verbal level of action itself--in terms of function.

To understand the function of Democracy, we must go back many years in the history of human relationships and view the manner in which people related themselves to each other and the changes that have evolved. When the curtain rose on recorded civilization, we find that men were living

in groups as they do today. All groups had patterned arrangements called social organizations. During the period of settling down, one man or a few men had gained a position of personal power and dominance for themselves from which they could command the actions of the majority of men. These dominant figures were called masters, kings, leaders, etc.; the subservient group was called followers, servants, slaves, fellahs, etc. This manner of relationship is called by us the Master-Slave or Dominance-Submission kind of social organization.

Almost without exception, there was a great distance or disparity between the two groups with regard to the advantages they derived from the relationship. The advantages went to those with the power to command and the disadvantages to those who were only allowed to serve. There was little that could be called share-and-share-alike. Although their subordinates were made to believe that they enjoyed their particular "security," there was no notion that some kind of human relationships could be formed that would tend to distribute both the disadvantages and advantages more equitably. If a fight developed between the dominant and the submissive and the latter won, it quite frankly seized the power formerly held by the other. At no time did it pretend to diminish the distance between the top-dog and the under-dog, or to give up the exploitation of the many by the few.

But as the situation of the human race changed, the power-relationships were altered. Mankind was striving for more security and stability. Technology--better known as the invention of power devices such as arms, gunpowder, boats, machines, and the harnessing of steam and electricity--put power into the hands of more and more people. It became more difficult for one or a few to exercise the same degree of personal domination over the majority as in the past. History is a description

of countless large and small revolutions fought to diminish the power and advantage held by any minority over the majority. As the power of one grew less absolute, the powers of the others advanced and with it the personal advantages enjoyed by each. And, too, the Ruler was obliged to become more responsible for his acts, he had to share a larger portion of the disadvantages of the common lot.

In spite of these changes in the degree of authority existing between the dominant and the submissive, there was no change in the opinion that there must always be some who rule and others who are ruled. It was still assumed that certain people were, de jure or de facto, destined to command others. This basic assumption about power and superiority was not challenged even as an idea until as recently as the American and French revolutions. Only then did there begin to emerge the general opinion that government should be by agreement of the governed--that final authority should rest in the hands of all and not in the will of a few.

As a result of such thinking about human relationships, a few countries gained governmental forms which permitted each citizen to have his part in making the laws of the land. They decreed that all men were "equal" before the law and at the polls, and political equality was almost achieved. But men had lived since the childhood of the human race with customs which permitted great disparity of social and economic privilege; they were so accustomed to these that they believed them irremediable. As a result, even in the so-called Democracies, men did not use their political equality to remove the inequalities of social and financial status which they had inherited from the past. The old situation of Superior and Inferior continued to exist in its usual variety of forms. Exploitation of the majority by a smaller minority went merrily on its way. "Equality before the law" did not mean that the laws were framed to achieve equality of privilege and a common bond of responsibility for all, for mutual good.

Ruth Benedict says in her book, Patterns of Culture, that "no man ever looks on the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings, he cannot go behind these stereotypes; his very concepts of the true and the false will have reference to his particular traditional customs."

Only this factor can explain why men did not use political equality to remedy the social and financial inequality inherited from the past. We are blinded by custom and oblivious to the obvious! Certain religions had admonished us to "bear one another's burdens," and other great teachers of the human race pointed out to us that our common situation can only be improved insofar as we get rid of exploitation and competition for personal superiority and learn to share the disadvantages as well as the advantages of our lot.

This, too, was a hint for us to train ourselves in a new manner of relationships. We developed words such as Equality, Fraternity, and Democracy to indicate thoughts and strivings in this direction, but the customs of the old pattern of Dominance and Submission still remain to be replaced sometime in the future. It is folly to pretend that we have come to the place where we want Fair Play, Democracy, Fraternity, or Equality, if we mean by these terms that we must give up the struggle for Special Privilege and the power to exploit weaker peoples.

There is no power on earth that could keep men from having what they want--if they want it. Psychologically speaking, Democracy is a way of regarding the rights and privileges of the other fellow! It is a frame-of-mind in which a man realizes that his personal security and advantage depend on guaranteeing that all others are made secure. This is a very different mind-set from the one we habitually employ from the past whereby each man believes his personal advancement can be accomplished only if he deprives another of gain. Perhaps no one under-

stood this better than Adler did when he invented the concept of Social Interest. He never lost sight of the problems of Superiority-Inferiority. Individual Psychology is a philosophy and a technique for influencing those who have made mistakes about ideas of power and dominance so that they will find the path toward mutuality.

Those who are interested in exploitation and exclusion like to point out that people are not born "equal" and that democracy is therefore impossible. What they mean is that we are not all alike in all respects. We all have the same fundamental needs and are injured by the same poisons or guns. The fact that some are more gifted in one respect or another is an advantage to all when share and share alike for the common good is the social goal; the community is enriched by the differences. And regardless of differences, all contributions are necessary. Insofar as each man gives of his best, all have made an equal contribution. It is no more difficult for the richly endowed to give his best effort and thought than it is for the less well endowed to give his best ability. When all men gain the inner-consent to give each of his best toward the commonweal for all, we shall find that the ideal situation we call democracy has been realized.

But men still want personal success instead of "equality" (mutual gain). We cannot hide our eyes to the fact that the prizes of our civilization are still given to the swift and the strong--and even the smallest child can see it. Predatory power is glorified and rewarded--and, of course, envied and emulated. We cannot hope that children will train themselves along non-predatory lines while this situation obtains. Nor can we hope that democracy will grow where only the strong are rewarded.

At this point it seems impossible that psychological, economic, social, or any other form of democracy can hope to establish itself against the inescapable teaching of Custom itself. But we are not without hope. Customs change when

a custom can no longer function. As we have pointed out before, all changes in our human situation were based on inventions that altered the basic situation of human association. The spread of technology has always rotted the hold of autocratic, irresponsible, specially-privileged groups. The customs and mores die and are replaced by others more in keeping with changed situations. Our fundamental situation as human beings has altered from that of chronic scarcities and famines to that of potential abundance for all.

This fact alone insures the achievement of social and economic equality. When men try to distribute the abundant products of machines by customs of distribution which evolved in an Age of Scarcity, they fail; in panic they try to create artificial scarcities by unemployment, destruction of goods, wars, etc. All unsocial means of this kind must fail. In time, common necessity obliges them to invent new ways of distribution appropriate to abundance instead of the old ways only appropriate for scarcities. And in time, all of us will be more adequately fed, housed, clothed, and educated if for no better reason than "to keep the machines running."

When this happens, the old pattern of dominance and submission will give way. Men rise to dominance only because they can keep other men hungry and these other men are obsequious only as a price for food. And as soon as the cancer of physical want is removed by Abundance, the prizes will no longer go to the swift and the strong; they will be given to those who are helpful and cooperative. And all will become helpful and cooperative since none can gain more by aggression and exploitation.

Adler ends his book, What Life Should Mean to You, with the statement that the human race has not begun to show its potentialities, since they can be developed only insofar as men can learn to reinforce the skills and abilities of one another through cooperation instead of curtailing them in competition and mutual sabotage by striving

for personal advancement at the expense of one another! Any social arrangements which permit dominance-submission and superior-inferior relationships to flourish retard the progress of the human race. The fullness of human development occurs only when each man feels responsible for the welfare of all other men as well as for himself. Any other human relationship breeds irresponsibility and degenerates into exploitation of one by another.

So then, let us regard the word "Democ-

racy" as referring to a life-situation we have not yet achieved on this earth-- as a situation which we can create as an antidote to the calamities of the present. Let it represent to us a life-situation in which men give up seeking personal salvation and enrichment at the expense of other men and discover it in mutual striving for mutual enrichment. Let it represent the life-situation in which each man gives his best gift, whether large or small, for the common good.

A CALL FOR LOYALTY*

Nita Mieth Arnold, M. D.

In time of war everything is in flux; people are taken out of their surroundings, out of their jobs, their homes, and their families. Values are changing. Men have to leave positions for which they may have struggled for years. Will they find them again when they come back? Soldiers thousands of miles away from their wives will have other women around to comfort them in their discouragement or to share their exaltation at being alive at least for today. Women will be left at home carrying the responsibility for the family. Their husbands' picture may fade away under the burden and the reality of the present. Mothers will bury their sons for their country. Will their country remember them?

All of this would bring fear and terror if there were not one quality of human beings to overcome this insecurity: that quality is loyalty--the loyalty between employer and worker, between husband and wife, between government and people. To be loyal means to stand

by with trust, without immediate reward, and often with sacrifice, in gratefulness for that which we have received in the past, with the faith in a future of reciprocal beneficial relationship.

It is loyalty that we need most in a time like this and for which I plead today. Not at every time are values received and given equally. War times change the ability to render services. Our Individual Psychology Association as such may be in need of your loyalty throughout the war because individual members are giving their services to the full extent to the war effort. I plead with you to keep this association alive so that it may serve again. And in the spirit of this same loyalty let us honor the memory of Alfred Adler, the founder of Individual Psychology.

*Introductory remarks at the Annual Meeting of the Individual Psychology Association of Chicago on June 26, 1942.

WE MUST HELP WIN THE WAR

B. Hirsch

The main task and responsibility of every American, of every progressive human being everywhere, is to help win this people's war. To that we must give all our energies, skills, experience, and when necessary, our lives.

We who believe in and practice the teachings of Dr. Alfred Adler, whose life work is to teach and lead people in the great task of social awareness and cooperation must help win this war and must help win the peace that will follow: a peace based upon the fullest cooperation of individuals and states throughout the world, building a world brotherhood of free peoples and nations. If we don't help win this war our everyday work of helping individuals and groups towards a healthful cooperation with their fellow man will be totally destroyed.

We are primarily teachers and leaders. We are using our understanding of human nature and our knowledge of Individual Psychology to lead and to teach, to guide and to advise people in understanding, developing, and cultivating social interest. The most vital interest of all men who want mutual understanding and cooperation is to destroy Hitlerism. Our task, therefore, as teachers of social interest is to help the people in this task. In that work we must actively participate.

The world is suffering from a "nervous breakdown" caused by a lack of responsibility, by selfishness, greed, and unwillingness to cooperate. It is suffering from all the elements we find in neurotic individuals. The outcome of this struggle which is costing humanity great streams of blood, sweat, and tears must be complete recovery followed by speedy growth of a new world of happiness for all. We can and must assist the sick world in getting well; we must help it to mature. More, we are in a strategic position to do that.

What can we Adlerian psychologists, psychiatrists, teachers, social-workers, and laymen do to help win the war?

We know that Hitler is conducting a psychological war as well as a military one. We know that he is using the knowledge of human nature to confuse the people of the world and to ensnare them into a trap where they can be easily destroyed. We must use our knowledge of human beings and our belief in their fundamental goodness to help them to be courageous and persistent to destroy the forces of evil and darkness.

As in individuals so in nations the greatest danger lies in fear born out of ignorance. Great numbers of people do not know what is at stake in this war and why this war is fought. They are fearful, apprehensive, tense, and restless. They are depressed, confused, and often demoralized. They are easy prey for our enemies, without and within our country. Our main fight is on the psychological front. We must help build national morale. To that end we must offer our services to all the agencies of our government as experts in morale work. After all, when we try to help an individual our main job is to build up his morale. We must do the same thing in our effort to help our nation.

We must participate actively in the life of our community. We can help organize community councils where diverse groups meet and where national unity is built, a work of major importance. We must help build an understanding and friendship for our allies. We should give freely of our time to Civilian Defense work. We should offer our services as speakers. We should write and publish articles about democracy, morale, national unity. We can and must help win the war.

THE EDUCATIONAL IMPLICATIONS OF THE "FOUR FREEDOMS"

Rudolf Dreikurs, M. D.

The Atlantic Charter with its pronouncement of the Four Freedoms may become as outstanding an event in modern American history as did some other events--the Bill of Rights, the Gettysburg Address--which influenced the thinking not only of contemporaries but of generations to follow. Many originally regarded these Four Freedoms merely as a promise to the people suffering under tyranny and oppression. Many others were inclined to believe that these Freedoms were already established in America and should only be extended to all the other people of this earth. However, enunciations of high officials and especially the report of the National Resources Planning Board, formulating nine supplementary rights, made it clear that these Four Freedoms must be regarded as an ideal goal toward which we must move. The Four Freedoms seem to form the basis for the development of democracy. We have as much democracy as we possess of these Four Freedoms.

We might pride ourselves in having established freedom of speech and expression and freedom to worship; but who really believes that we have freedom from want and freedom from fear? It will take political and economic developments to procure these Four Freedoms, but education is essential to supplement political and economical changes. One of the first necessary educational steps seems to be to make the public better acquainted with these Four Freedoms. Everybody has heard of them, but very few actually know them. It is amazing how few can even name them as yet. People must learn what the Four Freedoms are and must realize what they actually stand for. Thus, the importance of adult education with its informative service can easily be understood.

However, it is more essential which educational methods and goals are applied to children. Children grow up with a definite outlook. Any development toward social improvement depends

on the attitude of the new generation. Educators must study the implications of the Four Freedoms for their work with children if they want to make their contribution to the present struggle and give their best services to their community and their country. Let us consider each one of the Four Freedoms, let us analyze what each means from a psychological viewpoint, let us discover what should be done and how it could be done.

At first sight, only the last Freedom--the Freedom from Fear--appears to be mainly a psychological problem. While the Freedom from Want seems to belong in the field of economics, the Freedom of Speech and Freedom to Worship appear as exclusively political conceptions. Upon closer investigation we will find, however, that all of the Four Freedoms have definite psychological significance and should be considered carefully when we teach children how to think and how to behave.

Freedom of Speech and Expression is established in our constitution. But this established political right does not exclude the existence of confusing problems. How far should each individual enjoy this right when he uses it to harm others or even to destroy the right in itself? There must be somewhere a limitation to the Freedom of Expression. Where should it be? The demarcation line has never been defined clearly. Is it sufficient to ban merely incitement to illegal actions? Everybody can express his opinion anyhow whether he has the right to do so or not. He has only to take the consequences. Even under conditions of a very limited freedom of speech everybody can say what he wants if he does not mind being imprisoned or losing his head. It is clear that freedom of expression means freedom from unpleasant consequences. The increase of freedom is correlated to the decrease in unpleasant or punishing consequences for any opinion expressed. But freedom never means license. And

freedom never means one-sided privilege. Freedom must be limited by a sense of responsibility which respects the rights of others, and must include all members of the community alike; otherwise we would not call it freedom. Freedom of speech can only have one psychological meaning: that everybody has the right to express his opinion provided that he is sincere and does not intend to hurt others. A general conception of human relationship regulates what is considered to be harmful and insulting. To criticize a superior will be considered less or more harmful according to the degree in which freedom of speech is granted. The possibility of expressing one's opinion, even if it contradicts cherished convictions of others, requires freedom of speech based on tolerance and mutual respect. We in America have a great deal of these freedoms--perhaps more in the political life than in the daily routine within the community or within the family. We must recognize the necessity of bringing up our children in such a way that expressing their opinions is natural and does not require either rebellion or aggressiveness. Otherwise, only those children will express their opinions freely who are impertinent and hostile, who do not care whether they antagonize or provoke punishment. Often the "good" children are docile and submissive, while their spokesman is a child with less responsibility and less conformity. Parents and schools have a great responsibility in teaching the children not only the right but also the obligation of expressing their opinions and of taking a stand for what they consider right and advisable. We cannot start teaching democracy at a certain age after we first have suppressed with force and intimidation the natural inclination of the child to take a stand and express an opinion in a constructive and cooperative way.

Concretely, children should be instructed how to use sincere and constructive criticism, and children must be trained to respect criticism, not as a consequence of paternal or educational authority and power, but as the right

of human beings dealing with them. Children must be taught that the expression of a different opinion is neither an insult or disrespectful. In certain national groups and communities freedom of speech is little practiced, very often as a consequence of a particular national background. It is vital to educate children so that they bring this spirit of decent and courageous expression into their community life. It is possible to arrange discussion groups where mutual tolerance and mutual respect in expressing antagonistic opinions is practiced. Such groups can be used for demonstration to other children and to the grownups as well. There is no freedom of speech so long as talking frankly means hostility and so long as so many refuse to talk at all.

These are a few points which serve only to demonstrate the problem rather than to cover the field. It is necessary to study all the implications which the postulation of Freedom of Speech can have and actually has for our educational procedure. Schools will have to consider how much freedom of speech and expression they have established, and parents must become aware of how important the atmosphere of the family is for their community and for the whole country.

Freedom of Worship seems to be fairly well established. Everybody can believe what he wants. However, our daily practice again falls rather short of this generally accepted principle. The widely spread anti-Semitic inclination can be excused on assumed racial differences, which do not actually exist. But how can we speak of Freedom of Worship as long as the members of certain religious groups are not fully accepted and respected, as so often happens to Catholics in certain parts of the country? Much can be done in the direction of religious tolerance and respect by teaching the children to regard other religious groups not as enemies or as inferiors, but as people with equal decency and the same amount of truth to claim for their convictions. Religious tolerance cannot be tacitly presupposed.

It does not exist if it is not trained. It is not sufficient that educators refrain from expressing intolerant viewpoints. They must help the children to accept others who have different religious convictions as equally good and equally enlightened. We lack Freedom of Religious Thinking as long as so many are hypocritical in religious matters. Belonging to a certain church, unfortunately, does not necessarily mean possessing definite convictions. What a man actually believes is very often his personal secret, revealed only to his closest friends, if ever. Lip-service is more frequent than is deep and sincere faith. This statement cannot be regarded as exaggeration. How often are ministers obliged to issue such statements from the pulpit! This widespread lip-service indicates that church affiliations may be based on social pressure rather than on genuine religious convictions. In order to establish Freedom of Worship we must give our children the opportunity to know and understand the various creeds. They also should have a chance to choose. Without freedom to choose, religious worship is imposed, but not free.

Freedom from Want certainly is one of the fundamental requirements for peace and cooperation. But what can educators do in helping to establish it? The fact that people live without the bare essentials for life is not merely the consequence of economic conditions. Economic conditions themselves are influenced by attitudes and opinions of the majority of the people. Establishing freedom from want requires the general recognition of the fact that the want of our neighbor endangers our own security, that the destitution of our neighbors is our own responsibility. This feeling of responsibility for each other, this interest in the welfare of others, is an educational task of first order. There are many ways in which children can be made aware of the wants of others, can be made to understand them and stimulated to help. Instead of basking in the prestige derived from possessing more than the other one has, children can learn to enjoy the feeling of sharing. They

can learn to enjoy the compassionate desire to assist and to aid; they can learn to regard the needs of the other one not as a reason for ridicule and contempt but as a challenge to their own intelligence, tact, and social interest. How far from such attitudes is the gratification of "charity," which embodies the glorification of a moral superiority. "Charity" won't bring freedom from want. We should not teach children to be "charitable." As long as people do not feel the duty to share, the Freedom from Want never has a chance of being established.

Freedom from Fear: The deepest secret of human misery is revealed to those who conceive the Freedom from Fear as the basic element of human living together. Fear keeps people not only from happiness and enjoyment of life but also from being cooperative. Much can be said about methods of delivering people from fear. Psychologists, psychiatrists, and educators will have to work hard to devise methods and techniques of conquering its menace. Very few realize as yet that fear is very often not caused by real dangers; even death loses its terror for those who have developed courage, and no predicament can frighten them. This quality of courage, of confidence in one's own strength, is the only antidote for fear. Self-confidence and courage must be developed in our children if our citizens are to be without fear. Freedom from Fear cannot be accomplished by merely economic or political measures. We all are only too ready to fear dangers from without and from within, because we have not learned to trust ourselves and others. Persecution and oppression are consequences of fear as well as causes. Only frightened people suppress others. Worse than famine and disease is the fear of losing social status, of being less than the next fellow. This fear engulfs children competing with older and younger sisters and brothers and rebelling against parents who either pamper or oppress them. Bringing up children without fear might prove to be more important even than teaching them to read and to write. How much time we spend on the three R's because

we think too little about the fears which we instil in our children, actively or passively, by not recognizing their thoughts and convictions! A big job is ahead of us. Parents and educators must become aware of techniques, how to develop courage in their children; they must learn to avoid discouragement and humiliation. Those who have a glimpse of the conflicts of children must show them to others that they may learn to see. Those who see must discover proper ways for helping children out of the misery of their frightened existence, which so often is considered a paradise by adults who have forgotten their own childhood experiences. How far from developing freedom from fear are educators who deliberately use fear as an educational method; who are convinced that only fear of punishment, fear of humiliation, fear of the consequences can prevent children from misbehaving. They do not realize that the only power to make children act in the right way is a genuine desire to be nice and good, to take part in social life, and to be useful members. Only discouragement interferes with these instinctive tendencies of human society. Every educator must recog-

nize these, must know how to direct the children toward voluntary cooperation. Otherwise he wears only the title of an educator without being one.

Freedom from Fear is no Utopia, no more than are the other Freedoms. It is not yet established, but ways and means seem to evolve clearly which move us and mankind toward these goals.

Let us think earnestly and sincerely what implications these Four Freedoms have for each one of us and our work. The politicians and economists, the sociologists and technicians, they all will perceive different implications. The educators will recognize that these Four Freedoms are not merely a political postulate. They, as much as any other group, and perhaps a little bit more, have the responsibility for the task which is given to us. The soldiers fight for it on the battlefield, and the workers in the factories. The educators have for their adversary old and faulty traditions, and erroneous conceptions which govern the lives of our growing generations. They must instil in the children the love and the desire to participate in the fight for Freedom, and prepare them to live in Freedom.

THOUGHTS ABOUT CRIMINOLOGY*

Martin Staiman

The Individual Psychologist sees the delinquent (criminal) as an individual. There are as many types as there are individuals. It is unscientific and unwise to lump all delinquents into a single group. As every well-trained Individual Psychologist would suspect, each delinquent represents a unique integration of his unique experiences and background. And one must be very cautious when one attempts to generalize about the delinquent personality.

There are, however, certain common elements in the delinquent's background which can be identified. In one of the most thorough studies of this problem, "New Sights on Delinquency," Healy and Bronner concluded that the delinquent's background is one of frustration and that the delinquent did not get the same emotional satisfaction out of his school activities and social contacts as his non-delinquent sibling. Individual Psychologists have long recognized this typical background of maladjustment--exaggerated insecurity attended by self-centeredness and lack of social participation. This immediately tells us that delinquency is merely another form of personal maladjustment and must be treated accordingly.

The criminal's background is that of an individual weighed down by insecurity and discouragement, who finds frustration in those activities that yield some degree of satisfaction to the normal child. This feeling of frustration exaggerates his needs for security and ego expression. The pressure of this need demands an immediate answer. And the criminal finds his answer by substituting personal concepts of superiority for acceptable social concepts. Whereas, in normal development the need for security expresses itself in greater class-room striving and in greater

social participation and social competition, in the criminal the very pressure of the need demands immediate and more readily attainable satisfaction. Due to his inadequate development and discouraged attitude the criminal finds the normal channels of expression unsatisfying and frustrating. And instead of using the passive withdrawal mechanism of the neurotically inclined individual he utilizes aggressive and active means of securing substitute satisfactions.

The criminal is usually the product of a home that failed to yield the affection and security that is necessary for the child's best development. Too frequently, parental harshness and dominance engenders hostility, fear and aggression in the child's mind and feelings. Then there are the countless other types of homes that similarly fail to give the child the security and confidence that it requires if it is to compete with other children in the usual areas of childhood. The pampering and over-protecting home which deprives the child of the opportunity to develop adequate initiative and independence to compete on equal terms outside the home; the home in which the child feels the subtle but sharp demands of the ambitious parent, or the failure to measure up to the success of an unusual sibling. These and many other homes deprive a child of the security and the confidence that shield it from frustration. Then of course there are those homes that are characterized by parental discord, drunkenness and vice. These homes make primary and direct contributions to the formation of the delinquent.

Once the substitute pattern of securing satisfaction has been developed, the intelligence is used to rationalize the substitute criminal behavior. The end product who appears in our courts and is subsequently incarcerated, has his own set of values. He moves in a hostile and unfriendly world that wars against him and threat-

*Lecture given at the Individual Psychology Association of New York on April 15, 1942.

ens to reform him. One thing that experience should have taught us is that one cannot demand that the neurotic cease his anxiety, the psychotic his fantasizing, the criminal his hostility. The re-education of the criminal demands that he be met with friendliness and patience. The typical criminal scorns our efforts to re-educate him. It is like asking him to cravenly admit his worthlessness. We must not expect him to give up his pattern of behavior before we can substitute satisfactions and values that he is ready to accept. In most cases the educator represents a bridge of friendliness between the delinquent's suspicious hostility and the social world. The teacher becomes the first social contact for the inmate. One might ask how many teachers are prepared and fitted to play this role.

And one might further ask: How does the prison, the reformatory, proceed to the difficult task of liquidating the delinquent's hostility and eliciting in its place a feeling of friendliness and social belonging. I wonder. Furthermore, I do not think that these institutions are organized to serve such a purpose. In the final analysis, the heavy cement, the tool-proof steel, the officer with his shining badge, are all concrete living embodiments of the authority against which the delinquents

war. Then, you can justly say that such institutions aggravate the delinquent's hostility and do as much harm as good. With this statement I must agree. Only I must caution you not to be too severe with the prison official. He is an expression of the same blunted society which the delinquent reflects. Both express the same shortcoming of a society of which we are all a part.

Why should we expect of a prison institution practices which are still foreign to our broadly spread democratic educational system? Only after the school assumes its responsibility can we expect the prison to do likewise.

Dr. Adler reiterated the need of establishing child guidance clinics in the public school system. The need for these clinics is obvious. The school maladjusted are more amenable to treatment than the prison maladjusted.

In conclusion all I can say is that all the problems of society are related, just as the problems of any individual are closely related. Growth in one direction will express itself in all other directions. What we need is a society that accepts the philosophy of social responsibility and cooperation.

BOOK REVIEW

Corrective Treatment for Unadjusted Children - By: Nahum E. Shoobs and George Goldberg. Publishers: Harper & Brothers, New York & London 1942 \$3.00

This book, which fills a vital need in the field of education, is divided into two parts: Principles and Practice, written by N. E. Shoobs, and Manual for Teachers, written by George Goldberg. For the training of teachers in understanding disturbing pupils and in "guiding normal children with personality problems to goals of successful living," the authors prefer the Adlerian method, because, "first, the therapeutics of Freud and Jung are entirely too delicate and too involved to be

entrusted to any one but a highly trained professional psychiatrist; second, Americans with or without training in psychology and mental hygiene will find much that is familiar; for Adler's work particularly with children is so grounded in common sense and common experience that its principles and practices can be grasped by the average intelligent teacher." Besides that, this method has been proven successful by European and American teachers.

Shoobs points out in the first chapter on Our Aims and Objectives that "seldom, and in few places have personality disturbances been attacked in such an organized and scientific fashion as are

failure in arithmetic, composition, or the other school subjects." Modern education recognizes more and more that "we are teachers of relationships in living, not teachers of skills and facts." In another place he states, "We teachers are doctors of character and personality." But teachers are not sufficiently trained for such a job. They need more than theory or general advice, so Shoobs tries to demonstrate not only what to do but how to do it. In this regard teachers need help, advice--and training.

In the chapter on Unity of Personality the author demonstrates the importance of recognizing the goal in every action. He cites similar points of view of George K. Pratt and William McDougall. Convincing illustrations clarify the issue, especially in so-called conflicting behavior where the goal is not so obvious, the purpose being to avoid responsibility. Good examples show the goal in "undecided behavior." Through the existence of a goal the whole personality is unified. "The goal is a suction force attracting each one's behavior." In order to change behavior the objective must be changed. We must make children understand, not merely know, what they are driving at. "We must interpret mistaken purposes many times." The goal and attitude must be exposed dramatically to the child. In this way the habit of cooperation and a sense of responsibility can be developed.

In the chapter on Style of Life the author finds it convenient, for the purpose of discussion and study, to classify and describe the following types: the dominant type, the leaning type, the running away type, and the cooperative type. But it is well understood that such types do not exist in reality as an entity, that "all of us are a mixture of all classes." Another way of classifying individuals is to judge any individual according to: 1) his degree of activity; 2) his social interest and degree of cooperation; 3) the form and direction of his behavior. "The adjusted individual differs from the maladjusted one only in degree." We must be careful to

avoid looking for abnormalities in what may prove to be passing aberrations."

One chapter is devoted to the important discussion of Early Memories. It is pointed out that understanding them helps to understand any person; The author recognizes that early memories reported by adults are always significant regardless of whether they are correct, imagined, or even invented, because recollections and inventions are the product of a selective process and reflect personal interpretations and conceptions. But he is more careful about children. "Though in eight cases out of ten we usually are given a true early memory, children often recall accidents or startling illnesses which do not disclose their whole picture of life. From childhood recollections we draw a hypothesis which is merely a guess." This must be verified by the child's habitual behavior pattern, by other recollections, by the favorite story and the favorite hero, by dreams. The author gives a great number of examples showing how early memories can be analyzed correctly. As it is so important for educators to learn the interpretation of early recollections, the chapter is extremely helpful. There is not the slightest possibility of interpreting any one of the given explanations in another way than as the author has done. This shows that early recollections are actually objective and definite, being one of the very few psychological tests that permit an objective judgment of the whole personality, of the pattern of life.

The next chapters include very illuminating case histories. There is one chapter which describes what Social Interest is and how it can be developed and preserved. "Problem children are merely children so badly discouraged that they can think of nothing but themselves."--The chapter on Inferiority Feelings seems to reflect somewhat the confusion which is generally aroused by any attempt to clarify the meaning of inferiority feelings. Inferiority feelings and inferiority complex render the question quite complex. The mixture of actual and imag-

ined inferiority, of sincere disbelief in oneself and merely pretended inferiority does not make the understanding easier. However, the author reports many clarifying examples and concludes the chapter with a summary which contrasts the various consequences deriving from inferiority feeling.

The Family Influence is well demonstrated by a case study while the Family Constellation as the most important factor is described very broadly in a separate chapter. The oldest child, the only, the second, the youngest, and the middle of three are described in various case studies. At the conclusion all the family influences are summed up in a concise outline of the faulty responses to the family influences. The picture of the home conditions is the background of the child's goal and life style. Through understanding the family life during the formative years we can understand how life has first been presented to a child and how he interpreted it.

The next chapter is dedicated to the technique of interviewing the child. We must ask the right questions in order to get the right information. But the interview should also increase confidence and courage, as the interview is already part of the treatment, of the adjustment process. Certain personality adjustment procedures are outlined and illustrated by case studies. The author enumerates four values that faulty behavior symptoms might offer to a child. 1) They are alibis in case of failure, a means of avoiding blame. 2) Accomplishments appear greater if achieved in spite of weaknesses; thus personal prestige is heightened. 3) They are means of controlling and using other people, thus satisfying a sense of power. 4) They are excuses for evading obligations. These points are demonstrated in laziness, failure to finish work, whining, shyness, aggressiveness, and showing off. This chapter is closed with a list of "arts" for carrying out interviews.

An Appendix includes the findings of a

study of more than 2,300 students of Boys' High School in Brooklyn, New York, to determine whether and what relations exist between the family position and scholastic achievement. According to this finding the youngest child has the best chance of being successful in school, closely followed by the second child, while the only child has the poorest chance. The oldest and the fourth children tend to become average pupils. That proves that the chronological position of the child has some influence on success or failure in school achievement.

The Manual for Teachers, by Goldberg, begins with a short but comprehensive recapitulation of the theory, which is followed by 20 case studies. The cases are described very clearly and explicitly, some more extensively, others more concisely. Various techniques are used to clarify the issue and to open approaches to the problems. It seems as if these techniques were evolved in the experience of instructing teachers. One technique is to relate the overt behavior pattern to the family constellation. The first column contains the description of the behavior pattern, and the second its meaning in regard to other persons, mostly, but not necessarily of the child's own family. Another technique is provided by typical questions in regard to understanding and analyzing the child, followed by the correct answers. Very good and clear suggestions are made for the process of rehabilitation so that everyone working with children should be capable of finding similar methods by himself. The author offers at the end of the book a chart which seems to be valuable to anyone who wishes to acquire the necessary data and facts about a child and to correlate them. The book concludes with 14 excellent "Hints on Conducting Interviews."

Teachers, parents, and all who wish to know how to understand children and how to help them will receive an answer by reading this book. They will be stimulated to think clearly and might discover new ways for acting adequately.

-- R. D.

IN MEMORIAM - ALFRED ADLER*

Rudolf Dreikurs, M. D.

It is now five years since Alfred Adler has left his work to those whom he instructed to carry it on. Never so vital as today, his contribution is still not fully accepted. Only for those who make a sincere effort to study Individual Psychology does its importance become obvious. Was Adler one of those idealists who found a panacea for all the evils of the world? Or is he just the founder of one of the many theories which bring confusion into the field of psychology? Regarding Adlerian Psychology either as a cure-all or merely as a psychological sect fails to recognize the meaning of Adler's teaching.

It is true that Individual Psychology offers the key to the understanding of human beings and a solution of many of the problems disturbing and pressing mankind today. But the discovery of the social feeling and its opponent, the inferiority feeling, of the need for cooperation and the methods of establishing it is not much different from the convictions and theories of many others who try to establish democratic ways of living and equality between human beings.

It is true, further, that Adlerian Psychology represents only one of many techniques in psychology, and it could well be disputed whether it is more correct or more important than any other procedure. The importance of Adler can be recognized only in the light of the contributions which psychology must make today to the various sciences, to sociology and education, general medicine and social work, economics and politics, to salesmanship and marital life. They all increasingly demand psychological understanding, and everybody expects help and advice from psychology and psychiatry. It is true that Adler's answer to these problems is only one of many. But it seems to be more than an understand-

able prejudice of a loyal disciple to maintain that Adler's answer fits the needs better than the answers other psychological and psychiatric schools provide. Common sense and social significance are the basic principles which make Adler's teaching practicable and useful.

Adler recognized the general importance of his findings for the various fields of human activity. He was not satisfied to be just a physician treating "sick" people. He felt a desire to help wherever help was needed, and this need for help was not restricted to medical patients. He saw the misery and the dire need of children and parents. He went out to teach and to open the eyes of all whom he met so that they could realize the need of their fellowmen and learn how to assist, that is, how to cooperate. Adler's interest in his fellowmen did not always find general approval. Especially America, with its general conception that proper organization demands strict demarcations, regarded with distrust and distaste Adler's neglect to acknowledge any limitation in teaching and helping. Much opposition which he found was based on his refusal to be "just a physician." Adler, as a physician, felt the obligation to prevent suffering by telling the common man what he should know about social life and about his fellowmen. Adler refused to be exclusive and to serve an occult science, only available to the initiated. As he was an humble man capable of talking to everybody, so he wanted to be understood by everybody. His simplicity, however, was not ignorance, but real wisdom. For him, the truth was always simple, and complicated were only the tricks with which men tried to escape the truth and its logic. That was the reason why Adler disliked the high sounding words and the technical phrases which, under the disguise of special knowledge, concealed only lack of understanding. For Adler, actions revealed truth, and actions are always simple

*Read in part at the memorial meeting of the New York Group.

facts, clear and unequivocal in their direction and in their consequences. Hardly anyone who heard Adler talk or spoke with him went away without seeing and knowing more than before. But science has not yet kept up with him. His teachings have not yet penetrated tradition and conservatism, although some try to regard them as historical, belonging to the past, as merely one phase in the development of psychology. Adler is quoted in textbooks, but how little is he understood in the citations! He gave with full hands, not cautiously selecting to whom he gave. The "experts" disliked such indiscriminate and tried to get their revenge.

We who had the privilege and good for-

tune to learn from Adler hold a treasure in our hands with which he has entrusted us. Let us be worthy of this responsibility; let us be zealous and modest in our service to a heritage which offers little glory because it does not please those who believe that they must know more than their fellowmen. But let us be aware that Adler's inheritance is bound to prosper because Adler understood the direction of evolution. Discoveries and reports from all fields of science prove the lucid foresight of Adler. He is gone; but what he said will live. Let us be courageous and develop our social interest so that we will keep the flame burning which was kindled by Adler.

NEW WAYS?

Alexandra Adler, M. D.

Karen Horney's group held its convention in the morning and afternoon of May 19, 1942, in Boston, simultaneously with the convention of the American Psychiatric Association. As is generally known, this group is said to have accepted most of Alfred Adler's teachings and to have given up much of Freud's. After listening to their lectures during the afternoon session, one cannot help being struck by a few peculiarities. Alfred Adler's teaching is cited frequently verbally without reference to his name. The one time it was mentioned, the statement was wrong. In the author's knowledge, Alfred Adler never defined the instinct as based on "sadistic drives," as the speaker, Dr. Marmor said, but rather, in agreement with the speaker, as de-

pending on environmental circumstances. Therefore, one wonders whether this group really does not know whose teachings they are using for their "New Ways" or whether they purposely do not care to say a slight "thank you" to the giver of their "New Ways." It is true that in many instances, particularly when talking to people who have not much training anyway, it is unnecessary to quote sources. It is, however, quite a different thing when a trained audience is to be addressed or when an attempt is made to establish a new line of work. We would expect any group to have cleared concepts and to know more about the source of their knowledge than the Association for the Advancement of Psychoanalysis apparently does.

CHICAGO GROUP

At the annual meeting of the Individual Psychology Association of Chicago on June 26, 1942, Dr. Nita Mieth Arnold gave an introductory address, (part of which is given on page 66).

Dr. Harry Sicher read then the address by Dr. Lydia Sicher, "Thanks to Alfred Adler," and Edyth Menser read a paper

by Alfred Adler on "The Meaning of Neurosis," which is the transcript of a lecture given by Dr. Adler at the University of Chicago in November, 1935.

This meeting, at which new officers were elected, was an impressive and dignified conclusion of the Association's activities for the year.

THE MEMORIAL MEETING OF NEW YORK

The Individual Psychology Association of New York held a meeting in memoriam of the fifth anniversary of the death of Alfred Adler on Wednesday, May 27. There were 125 persons in attendance. The evening opened and concluded with songs by Schubert, which were the favorites of Adler.

Nahum E. Shoobs, the vice-president of the Association, presided. Dr. Edmond Schlesinger spoke in commemoration of Dr. Hugo Sperber, Ida Loewy, and Dr. Alexander Neuer. Then Dr. Frederic Feichtinger reviewed the merits of Alfred Adler in the field of medicine.

Thereafter messages from Lydia Sicher and Dr. Rudolf Dreikurs and a cablegram from Phyllis Bottome were read.

The next speaker was Mr. Isaac Bildersee, the principal of Seth Low Junior High School. In his speech he said that the great contribution of Dr. Adler was to take the discoveries of the newer approach to psychology from the laboratories and the consultation rooms and to make them available to lay workers in the field of education and of social service; to cleanse them of their extravagances, their mysteries, their strange and useless terminologies, and thus to render them potent instruments for service in the hands of those most willing to render that service; to supply a definite and practical method of approach for those of us who would seek to ameliorate the misfortunes of our pupils who are maladjusted.

The conclusion was on a personal note, of deep reverence for Dr. Adler himself, for the simplicity that made him great, and for the greatness that made him simple. Mr. Bildersee added that he blushes still when he thinks of his abominable blunders made with his pupils and their teachers before he knew Adler.

Dr. Martin Staiman, director of classification of the Department of Correction, stated that he had not had the good fortune to know Alfred Adler personally, but that he had received from

Adler's books a deep knowledge which assisted him and which will assist him greatly in his work with juvenile delinquents.

Mrs. Danica Deutsch spoke as a mother. She expressed her conviction that no memorial of Alfred Adler could be imagined without stressing his contribution to the understanding of the relationship between mother and child.

Mrs. A. Kadis and Mrs. A. Heinrichs presented a case history written by Dr. Adler, in the form of a dialogue. Mrs. R. Frohnknecht, the secretary of the Association, concluded the series of speeches with the following remarks:

"Friends:

"When we learned in Holland of Adler's death, a friend of ours said: 'This is a loss which will not become smaller but will grow deeper and deeper every day.' Adler was our friend, a friend of each of us, a friend of every human being. But he himself was lonely. Why? Because he was some generations ahead of us in his conception of life and human relationships. He had reached a level so high that we could not follow him. So Adler was bound to be lonely. And out of this loneliness he built up his teaching to a better life for all of us.

"Five years ago, on the 28th day April, 1937, one month before his death, Alfred Adler spoke in our largest teachers' seminary in Amsterdam. He told us about his work and his consultation bureaus. At the end he said: 'In Germany and Austria they have closed them but in America we will rebuild them.' What confidence he placed in America and in the Americans! He himself could not fully achieve it. So he left us this difficult task. But would he not be the first to ask us: 'Where is it written that you should have an easy task?'

"Friends, let that be a challenge to us, let us act according to the words with which Alfred Adler took leave of his friends in Vienna two years before his death:

"'Children, do something and do it well.'"

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