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Dear Friends:

This issue shall remind us of the past, of those whose paths we follow, who did their share before us.

On May 28, 1937, Alfred Adler completed his work which gave the world a new understanding of the human being and of the meaning of living together. On May 6, 1938, Ida Loewy who had such fine sensitivity for the sufferings of others, that she never had time to think of her own pains, left her work of helping mothers and children. Now in 1941 we have received the message that our friend Dr. Alexander Neuer died in Paris on February 25. All who knew these three personally emphasize their unflinching courage and endurance through hardship and sufferings. They all proved by their lives the practical implications of understanding Individual Psychology. This spirit was never more nobly demonstrated than by our friend Hugo Sperber who died October 1938 with unbroken courage in a German concentration camp. We, the living, are united in the work, the worth and truth of which they have proven by their lives and deaths.

Alfred Adler speaks to us in this issue in his own words through one of his papers which, we are told, has never before been published. The others come to life through the devotion of their friends, of those who knew, loved and admired them. We are grateful to all the contributors who helped us to commemorate our dead.

The Editor.

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O U R W A Y

This issue is dedicated to our dead friends. They live in our minds and in our work. We all owe them much; some owe them everything. They have toiled and helped to start the work which we are now continuing. Their spirit which is now ours has brought us together again, after all hardship and tragedy. New groups have formed and we are held together by our "News" - our "fact finding" organ. It will show what we are doing and where we are going. New paths will be broken and new forms or organizations may spring up. Consciously, we shall put more stress on work and investigation than on words. We shall abstain from overtire-some repetitions, but will stress all progress made. We will, as always, abstain from forming new terminologies which are likely to obscure the issues and in this way contribute toward finding a way out of the maze of words and new terms which have hampered greatly progress in psychopathology. We shall be eager to add new knowledge, from wherever it may come, to our work, to broaden the path of truth. Personally amid this fighting world, we shall not work against each other, but aim to cooperate with all our friends and therewith gain strength. Thus we shall honor, cherish and keep alive the spirit of our dead friends.

Dr. Alexandra Adler, Boston.

FAILURES OF PERSONALITIES

Alfred Adler

Everybody has always known what a failure is. But to understand the structure of failures and why we call them failures depends upon the deviation of any action from the action-line which is fixed upon us by the power of evolution. By this strength of evolution we are forced to cooperate, to develop social interest. Therefore each greater deviation from this line in which we have to move, we call a failure. Therefore, it is not so difficult to understand that each failure is characterized by a lack of social interest, and the greater this lack is, the greater is the failure. There are also other views to be considered.

The degree of activity must also be considered, because the right social interest demands a certain degree of activity. A person can fail in social interest because of a certain lack in his activity. If you consider these two points clearly, and if you are trained to "feel" them - because you have no means of measuring them - you will find the structure not only of all the failures we know, but also the differences between failures in each type.

It is not difficult to mention some types of failures as, for instance, problem children, neurotic persons, insane persons, criminals, suicides, drunkards, drug addicts, prostitutes, sexual perverts. And in addition to these we must also mention some types of queer persons who are not fitted for our social life, and who are never happy or socially adjusted, never liked, etc. But in every type you find different degrees of ability of cooperation, and among all the individuals of each type you find different degrees of activity. You can see it among problem children. Some of them are very active, and others very passive. Without doubt, if you dig into it more deeply you will see a certain degree of activity always exists because life means movement. Moreover, in

every case, whether it is passive or active, socially adjusted or not, you always find a goal which seems to hint at a goal of superiority, a goal by which the individual feels he has overcome the difficulties of life and solved the problems of life.

There are different goals whereby persons try to achieve superiority, to overcome this common and eternal feeling of inferiority which is present in each human being. But these goals don't always provide the right way for contribution and cooperation. For instance, it may be a goal to compel, to rule, to tyrannize over others, to look down on others, to be hypercritical, to find faults, to nag etc. This gives a feeling of being on a higher level than the other "poor" person who is undervalued. Or it may be a goal of not solving the problems at all, but of staying behind, not moving much, and expecting that the problems and questions and tasks should be solved by other persons. Now, what we expect of persons who are rightly adjusted is that they should have a goal of cooperation and contribution.

It would not be sufficient to merely mention the failures and thus to understand the degree of social interest and the degree of activity. We can understand that, for instance, a neurotic person cannot have a great degree of activity, being mostly afraid, timid, shrinking away from the solution of problems. You will not find much activity among such people. The same is also true in cases of insanity. These people give the impression that they must be put into an asylum, that they must be watched, not permitted to act in their queer way. They are not active. But in each case of a neurosis, among all insane persons, you find a different degree of activity. You do not find social interest, or at least, not much. You may find slight degrees of it, but you cannot find much activity among neurotic and insane persons.

The style of life of a person, with the individual degree of social interest and activity, is fixed and accomplished in the first three or four years of life. Therefore, if such a style of life is not rightly accomplished, if the child does not have enough social interest, does not cooperate, and does not have the right degree of activity, you can tell what will happen to this child later in life.

Now, if he does not have much activity and if he becomes a failure later, then he will be more inclined to become neurotic, or perhaps insane. Among neurotic persons or insane persons you always find a high degree of anxiety in their early childhood, bashfulness, for instance, self-consciousness, and such characteristics.

You cannot find courage among children who later become criminals. But you find activity. And this must really be distinguished. Activity is not courage. Courage means only solving the social problems, and criminals do not do this.

But a child with no activity would never become a criminal. He might become a delinquent perhaps, with the lowest degree of activity possessed by a criminal. He might be a pickpocket, but no more - not a burglar, not a holdup man, etc.

Now, it is very important to have a key with which to understand why we have to correct failures made in the early childhood, because here we see clearly what can happen later in life.

A suicide also has some activity in childhood. And this can be seen if you study the lives of persons who have committed or have tried to commit suicide. They have a certain degree of activity, but a special kind of activity. You find that they were children who tried very often to hurt others by hurting themselves. They may later, if they find themselves failing, be inclined to do the same thing. And then it means suicide.

Drunkards also have a certain degree of activity in childhood. They are usually active and are able to move in regard to the problem of friendship, the problem of occupation, and the problem of love. However, they do not move in the right way, and this can be seen in all their steps. But they move; they have a certain degree of activity.

Among the sexual perverts are different degrees of activity. There are some who are very passive, and some who are very active. But do not forget that even the most passive persons also have a goal of superiority. For instance, a passive homosexual man behaves like a girl, and courts a man, with the view of being admired, of being worshipped. In this way he has a feeling of superiority, because he is able to arouse the feelings of another man for himself.

Now, we see failures originating very early in life. Some of these failures can be seen during the first weeks after birth, for instance, if a child is always screaming, always occupying his mother, never fitting into the routine of the household. Later in the life of such a child very often the mother will tell you that this child always has made trouble from the beginning. Of course, not from the first day, but after several days, and after some weeks a child can be spoiled so that this cooperation fails. This is usually the result of the fact that the child had not been trained for cooperation from the first day of his life. And if you look more deeply into the case histories of failures you will always find that they had not been trained in the right way, and even in early childhood, mistakes, deviations, and symptoms had arisen. And so I want to speak about these situations in which failures can be seen.

We understand that these are always situations which work like a test to prove if this child is rightly prepared for cooperation or not. As I said, it can be seen during the first weeks of a child's life. For instance, if a child is always crying during the night, if he does not sleep, is never content, always occupying others, always wanting to be carried around, etc., we can understand that this child was trained to be a nuisance during the first weeks. The child is not guilty, but he has experienced such situations in which he feels satisfied in controlling others. This is not cooperation, and therefore such a test situation can arise very early in the life of this child. Later the attitude of a child towards his father offers another test situation. The first cooperation of every child happens to be with the mother, and every child leans at first on his mother. There are no reasons for this except that the child experiences the mother as his savior, and he is equipped by nature for cooperation with the mother. You probably know that some ideas exist as for instance that the child is a cannibal and wants to eat his mother. This is not true; nature has fitted the mother to cooperate with the child, and this cooperation is not only necessary for the child, but also for the mother. It is necessary for her to suckle the child. The person with whom a child is always related in the beginning of life is the mother. And this is not sexual libido, but it is a force of nature. Because mother in their social interest for the child usually behave very favorably towards this child, this connection between the two is accomplished easily.

If a girl is really more related to the father, it is always a second phase. This child has turned away from the mother, and there must be some reason why this happened. The reason usually is that this child was discontent with the mother, that she had experienced a tragedy, and has found that the father pampers her. Perhaps he was pampered himself and has been trained since childhood to be kind to girls.

Mothers on the other hand are trained from childhood to be interested in boys, and therefore it is possible, if the mother is kind, amiable, that the boys tend to stay with the mother. It is not a sexual urge, not a sexual libido, which accomplished such things. It is only natural and can be explained in a simple way. But keep this in your mind if you find a child that is more connected with the father than with the mother, that this is always a second phase. It is a result of something that happened, and usually what happened is that the child was tested by a certain situation for which he had not been prepared, namely that a new child was born. This is one of the most dangerous corners in the life of a child, and it can prove whether or not the child at this time is prepared rightly for cooperation.

This can happen very early in the life of a child, at a time when this child has not yet established his style of life. Perhaps after one or two years the child will show how he had been impressed by the arrival of the new child. The results of this impression, and how he answered it, may remain for the rest of his life. We understand that the answers sometimes differ very much, in thousands of ways, but they exist and they can be seen. If a new baby comes after the child is three or four years old, then the style of life of the child answers. You see the difference. Either the style of life is influenced by the arrival of a new child and this style as a result shows it, or if the baby arrives when the child is older, the style of life answers to the situation. Therefore, we can understand that it probably is very important whether one child comes very soon after another. I do not say that this is a bad or unfavorable fact. Sometimes it can be very promising and very favorable. But sometimes, especially if the older child by this time has not learned to cooperate, it makes a great impression on him. Usually these children not prepared for cooperation strongly resist the other child, and regard him as an intruder, as though he did not belong to the family, as though he were a nuisance. This is one of the oldest, one of the first dangerous corners in the life of a child.

Another test which no child can escape is to be connected with strangers, and you can also see as a test the way a child behaves in this situation, whether he runs away and hides, or is arrogant, pushing all other children away, etc. This can be seen especially in school groups, for instance, when a child is to enter a kindergarten or a nursery school. You can see his behavior towards the social problem and you can see whether or not he is fitted for it.

If a child resents the other children of his own family he also shows a lack of social interest. This can be seen in how he behaves, for instance, if another child of the family is hurt, punished or spanked. This also gives a clue for judging this child.

Later comes the school, and with it the problems of comradeship and friendship, and here you can see very clearly the child's social interest.

These dangerous corners are interesting for us not only because they can show something regarding the child, but they also give us a hint

that we should do something for this child. This child cannot pass the test.

I want also to mention that illnesses can be tests. A socially adjusted child does not make much trouble when he is sick. Of course, if he is in pain something must be done, but usually such a child is a good patient. If you find a child who is a bad patient, then you must consider that perhaps this child wants to occupy others, his family, his mother. And there are some illnesses in the case of which a child succeeds in this way, and thus can learn to control his parents. These illnesses are chiefly of such nature that the parents are very much frightened. One of these illnesses is whooping cough, when parents believe the child might choke, which never has happened. Another such illness is encephalitis which is really very dangerous. Another is scarlet fever, because there are some types of scarlet fever for which not much can be done and much uncertainty is involved. Then there is St. Vitus's dance. The aspect of such a child is so terrifying that the parents give in wholly.

Now, it is sure that parents suffer very much when a child is sick and in danger, but they should not show it to the child. The child should not know how scared the parents are, just as you should make it a rule that children should not know in what part of their behavior you are especially interested. You know, there are parents of all kinds. For instance, some parents are very much interested in eating. Their children do not eat at all; they always make trouble in eating. Other parents stress being clean, which is really very important. But if a child is in a state of stubbornness or sullenness, or if he is fighting, he always attacks on the point in which the parents are most interested - in eating, in being clean, in bowel movements, in going to sleep, in being orderly etc. At this point the children counteract. And it is not easy to bring them into a friendly relation, to make them obedient after they have learned to control the parents; because this ability seems to impress children as having arrived at a goal of superiority. They are conquerors. And there is a golden rule for education: never fight children, because children are always stronger, and it is of no use to fight stronger ones.

Now, after dangerous illnesses you find that children have found out that they can control the parents. They have a great feeling of their worth and value without contributing anything. They should not learn this, and it should be avoided. They should know and should learn and experience that their worth and value are dependent upon their contributions. Often in a case history you find that the trouble started after such an illness.

That you really cannot accuse the illness for such failures can be seen in some cases where the children who before an illness had been problem children, afterwards experience a turn for the better and become very good, cooperating, etc. This happens sometimes among children who believe themselves to be neglected in regard to other children. When they are sick they experience the care of the parents which they had not experienced before. For if a child is a failure and a problem child, he thinks he does not have this care and kindness of the parents. But during the illness he has it. And so some children after an illness become very good children.

In school problems of friendship and comradeship arise. Here also appears the problem of interest in school work, interest in the teacher. This means one step forward towards social life, toward preparation for

the later life. Here you can see on the first day when a child enters school; on the last day when he leaves, whether he is really prepared for his later life. I do not say that he must be an outstanding student. He need not be the head of the class, because students at the head of the class are often not rightly socially adjusted. But he must get along, he must understand the importance of school work.

I want also to explain to you as such a test the time of adolescence. Adolescence is not a new thing in the life of a person; it is only another situation in which the child operates with the same fixed style of life, with his own degree of social interest and activity. But he has now more chances, more possibilities, more power, more temptations. And here you can see whether this child was trained for cooperation. You must especially understand that in adolescence nearly every child wants to prove that he is no longer a child. We can see this, but the children always want to prove it. We must stop these efforts to prove this; we must be sure that he is no longer a child in adolescence, and we must behave towards this child as towards an adolescent. We cannot use the same means in handling him, we cannot regard this child in the same way as before. We must recognize his growth and his greater power and possibilities. We must give him a chance. Because it is easier to prove similarity to a grown person by imitating the vices of a grown person, you find very often in adolescence the origin of apparent failures. The symptoms can really arise in adolescence, but the structure of the child's personality was built up in the first childhood. It could have been foreseen, that when this child became an adolescent, he would have a difficult time because he was not socially interested or not active enough.

There are some children who even in adolescence do not want to be grown up. They want to be like babies; They use baby talk; they like to behave like babies, to dress like small children. They do not want to go on, to learn more. There are only a few of these children, but you should know that this is possible. These are children who experienced a very nice time when they were small, and they are afraid of the future. You see, activity is absent; they do not move, they do not want to go ahead. They stop and block themselves against the future.

Later in life you find tests in the problems of social life, how to behave at parties, how to behave toward social life in any way, in regard to friendships, comradeships, interest in the city, interest in elections, interest in mankind. The way in which a person chooses his place in politics can also be understood as a sign of a degree of social interest. But you must be careful in this regard, because especially in politics you find very often that a person belongs to a certain party, but on thorough inquiry and examination you find that he really should belong to another party. He did not understand it.

The question of occupation also tests people later in life, and here are persons who never find their right occupations. They are always discontent. I do not refer to a time of unemployment, to great difficulties imposed from the outside; I mean the great difficulties in the make-up of a person. You find persons who are always choosing another occupation. They jump from one occupation to another, or they start an occupation and after a few days stop it. This does not mean that they have bad luck; it means that these persons are not prepared for occupation. They always find difficulties and faults in every occupation.

A very grilling test for everybody is the test of love and marriage, because in this question the great importance of social interest cannot be overlooked. It is obvious that a person lacking social interest could

never really fall in love. What he means by love is his individual pleasure. But love is a task for two persons, and such a task cannot be accomplished without mutual social interest. Especially in the problem of love, in the problem of marriage, you can see the degree of social interest very clearly, and educators, psychologists, and psychiatrists have to deal very often with the failures which appear as a person is tested on this point. Either the functions are lacking or the relation cannot be accomplished rightly, or else a break occurs very soon.

There is another test which hits everybody and is sometimes a difficult problem. It is old age. Women especially are very often and in a high degree troubled by this problem of old age. Generally not much is done for old age. We do not have the custom of primitive people of exterminating old people, although it has also been proposed in our time. There were primitive tribes, for instance, among whom people at sixty years of age had to climb high trees, and when they were up there, the trees were shaken. Only those people who could stay up there and not fall down and be killed were allowed to live one year longer.

Now, women especially suffer very often because of old age. This is because they do not understand life rightly. Of course, in our culture not much is done for old people. They have much leisure and do not know what to do with it. Or young people do not understand them and shrink away from them. They often experience disappointments. Women especially are frightened because of ignorance. They think if they grow older they will become worthless, which is not true. But any way, you will find many persons who seem to be changed when they are older, and this is mainly due to the fact that they are disappointed and feel futile and useless. They try to prove their worth and value again in the same way as adolescents. They interfere and want to show in many different ways that they are not old and will not be overlooked. Or they become disappointed, depressed, and suffer very often from psychic illnesses, especially from melancholia, and then believe that this comes from the body. But it does not come from the body; it only comes from great disappointment. And we understand that women suffer more who are not trained rightly in social interest, in contribution, but who have believed throughout their lives that beauty and youth are the only advantages of women. Their sufferings in old age show the mistake in this view.

Perhaps I should also mention the loss of property, of possessions, in which case you can also find people breaking down, showing symptoms, proving to be failures. It happens mostly in times of a financial crisis, when many people lose their money, that many of them appear to be sick, suffer from melancholia, commit suicide, or at least change their old attitude, their behavior, and become critical, always afraid of being looked down upon, and therefore hide themselves. Envy and jealousy are increased in these times. It is not as though envy and jealousy originated at this time; it is only that before there was no reason for them. But now a situation for envy and jealousy exists.

These are the remarkable situations which are like dangerous corners for people who are not rightly trained in social interest.

IN MEMORY OF DR. ALEXANDER NEUER

In these days when so much bad news reaches us, we have learned that our friend Alexander Neuer died in Paris recently. He was a member of the very first group Alfred Adler had organized in Vienna in 1910. From this time, Dr. Neuer concentrated his thoughts and his work on the problems which Individual Psychology presents to the physicians, philosophers and intelligent men of our time. As a young Doctor of Philosophy he added the degree of Doctor of Medicine in order to master the difficult technique which Individual Psychology requires. Dr. Neuer knew, as few other men, all the currents, trends, and contradictory theories of modern thinking. He found his own way through these conflicting ideas. No dogmatic doctrine, no matter how firmly established, would have found in him a blind follower.

In his personal life, he was living proof of Individual Psychology's principles. Since youth, he was tormented by a relentless and painful disease. This did not hinder him from doing an astonishing amount of work in his kind, serene manner.

I saw him for the last time in November 1939 in a French concentration camp. The pain he suffered was immeasurably increased by the hardship of the concentration camp life. Nevertheless, amidst the many people complaining bitterly of their fate, he was always the smiling, comforting comrade. Thus, he not only worked and thought, but also lived in the spirit of Individual Psychology.

Dr. Carl Furtmueller, New York.

ALEXANDER NEUER

The god-father of Individual Psychology died with him.

We met more than 30 years ago, as freshmen in Medical School. But at that time, he already held a Ph.D. from the University of Vienna. Just like so many other students of philosophy, he felt dissatisfied with the barren theory of logic, metaphysics, and epistemology. To him, his college courses did not simply mean a gateway to a professional job. He was groping for the solution of problems which, he began to realize, required knowledge of facts. So he took up Medicine, working his way through Medical College.

About one year after Alfred Adler had separated from the Freudian group, Neuer joined our rather informal crowd, in one of the Viennese coffeeshops. I still remember how deeply impressed he was by Adler's ideas. "Doctor, you have something there! You probably don't know yourself how important it is!" Such was his first reaction. Indeed, he knew better than Adler could at that time. For him, the new thoughts of Individual Psychology stood against a background of all-round philosophical knowledge. For him, it meant, right from the beginning, far more than a psychiatric method, more even than a new approach in psychology. It meant the Copernican turning-point of philosophy. To Adler, the physician with some sociological education, Neuer was of invaluable assistance in the development of an adequate terminology. He introduced the concept and term of teleology into Individual Psychology, and he helped Adler realize that what he tried to accomplish was an approach to personality as a unit. In endless discussions with Adler, he eagerly received and accepted his teachings and returned them clarified and put into scientific terms. In

the course of this give-and-take relationship, Neuer became a psychologist, and Adler a philosopher. Henceforth, the two had an identical viewpoint. Adler felt, and often said, that Neuer was the one among his disciples who understood him best.

Neuer became a psychiatrist and a practitioner of Adler's method. Naturally, there was a personal touch in his way of treatment which was entirely his own. It was characterized by caustic witticisms, a sort of humor quite different from Adler's. With a pun, or even with a cynical remark made in a slang not to be translated, he would lay bare the threads of a neurotic structure so that the patient, while laughing, was deeply struck with a truth.

This man, a great teacher and a great scholar, surpassing all of us in knowledge, was, at the same time, modest to the point of humility. He could have written scores of books, just jotting down those things he knew better than anyone else, thus becoming the Plato of his Socrates, Alfred Adler. In fact, he did not write more than about a dozen short articles and pamphlets, most of them explaining, in a popular form, Individual Psychology. Virtually nothing of what he taught us in his lecture courses has ever been published. He always felt that what he said still was not final; critical of himself more than of others, he saw the potential objections and counter-arguments, and did not want to put into writing and into frozen print what he himself did not accept as a final formulation. So he died leaving nothing but the memory of an extraordinary man to those who knew him.

Life did not give him much outward success. Some time in the twenties, he moved from Vienna to Berlin. Just when success was within his grip, Hitler came, and he had to quit. Back to Vienna he went, then to Paris, to Palestine, and back to Paris again. There, the Nazis caught up with him. While never being actively interested in politics, he knew and everybody knew, that Adler's spirit and his teachings were incompatible with totalitarianism and dictatorship, be they red or brown. They would have killed him, if they had known what he really was. Fortunately for him, they did not understand him.

And they could not have killed the spirit, anyway.

Dr. Erwin Wexberg, New Orleans.

A FIGHTER FOR YOUTH

Kindness, modesty, human understanding and friendly interest - these are the characteristics of Ida Loewy's personality which come to the minds of her friends when they speak of her. That she also had the spirit of a fighter may seem at first surprising. Tumult and shouting are not the marks of the fighter, but the firm, determined belief in a cause. Ida Loewy was a disciple of Alfred Adler. She was truly devoted to his teachings which she mastered thoroughly.

She loved children. Her love was not superficial and pampering and thus weakening - it was a curative and helping love. And if she had to be, and she had to be many times, because "problem-parents" are just as frequent as "problem-children", then this small and quiet woman could indeed "get tough". She avoided offending the "adults", she never condemned high handedly, but knew instead how to make many parents realize

through a joking remark past mistakes in the upbringing of their children.

There is an old saying "Where there are mighty ones, be on the side of the weaker." Ida Loewy interpreted it "Where there are parents, be on the side of the child." The children felt that, and she was able to get in close contact with even the most difficult youngsters. She never talked down to the children's level. Her charges sensed that she was on their level, and she soon gained their confidence.

I have seen her work in a most artistic way in her child guidance clinic. We worked in close touch with each other in the criminal-psychological work shop (Arbeitsgemeinschaft). This had been formed in Vienna at the suggestion of Alfred Adler under my direction after the 5th International Congress for Individual Psychology at Vienna in the fall of 1930. It was amazing how fast Ida Loewy learned her wayabout in the field of adolescent delinquency. Her article in the special edition of the International Journal for Individual Psychology (Vol.9, No.5, September-October 1931) "Impressions at the Juvenile Court" shows that her keen power of observation equaled her understanding of humanity. She closed her article with the following sentences:

"They (the judges) seek out the delinquents' greatest desires and their deepest despair and realize that there hardly ever exists spiritual wretchedness (Verwahrlosung) unless the youngster has been previously mistreated. They recognize that the deeply rooted inferiority feeling of today's youth makes them strive especially hard for recognition, with which their social feeling could not keep up. Thus only the useless side of life was left to them in which to find recognition.

"The uncovering of all the youth's previous achievements - and there is none too unimportant to be mentioned - instills in the youngsters faith in their chances of advancement, and makes them see the uselessness of their misbehavior, that was directed toward a fallacious goal. Instead of emphasizing self-control they are taught the value of consideration for their fellowmen, because this consideration alone enables them to get out of themselves and to find others.

"Modern education has discarded bodily punishment; it is to be hoped that it soon will also discard mental punishment. Slowly intensified training of courage and of character traits, advocated by Individual Psychology Child Guidance Clinics, will lead youth to their recovery. 'All human faults are expiated by pure humaneness'."

Pure humaneness in the service of the fight for youth - that was the work of Ida Loewy, and on her grave there might be written:

Blessed are the pure in heart,
For they shall see God,

Dr. Edmond Schlesinger

IN MEMORY OF IDA LOEWY

Whenever my thoughts wander back to the years gone by, to the associations I had, the friends I made, there are certain memories that invariably come back. There are two recollections that stand indelibly in my mind, when in my thoughts I converse with Ida Loewy. She, with a heart as pure as a child's and an interest for her fellowmen which is rarely found was often my great helper in guiding children, as I was proud to be her helper in many cases where medical advice was needed. If ever there was a person who combined "motherly love" for all these children under her care with psychological wisdom it was Ida. I never saw a child resisting for even the first interview the kindness, benevolence and the educational tricks that poured from her in an interminable flux.

Two incidents are unforgettable: Once she sent a child to my clinic to state whether the symptoms the boy showed were physical disturbances or nervousness. The boy, 12 years old, was the older of two children. The younger one was 9, much taller than his brother, good-looking and healthy, while the patient was small, pale, shy, with intestinal trouble that caused much disturbance at school. The child's mother brought a whole battery of medical tests with her. The child had been examined by the best physicians in town and by all the specialists in the field of his illness. The result of all the internal, laboratory and X-ray examinations was nil. Unfortunately for the child, I believed in the tests; fortunately, Ida didn't. Maybe I was still blinded by the respect for medical science, and certainly I knew the excellent reputation that all the physicians enjoyed who had seen the child before it came to see me. Quite against my usual caution I examined the child for his psychical "over-structure", disregarding for once the principle of clarifying the "structure" totally. There were many nervous ill-adjustments in the child so apparent that I let myself be fooled. Not so Ida. With her ardent desire to help the child, to see more clearly, another attempt was made to discover a physical ailment. And when it was discovered, a very rare type of spasmodic obstruction of the bowels, an operation helped to remove the physical trouble. Then radiantly Ida set out to help the child to remove his complexes. I don't know where the child is now, I don't know whether his people are still alive after all the changes that have taken place, but if they are somewhere in this world, I hope that mother and child never will forget that it was Ida's "genius of the heart" that solved the riddle.

The second incident was Ida's illness that after two operations and two years of suffering put a stop to a life that was lived in full accordance with what she taught: Individual Psychology. The first operation had been very painful but Ida had gone through it courageously, loved by all the nurses in the hospital and, as she said, badly pampered by everybody around her. After the second operation she said to me, "You know, I am quite amazed at one thing. I was always so convinced that by training one could learn everything. So I had hoped I would have learned from my first operation and would have known better how to be ill. I am afraid I am not doing a better job than the first time".- And she was quite worried because she did not like her pains better than the first time, and did not get well faster.

She did not learn to be ill, that is true. In all her sufferings she never developed the "soul of a sick person"; she always retained the same calm spirit, even in moments of discouragement, the same interest in her children at the clinics of whom she wanted to know how they were getting along. And she accepted death as she had accepted life: as a problem that had to be faced courageously.

Dr. Lydia Sicher, Los Angeles.

Mrs. Olga Matfus, Ida Loewy's sister, sent us the following biographical data, which we think will be interesting to many of Ida's friends.

In school she was always in every class the smallest but always the best student. Few of her friends know that her secret ambition was to become an actress. Whenever she played in amateur theatricals, she showed great talent and sometimes gave very touching performances.

As a human being, she put herself entirely in the background and with increasing maturity and development sacrificed everything for the ethics of social life. Although she considered this the only possible way for herself, she never demanded like sacrifices from her fellowmen. She looked only for the good in everyone, and overlooked their shortcomings. Her desire to help in every situation was unique, and she showed this tendency even as a child. Once when her sister, who was two years younger than she, lay sick in bed with a sore throat, Ida would come home from school and try to cheer her up with making faces and telling funny stories.

Every child who came in contact with her instinctively felt Ida's desire and talent to help. A two-year-old child with a very unruly disposition was brought to Ida. She succeeded in a very few consultations in starting the child in the right direction so that the parents were able to manage the child alone. A year later there was a relapse, and the mother in desperation said to herself, "What shall I do with the child?" The little rascal immediately said, "Call for Miss Loewy" This was a whole year after the child had seen Ida Loewy. Ida herself was amazed at it.

CHILD - HOME - SCHOOL

Anna Heinrichs and Assja Kadis

The child guidance work (Erziehungs Beratung) founded by Alfred Adler, which is actually a Child-Family Consultation Service, presents in its records valuable material, that could be utilized and would be helpful to many parents and teachers in solving the every day problems in the child-parent relationship.

We are fortunate in having in our possession some of the notes and quotations from the child guidance clinic of Ida Loewy. Ida Loewy was through her unique personality and her talents one of the outstanding collaborators of Alfred Adler. In her interpretations to mothers and children she materialized the basic ideas of Individual Psychology and thus revealed common errors so frequently disturbing the relations between children and parents.

We will publish for the first time, beginning with this issue, quotations taken from records of Ida Loewy's clinic. We hope it will stimulate parents and teachers to ask questions which will be answered in this column of the News under the heading of Child-Home-School. The vast treasure of Ida Loewy's remarks in typical situations shall thereby help now, as it has done so often during her lifetime.

AN EVERY DAY PROBLEM

Mother, "Jimmy, please take your elbows off the table! I have told you that many times. You are old enough to know that!" Jimmy (eight years of age) slowly removes his arms. Mother, "Take that bubble gum out of your mouth!" Mother nags Jimmy and Jimmy annoys mother. Both, mother and son, continue on the wrong track.

IDA LOEWY, "If I frequently started for Vienna and I always arrived in Prague, I would know that I had taken the wrong road; and of course I would be more careful the next time. On the road of education, however, we rarely reach our goal, yet we do not change our direction."

Mother noticed Jimmy's behavior, but she did not understand the meaning, the "idea" behind it. Jimmy's bad table manners expressed his feeling of insecurity, because he believed that he had lost the love of his family, as there was a new-born baby in the house.

This basic fact was revealed to the mother. She then understood the meaning of Jimmy's protest. After realizing her error, she changed her method. No more nagging on her side and no more trouble making on Jimmy's part; but mother had to explain to Jimmy that he did not need to have bad table manners to regain the feeling of security. Her new aim was to assure Jimmy of the love of his family. He then could accept and observe the routine of good table manners. Mother and son were now on the right track to reach the common "goal" - good manners.

IDA LOEWY, "Do not center your attention upon the symptoms, but seek the goal they tend to. Expose this "goal" to the child and thus help him see the pointlessness of his misbehavior."

"DER GAUNERVATER"

(FATHER OF THE ROGUES)

In memory of my friend Hugo Sperber.

Among the many famous Viennese attorneys who since the introduction of jury trials to Austria put their knowledge and eloquence at the disposal of the outlaws of society there was none more original as a person, non a more understanding aid to delinquents than Dr. Hugo Sperber. And with pride he called himself a disciple of Alfred Adler. These delinquents (the Viennese called them "Gauner") knew what a friend they had in this man and these stepchildren of fortune bestowed on him the fond nickname "Gaunervater" (father of the rogues).

Sperber, like any modern criminologist, did not recognize the existence of a born criminal. He considered law breakers as a product of social factors expressed in family, education, unemployment and so on, and thought of crime as an expression of social discouragement. As defense counsel he saw society sitting next to his client on the bench, the society "which lets the unfortunate become guilty", as he used to say. It never occurred to him however, to shroud this basic thought about criminology behind high sounding phrases or philosophical explanations while delivering his defense before the court. He realized that that would impress neither the judge nor the jury. Instead, he preferred to "ridenterem dicere verum", to jestingly speak the truth, and to uncover the false pathos of the prosecution with a joke, moving the judge to understanding and leniency. Such stunts became known all around the courts. They were told and retold, and some published. Some, not well acquainted with Sperber, considered the philosophic humor of the great criminologist as the quaint jokes of a wit. They were mistaken. Sperber's humor was spontaneous and was effective just because it was so unlabored.

To the prosecutor who once denounced one of Sperber's clients as aggravating his guilt by committing a burglary at night, Sperber answered, "Burglary at night is especially dangerous. If this man had committed this burglary by daylight, I am sure the prosecution would reproach him for aggravating his guilt through audacity. Gentlemen, when is the proper time for committing a burglary?"

Sperber himself liked to compare his defense with the architecture of Loos. Loos was the famous Viennese architect who fought for simplicity of design, and Sperber likewise hated the use of trite phrases and longwinded verbosity which many of his colleagues liked to employ. The next episode will serve as an excellent illustration of this. The Austrian penal law for theft punished severely second offenders. Without regard for the value of the stolen object (even if it be a few pennies) it provided a term of one to five years, if the offender had been convicted of theft twice before and less than five years had elapsed since his release from jail. Sperber had to defend such a client who had stolen a chicken because he was hungry. And Austrian law made it a crime with a heavy punishment, except in cases where the court recognized extenuating circumstances. The prosecutor made a long and brilliant speech and asked for a long sentence to set an example. Sperber rose to deliver his defense. "Gentlemen of the jury, one chicken." he said and sat down. The jury understood, and passed a sentence of six weeks in jail.

But Sperber was more than a brilliant lawyer, and showed his ability as criminologist in his publications. His first, Die Lüge im Strafrecht (The Lie in the Penal Law) is small in size, but rich in thought, and important in the application of ideas of Individual Psychology. Unfortunately this paper is hard to get at the present time.

In his second work Todesgedanke und Lebensgestaltung (The Thought of Death and the Adaptation toward Life) he proves himself a great disciple of his great teacher Alfred Adler. The inferiority complex is regarded by him not as just the odious privilege of the sick, of the child, the feeble or the oppressed, but as simply human. The awareness of human frailty and imperfection has left its mark on man ever since he started thinking. The thought of death stands behind fate as a lasting, everpresent threat. It can be escaped temporarily, but it will never disappear.

We all struggle against death. Striving for glory and greatness is one form of this struggle to compensate for the primary inferiority complex. But greatness and glory are not always expressed in wholesome and useful achievements. Thus Herostrates set fire to the temple of Diana in 356 B.C. in an effort to become immortal through this memorable destruction. Others, despairing of the ability to master their own lives, may delude themselves by trying to dominate other people's lives. In such manner the fear of death may lead directly to cruelty, to the desire to kill, and to crime.

Mankind also found other means of compensation by using the technique of depreciating death. As man has no way of subjugating death, he transforms his weakness into might. Hence Sperber considers Christianity and its disregard of worldly wants, and the Nirvana of Buddhism as gigantic attempts to overcome the fear of death.

Even suicide is quite frequently a sign of the desire to master one's own life. This may seem a paradox, but Sperber is able to substantiate this with the following quotation from a letter of a Bluebeard, who, sentenced to die, begs his mistress in a letter to procure poison

for him. He writes, "Imagine, sweet, what triumph it would be to me, to hold on till the last moment, and yet to escape the executioner."

Sperber was a confirmed optimist, like all true disciples of Adler. He closes his pamphlet with the idea that the progress of human culture will diminish man's fear of death, and with it his inferiority complex. But only true progress can have this effect. The discovery of a new method to fight cancer is true progress, the invention of a poison gas is not.

In a French Journal in the summer of 1937 I expressed the hope that Sperber would expand the ideas in his pamphlet in a bigger volume. This wish cannot be granted any more. This fighter of injustice, this confirmed democrat - Sperber belonged to the Austrian Social Democratic party ever since his youth - was sent by the Nazis to the concentration camp Buchenwald during the summer 1938. There he died one year later at the age of 54. His body succumbed - his mind could not be broken, as fellow prisoners who were fortunate enough to be released could testify. Just before he died he gave a description of the concentration camp, "Beasts are guarding humans."

At the time when such things will be nothing but a nightmare that is past - then with the victory of the humaneness over desire for might the social adaptation toward life in the sense which Hugo Sperber gave it will win over the idea of death.

Dr. Edmond Schlesinger, New York.

LETTERS TO THE EDITOR

Mrs. Sofie Lazarsfeld who recently arrived in New York, asks us to greet her friends and sends her best regards.

Dr. Erwin Wexberg recently went to Washington D.C. on invitation of the U.S. Public Health Service to give a lecture on "Senile Deficiency Diseases".

Mr. George Goldberg, Secretary of the New York Group of I.P. sends us the following report of the meeting held April 18th, 1941:

Dr. Brind gave a detailed exposition of her work with underprivileged children ranging in age from two to five years. After observing the children at play and at work, Dr. Brind instructed parents and teachers in the proper method of handling and solving their problems with the children.

The Chicago Group heard at the May meeting a lecture by Dr. Nita M. Arnold on "The Importance of Imagination." - The April meeting of the Educational Group was a symposium on "Educational Approaches to Democracy". Speakers were a teacher, Dr. Charles Adler, a social worker, Otto Wander, a group worker, Charles Ansell, and a sociologist, B.B. Gardner. This meeting was especially interesting and stimulating and brought forth some valuable ideas and formulations. - The May meeting was a symposium on Group work with Dr. Rudolf Dreikurs, Elly Redwin and Murray Gitlin as principal speakers.