

# **Psychoanalysis and Civilization**

Paul Rosenfels



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# **Psychoanalysis and Civilization**

**Paul Rosenfels**

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To  
RONALD B. ANDERSON

## PREFACE

The development of a science of human nature is primarily a semantic problem. Man dwells in a self-made world of meanings, established through the use of words, and an equally self-made world of values, brought into being by the creation of procedures and techniques. Important psychological abstractions like love, mercy, and honesty must be understood in depth, which means that they take on a permanent core of meaning which can be readily communicated. If these words change in meaning with changing circumstances they become mere words, phantoms from which life has departed, and no matter how much intensity of feeling the user brings to the words in an attempt to endow them with life, they remain mere echoes of the insight they are supposed to embody.

When the fundamental abstractions on which human communication rests cannot find a permanent identity, each man is burdened with the necessity of finding the meanings of human ideas in his own life. There is no established body of universal truth in human matters on which he can rely, and the consequent insecurity for the seeker of human truth becomes very great. Since everyone who thinks creatively must have a unified and permanent view of life many men are forced to accept that view of life which wards off discontent and anxiety, rather than maintaining that open search which only ends in the presence of the truth.

If abstractions which describe human nature are to be understood in depth they must be seen in relationship to the experiences which give them depth. Everything of importance in human nature has a paired quality, because it is part of the reciprocal relationship between the submissive and the dominant in the life process. Depth is intensified in the presence of vigor; vigor is enlivened in the presence of depth. Love takes on its real meaning only in relationship to power; power finds its true value in relationship to love. In this book, love and power are considered together, and all important concepts concerned in human nature are placed in similar pairs. Out of this viewpoint a greater unification of human nature as a subject matter becomes possible. Men do not have to fear being abstract in viewing human nature; what they have to fear is the production of abstractions which have no relationship to the concrete world of the life of action.



Civilization took its origin in the social ideas arising from the priest's view of life, and the institutions which developed out of the soldier's way of life. There is nothing biologically inevitable about civilization. Civilization is the end product of interaction between knowledge and ability, arising from depth and vigor in the human character. Man has learned through searching thought and long experience that he must live in a specialized way if his human capacities are to come to fruit.

Man's creative capacities are not a simple consequence of his highly developed cerebral cortex. When he uses his great brain without an accompanying character specialization, his capacities for abstract thought and concrete action fall far below the civilized level. Civilization rests on the specialization of men into thinkers and men of action, mutually interacting. In this world of specialized character, creative thought and creative action make a tremendous and sudden rise which bestows on man those unique psychological characteristics recognized as human.

The creativity of the priest's life rests on his special capacity for sensitive awareness, not on any readiness for constructive action. The creativity of the soldier's life is a matter of special access to a tough self-confidence, not on any receptivity to conceptualization. Priestly security rests on the acceptance of a fixed location in life; experience is limited to that location. It is a place that gives an unlimited view of the world. Soldierly freedom arises from a fixed mode of living; feeling is limited to his soldier's function. Within his domain he has an unlimited scope of activity.

Civilization takes its origin at that point where men begin to accumulate understanding and skill as ends in themselves. There is a characteristic way of living which makes it possible for knowledge and ability to accumulate. The priest's life is a prototype of the life of the thinker; the soldier's life establishes the pattern of a life of constructive action. The form of society is established by the soldier's function, and the elaborations built up in economics and politics. The organization or substance of interpersonal social relationships is established by the priest's function, embodied in social ideas, and the elaborations to be found in education and the professions.

The priest's function has developed through that of the philosopher into the scientist. The soldier's function has grown through that of the statesman into the industrialist and engineer. In the original function of the priest and soldier human matters were of primary concern; modern science and engineering have gained their greatest successes in non-human fields.

Expanding and unlimited feeling is the basis of all creative thinking; the pleasure inherent in it is the motive behind the submissive or feminine relationship to others. The sense of peace of mind, harmony, and security thus derived orients the self, specializing it as a feeling organism with a high sense of self-awareness. Extending action which accepts no boundaries is the basis of all creative action; the pleasurable quality of the mood which this attitude creates is the motive for the dominant or masculine relationship to others. The spontaneity, aliveness, and freedom which arises from masculinity organizes the self, specializing it as an action organism, with a high willfulness and pride.

Love and power are specialized ways of establishing a relationship with the outside world. They are mutually exclusive; a man cannot mingle submission through love and domination through power in the same character. The love feelings of the man of action lie outside his character; the power attitudes of the thinker do not influence his inner identity.

Love is the eternal feeling; power is the total attitude. There is much in the world which cannot be loved, but the individual character is not altered by this fact. A part of the view of life established by love is the hatred for that which cannot be loved or ignored. There is much in the world that cannot be possessed by power, but this fact does not alter the individual character. A part of the way of life established by power is the anger against that which cannot be controlled or avoided.

Hatred creates the tension on which selective withdrawal from experience is based. Anger brings into being the energy by which selective lack of sympathetic feeling is maintained. Social progress in civilization hinges on the expansion of understanding and morality in interpersonal relationships, reducing the necessity of hate and anger. When withdrawal includes too much of life the love of humanity becomes theoretical, and when emotional

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indifference covers the bulk of human relationships power becomes a matter of empty posturing.

Family life is the training ground of the specialized character which civilization requires. The successful family has a clearcut psychological identity either of the love or power type. Each member of the family has an interest in nurturing and protecting the character of the others. The family holds character in trust for ultimate utilization in the forming of creative social relationships. Deep character development of the love type which remains trapped in family feeling results in neurosis. Vigorous character development of the power type which cannot free itself from family attitudes leads to delinquency.

The family circle lighted by love is filled with warmth that each member helps to create. Outside this circle there is no assured warmth; the individual must find warmth in an autonomous way through the understanding that creative love brings. The family enlivened by the multiplicity of interests which power brings is filled with pride that each member shares. Outside this center of activity there is no assured pride; the individual must find pride in an autonomous way through the responsibility that creative power brings.

Creative love is based on a high feeling capacity of the self; love is self-aware, which is the source of a pleasurable feeling of contentment. Creative power is based on a high action potential; power is willful, which brings a pleasurable happy mood. Contentment is a reward for depth of character which serves society, avoiding selfishness. Happiness is a prize which comes to vigor in the character for the development of the resources of society, avoiding vanity.

The development of a deep capacity for the holding of tension requires the surrender of independent experience. Love submits to the nature of society in the area of action; the actions of love are confined to the service of its ideal. Love serves truth, and truth is knowledge of an external ideal which is beyond the reach of the individual's will. The development of a vigorous potential for the expending of energy requires the surrender of independent access to feeling. Power dominates society in the area of feeling; the feelings of power are limited to the exploitation of that responsive reality which constitutes the domain of power. Power exploits the right, and right is ability to control an external reality which is outside the consciousness of the individual.

The development of a specialized personality is a necessary part of family living. Throughout his growing years the child takes on character from the family environment. It is not easy for him to give up the kinds of self-expression and responsiveness which are not consistent with his character. The assumption of assertive or masculine qualities by a deeply and permanently sensitive child leads to anxiety; the taking over of yielding or feminine qualities by a resourceful and totally vigorous child brings uncontrollable restlessness.

The creativity which love serves is in the realm of thought. The creative world found by power is in the sphere of constructive action. Thinking might seem to be free, since the mind can manipulate images in any way that it chooses. The mind is free of arbitrary restrictions, but only dream-like thinking is really free, in the sense of being willful. Thinking which finds truth is permanently molded by its subject matter. Only in the secure atmosphere of enduring submission can the manipulative component of thought employ a full measure of energy without a degeneration into willfulness.

Constructive action might appear to be based on the security inherent in established method. Only play-like activity actually conforms to a secure self-conscious view of reality. Action which reaches the right molds its materials completely. Only in the free atmosphere of total domination can the comprehending component of action attract a full measure of tension without a loss of integrity in the form of self-consciousness.

The actions of the thinker, no matter how much energy they use, must remain outside the core of the personality. The feelings of the man of action, no matter how much tension they accumulate, must stay outside the character.

Principles and laws embody the truth inherent in submission; when an individual goes beyond the known in his exploration of truth he goes outside of law but not outside of a submissive relationship with an ideal. He maintains a faith in law which successfully blocks the emergence of his will. When the absence of law unleashes willfulness the individual enters a no-man's land without security where aggression is bred.

Methods and authority embody the right inherent in domination. When an individual goes beyond his limit of control in his exploration of the right, he goes outside the scope of his authority but not outside a dominant

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relationship with the resources of life. He maintains an attitude of hopefulness which bars the emergence of self-consciousness. If the coming to the limit of his authority submerges him in self-awareness, he enters a sterile world without freedom where passivity takes command.

The development of specialized character in civilization deepens and invigorates the sexual tendencies. This extra quantity of sexuality has been sometimes a burden and sometimes a resource of increased individuality, but it has been a consistent problem and obstacle in the course of man's creative efforts, because of the shame and guilt which remain attached to sexuality in the civilized world.

Qualities which are feminine in nature become a part of the yielding character structure of man and provided that they find productive outlet are entirely compatible with social masculinity. Qualities which are masculine in nature become a part of the assertive character structure and provided that they find attachment to enduring undertakings are no longer associated with merely animal masculinity, but come to stand for a uniquely human assumption of responsibility.

The natural tendency of the individual to develop the sexual nature to which he is born is set aside by the civilized process of character specialization. The fact that yielding and assertive individuals are quite different in their sexual feelings and attitudes is widely appreciated but little understood. Sexual nature is attached to character, not to biological specialization. This means that men and women of like character are similar in their sexual life. Such similarity is a powerful force in building family sympathy and cooperation. Without such harmony and unity, family life as it exists in the civilized world would be impossible.

Feminine sexuality in its basic biological form is tension bearing; masculine sexuality is tension discharging, and the source of masculine energy accumulation lies outside the sexual sphere. The sexual act is the consequence of the fusion of female sexual feeling and male sexual interest. The female serves the male, abandoning orgasmic sexuality; the male exploits the female, giving up autonomy in the experiencing of needs.

The simple animal psychological sexual mechanisms have not survived the civilized relationships of male and female. Sexuality is no longer born in the courtship of the biologically maturing male and female individuals. Sexual feelings and sexual attitudes are a consistent accompaniment of character development within the family, laying the basis for masturbatory and promiscuous sexual phenomena. These surplus sexual tendencies can be captured by family life and made the basis of a fixed sexual relationship between male and female in the interests of family closeness and family unity. Neither partner in the sex act is dependent on the other for the emergence of his sexual nature, however. Man must choose sexual loyalty and sexual responsibility, a psychological accomplishment which no other animal is called on to make.

Warmth and sensitivity have an independent existence in the character bred by the yielding family, as do pride and vigor in the assertive family. In the lower animals feminine sensitivity and masculine vigor lead to the sexual union; with the initiation of reproduction, sexuality is interrupted and the tension capacity and energy reserve are made available to the nurturing and protecting relationship between parents and offspring.

In the civilized human world, the young arrive in a family life already established by the social ideas and institutions of society. The reservoir of tension and energy held in the character of individuals is already being employed for creative social purposes. The children become an additional outlet for the expression of the nature of the parents. If the children are to be properly reared, it is absolutely essential for the parents to be of like character. Civilized sexuality, therefore, has become unmated in its nature; the mated relationship is reflected in the love feelings and power attitudes which make up the psychological substance of extra-familial social relationships.

Family life must leave the civilized individual incomplete. He reaches outside it for his ideal and for the reality necessary for self-realization. Tension capacity which remains blocked within the family leads to self-indulgent degeneration of feeling; energy potential which cannot reach outside the family results in a pretentious vanity.

Shallowness in the self-awareness leads to inferiority feelings in the yielding personality; impoverishment of willfulness leads to a mood of guilt in the assertive personality. The mutual self-indulgence in the family life built on love is an anodyne to chronic shame. The mutually supported vanity in family life organized by power hides chronic guilt. Shame rests on an inner conviction of uselessness to society; guilt, on the acceptance of an existence without social resources.

If the individual who is driven by inferiority feeling devotes himself to the service of the family interests,

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putting the family in the place of a social ideal, he is in an intimidated position within the family and has an aggressive relationship with society. He may withdraw behind the family protection, developing a neurotic social orientation. The guilt ridden individual may exploit family feeling, using the family in place of a responsive social environment; he functions in a seduced way within the family and has a passive relationship to society. He may become indifferent to social attachments, developing a delinquent social organization. Behind the neurosis lies disappointed love; behind delinquency, power which never reached recognition. The withdrawn social orientation of neurosis is colored by fear; the indifferent social organization of delinquency takes form on a background of rage.

A deep personality maintains a creative relationship to society through love; it is only through the love feelings that analytic thinking is possible. A vigorous personality finds a creative relationship to society through power; it is only through power attitudes that constructive action is possible. The love personality served the world through producing truth; the power personality exploits the world in finding right. Love seeks a masculine ideal; power reaches toward a feminine reality.

The love tendencies are inevitably attracted by that which is psychologically masculine, which usually confuses the masculine image the thinker has of himself. This creates a problem of secret homosexual feeling in yielding individuals. Embarrassment over this emotional tendency is the outstanding cause of the psychological dishonesty which has slowed the development of the science of human nature.

The power tendencies are inevitably attracted by that which is psychologically feminine; the man of action is often unable to exploit the full scope of opportunity which his nature requires. When he experiences the richness of a responsive yielding social world, he develops a celebrative attitude; this celebrative mood often becomes dissociated from the goals of constructive living, leading to wasteful dissipation of his highly energized masculine identity. The waste of the celebrative attitude underlies the psychological weakness that plagues masculine psychology in the civilized world, and accounts for the incompleteness of the development of human modes of cooperation and mutual help.

The thinker dwells in a world without limit in time. Yesterday, today, and tomorrow become the same thing through the continuity established by meaning; truth is eternal. New truth comes out of the growth of the individual, taking form through manipulative rearrangement of concepts on a background of the service of truth. The tension holding capacity on which permanence rests is felt in the form of love when it is fulfilled, and in the form of faith when it is in the background during active growth.

The man of action lives in a world without limit in space. All distances become equal through the unity arising from value; the right is complete. New right comes out of the growth of the individual, organizing the self for action by following wherever experimentation with method leads, on a background of exploitation of the right. The energy utilizing potential on which completeness rests is experienced as power in the state of fulfillment, and as hope when it is in the background during active growth.

Patient thinking alone can penetrate the unknown, bringing new truth into being; enduring action alone can conquer the chaotic, bringing new right into existence. The thinker must be located in life so that he dwells amidst the familiar; security requires the absence of novelty in spatial experience. Security welcomes problems and abhors obstacles. The familiar has the quality of a retreat. This retreat does not imply an ignoring of the ideal; it is through feeling and thinking within the security of the retreat that a full scale relationship with the ideal is made.

The man of action is organized so that he is aroused by the interesting; freedom requires the absence of novelty in the permanent quality of things. Freedom welcomes obstacles and is intolerant of problems. The interesting has the quality of an enlistment. This enlistment, which is the wholehearted participation in the ebb and flow of experience, does not imply a neglect of a domain; it is through the experience and action arising from the freedom of the enlistment that a full scale relationship with a responsive reality is established.

In family life, the permanence of character is nurtured and the unity of character is protected. In extrafamilial social relationships the character is utilized as a means of solving problems and overcoming obstacles. The family must maintain its permanence and unity above all other considerations, in order that its task may be well performed. Family life intensifies and enlivens the identity of the individuals within it. In the successful family, the influence of the mother looms large, the father being more concerned with the social feelings and attitudes of the offspring. Women are sponsors and protectors of the family because their child bearing function concentrates their feelings and activities in the family; it is not a product of psychological femininity. Men take over the primary preoccupation with the needs and purposes which derive from a creative relationship with society. There is a consistent tendency to separate family life and social life, as if their interests and purposes were divergent. Insofar as women seek to build up tension and energy within the family which has no outlet in the world, they are the breeders of neurosis and delinquency. Insofar as men tend to outrun their capacity for security and freedom, they lay the basis for psychotic and criminal disturbances of human adjustment.

Aggression and passivity are the consequence of the utilization of familial feelings and attitudes in establishing social relationships; the world becomes an extension of the family environment. Aggression is an emergency use of power in the service of a false ideal; it exists in personalities oriented by love who cannot make a creative relationship to an ideal. When the aggressive person feels submissive toward a masculine ideal he is subject to disorienting anxiety. The protecting of family security becomes his ideal; he adheres to self-indulgent family goals. His relationships with society are established in terms of service to family ends; he seeks to influence the feelings of others, so that they will cooperate with his purposes. Failure of that cooperation in others has the weight of rebellion against family authority, and is overcome by the most direct route available, on an emergency basis.

Passivity is an emergency need to accept love out of extravagant expectations; it exists in personalities organized by power who cannot make a creative relationship to reality. When the passive person experiences domination of a feminine reality he is subject to disorganizing restlessness. The nurturing of family freedom becomes his reality; he accepts those egotistical gratifications which the family sponsors. His relationships to society are extensions of familial conformity; the gregarious experiences which he shares socially are based on the need to gain sympathy through cooperation. Failure of that social sympathy has the weight of heresy against

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family law, and is dealt with by a massive withdrawal on an emergency basis.



The actions which proceed from love are in the service of an ideal and remain subjective in origin. The feelings developed by power are part of the exploitation of reality and remain objective in origin. Love is never willful; power is never self-conscious. Love is not stationary; it grows in depth. Power is not limited; it grows in scope. When deepening feeling cannot find a totality in its subject, the individual is in the presence of the unknown. When extending action cannot find permanence in its object, the individual is dealing with the chaotic.

In order that the area of love and understanding may grow, faith is necessary. Faith holds the character of the individual in a fixed position when comprehension is not sufficient to release the individual to a full scale relationship with the ideal. Faith bridges the gap when understanding fails; when understanding has grown to the necessary point, faith disappears, its work done, and insight is born. The channels of awareness are again cleared and the state of isolation from the ideal ends. This process keeps repeating itself as new truth comes into existence. If thinking is undertaken as an end in itself, without devotion to an ideal, as a self-indulgent rumination in the area of the familiar, there is no end for faith because insight cannot arrive.

In order that the scope of power and responsibility may grow, hope is necessary. Hope maintains the intent of the character when ability is not sufficient to obtain a complete relationship with reality. Hope bridges the gap when responsibility falls short. When ability has grown to the necessary point, hope disappears and mastery takes command. The channels of self-confidence are cleared and the state of dissociation from reality ends. This process occurs over and over as new right is established. If action is undertaken for its own sake, without responsibility toward the materials which are exploited, using momentary interests for vain purposes, there is no need for hope because mastery will never come.

Aggression exploits society by establishing the social ideas which lead to conformity to its will; its authority is autocratic and does not develop the resources of the materials it uses. Passivity serves society by supporting the social institutions which encourage its self-awareness; its law is arbitrary, and is not responsive to the nature of its subject matter. Aggression is social recklessness; passivity is social helplessness. Throughout the history of civilization the masculine ideal has been more or less entangled with the corrupting image of aggression, and feminine reality has been more or less mixed with the enslaving ways of passivity.

Since aggression arises in response to the failures of love, it comes armed with assets of sympathy and knowledge which are put to use in the service of the emergency goals of aggression. Since passivity arises as a consequence of the failures of power, it has available the assets of helpfulness and skill which are used to protect the emergency needs of passivity.

When the family life oriented by love is self-indulgent, multiplying familial gratifications as the means to security and contentment, there can be no point at which security becomes permanent. Activity develops meaning because it protects familial gratifications. When the supply of satisfactions runs out, a sense of emptiness and abandonment enters the personality. This is an emergency which justifies demands on the other family members, or anyone of similar familial feeling. The aggressive individual seeks to encircle others in the sympathetic familial bond; such relationships constitute his entire social life. Through intimidation he arouses others to activity in his interests or paralyzes opposition to his will. He lives on the edge of crisis; if his willfulness fails, his artificial security evaporates, leaving a painful emotional emptiness behind. He continues to see society as an extension of his own family, but a family which refuses to indulge him. He can no longer feel love, because his own kind have turned against him. He suffers a loss of the sense of well-being with hypochondriacal symptoms; if he attempts to cure himself by establishing mature social relationships he must run the risk of a paranoid breakdown.

When the family life organized by power is egotistical, multiplying family accomplishments as the means to freedom and happiness, there can be no point at which freedom becomes complete. Feeling develops value because it nurtures family accomplishments. When the supply of accomplishments is depleted, a mood of depression and impoverishment takes over the personality. This is an emergency which calls for automatic sympathy in other family members, or anyone of similar familial attitude. The passive individual seeks to arouse others to a cooperative familial helpfulness; such relationships constitute his entire social life. Through the mechanism of seduction he creates a harmony of feeling with his needs, or establishes a hegemony of feeling

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which banishes anything alien to his consciousness. He lives on the edge of crisis; if his self-awareness fails, his unreal freedom disappears, leaving a depression of mood with great potential suffering. He continues to deal with society as an extension of his own family, but a family which falls to cooperate in the promotion of his egotistical purposes. His power attitude fails because his own kind have deserted him. He develops an antisocial attitude with a sense of impoverishment; if he attempts to establish a mature social domain he exposes himself to the risk of criminal behavior.

The mutual nurture of feeling in the yielding family and the mutual protection of activity in the assertive family create an atmosphere favorable to sexual feelings and celebrative attitudes. Sexual feeling is an aspect of self-awareness; celebrative attitudes are an aspect of self-confidence. Family life stimulates sexuality in its indulgent and egotistical aspects; the fundamental mated reaction on which sexuality rests does not take its origin in family life. It is a rich responsiveness to an ideal, and a spontaneous expressiveness toward a domain, which brings sex and celebration into being. Once established, they are utilized by family life for its own psychological needs and purposes.

The surplus sexual feeling of the yielding personality is autistic in quality; it is established through mental pictures and has the quality of phantasy. If the personality rejects such feelings because they do not fit in with the individual's view of himself, the depth of the sexuality itself may be permanently damaged. The celebrative attitudes of the assertive personality are euphoric in quality; they are expressed through habitual motility and have the quality of play acting. If the personality rejects such attitudes because they do not harmonize with the established way of life, the vigor of the celebrative capacities may be compromised, undermining the character structure.

In the neuroses, the individual is accessible to limitless feeling, including sexual feeling, without an attachment to an ideal subject matter. The neurotic rejects the aggressive familial pseudo-ideal without finding the ideal he seeks. Neurotic symptoms arise from the overtaxing of faith. As each effort to serve an ideal comes to an end in stifling anxiety, the individual returns to the nurturing sympathy of the family circle, a victim of disappointed love; he returns unwillingly, occupying a rebel's position. The pressure of unattached feelings creates the neurotic symptoms.

In the delinquent behavioral deviations, the individual possesses unrestricted expressive attitudes, including the celebrative attitudes, without finding a reality which is his own. The delinquent attempts to avoid the passive familial pseudoreality without finding the reality he needs. Delinquent antisocial traits arise when hope is overwhelmed. As each new attachment to a real world ends in the same intolerable restlessness, the individual returns to the protecting cooperation of family life, a victim of frustrated power; he returns with inner reservations, viewing the family world with heretical eyes. The pressure of unchanneled attitudes creates the delinquent behavioral disorders.

The rebellion of the neurotic consists in a refusal to conform to conventional family behavior; the heresy of the delinquent is against the family principles established by custom. Because the neurotic is filled with hatred, he looks out on the world from a withdrawn place. His dream-like relationship to others is compatible with security in the nurturing family atmosphere, but in relationship to the social world he is vulnerable to overwhelming disorientation and anxiety. The neurosis may find a cure in cynicism, in which the hatred is communicated to others similarly afflicted. Because the delinquent is consistently angry, he deals with the world in an indifferent manner. His casual relationship with others is compatible with freedom in the protecting family atmosphere, but in relationship to society he is vulnerable to uncontrollable disorganization and restlessness. The delinquent may find a social adaptation through opportunism, in which the anger leads to a self-expressive outlet in fortunate circumstances.

The failure to establish a relationship with an ideal robs the neurotic of his pathway to experience, depriving the personality of energy. The failure of the delinquent to find a real world of his own eliminates the sources of stable feeling, and empties the personality of tension. The neurotic becomes vulnerable to easy fatigability; the delinquent is a ready victim of boredom. Neurotic symptoms are molded by the attempt to return to experience; delinquent behavioral difficulties are given variety by the attempt to find feeling.

When the recognition of the difference between the family and the social world disappears, the psychological conditions for the development of psychosis exist. The individual enters the world of concrete experience as if it were a nurturing source of security. If he finds social dependence through the sharing of feelings with others, he becomes aggressive. If he finds himself alone he will lack the means of establishing communication, since he is unable to enter a growth process without disabling anxiety. Under these conditions his thinking undergoes

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paranoid degeneration. If the paranoid ideas find sufficient response among others, he may stabilize at this level. When deterioration proceeds, the energy for conceptual thinking is lost and thoughts become mere impressions without logical connections.

When the family and the social world are dealt with as if they were the same, the psychological conditions for major behavioral and mood disturbances exist. The individual accepts whatever beliefs are current in the situation of the moment as if they were a protecting instrument of freedom. If his vanity is gratified in a socially dependent way, he becomes passive. If he finds himself dissociated from any permanent attachments he will lack the means of establishing a world of his own, since he is unable to enter a growth process without disabling restlessness. Under these conditions his activity undergoes criminal changes. If the criminal mechanism finds sufficient success he may stabilize at this level. When the behavioral integrity deteriorates further, the tension holding capacity on which integrated action takes form disappears, and actions become mere impulses without organized sequences.

The stabilized neurotic becomes a critic; he gives expression to his idealism through exposing the defects in the false ideal to which he remains attached but cannot serve. His vision is sharp in the atmosphere of his personal rebellion. The stabilized delinquent becomes a dissenter, or maverick; he manifests his sense of reality through condescension and contempt for the reality with which he is involved but cannot make his own. He acts with a sure touch in the unencumbered world of his personal heresy.

Yielding psychological growth requires a stabilizing of the limitless feeling of self-awareness so that ideas may be manipulated for the purpose of solving problems. The acceptance of a problem fragments the totality of the subject matter, leaving the individual with impressions which can be manipulated. As changing ideas come to reflect the totality of the subject matter the individual has reached a new and greater conformity. With the coming of insight, the fullness of the self-awareness is reborn and the totality of the subject matter reemerges, fusing self and subject matter.

Assertive psychological growth requires a stabilizing of the limitless attitude of self-confidence so that methods may be tried out for the purpose of overcoming obstacles. The dealing with an obstacle compromises the permanence of the relationship to the materials, leaving the individual with impulses which can lead to acceptance of experimental modes of trial and error. As changing methods find the permanent nature of the materials the individual has reached a new and greater dominance. With the coming of mastery, the fullness of self-confidence is reborn and the permanence of the nature of the object reemerges, fusing self and object.

Social ideas are commonly held beliefs by which civilized persons share insights into human truth; social institutions are established modes of action by which civilized individuals reach mastery in the area of their social relationships, in fealty to the right. Social ideas and institutions develop through the creative efforts of individuals, being the depository of the new human knowledge and ability which individuals have brought into being. The security and freedom on which individual creativity depends are not guaranteed by society. These psychological states are the product of a surplus in tension holding and energy employment which the individual finds in his own relationship to society. If creative productivity becomes less, social progress slows down. Society has no means for maintaining any particular rate of progress; only the individual need for self-fulfillment perpetuates the creative process.

It is only in his contributions to social progress that man gains that inner identity which he recognizes as his soul. In the civilized view of life, society is an ideal; in the civilized way of life, society is a material reality. The important truths are always on the move, requiring a lifetime of faith. The significant right is constantly reaching, requiring a lifetime of hope. In order that faith may not be lost in exhaustion, or hope disappear in empty boredom, men must have a personal contentment and happiness in their relationship to the social ideal and the social reality. It is an outstanding characteristic of civilization that those pleasurable social relationships which are a necessity to mental health and social wellbeing must be found by each person on his own. How much he deviates from others depends entirely on how far he wishes to go. Deep understanding leads into great needs; vigorous responsibility is tied to great purposes. But whether his creativity is large or small, the way a man employs his surplus tension and energy in his social life is a matter of his own choosing. Once committed to a view of life or way of life, a man will maintain it without counting the cost; before men will abandon their self-awareness or their self-confidence, they will give up life itself.

The only psychologically successful pathway to individuality lies through creative social relationships. In following this route the individual must find his own conceptions of truth and his own procedures in establishing right. To view life through the eyes of love, becoming a genuinely responsive person, requires the discarding of many falsehoods, and these falsehoods may be part of the established beliefs through which others maintain their psychological security. To take hold of life with the hands of power, becoming a wholeheartedly expressive person, requires that many wrongs be avoided, and these wrong modes of action may be part of institutionalized ways to which others adhere as part of their freedom.

The existence of civilization depends on the creativity of the individual, but society cannot guarantee even the survival of the creative individual, let alone his security or freedom. The reason for this lies in the fact that the end results of the creative process belong to society and enrich it, but the individual growth process is entirely personal and gives society nothing. Only the family supports the individual whether productive or not, and the family inherently resists change.

If the yielding individual with a heightened self-awareness cannot make a relationship with an ideal because of interference from an aggressive familial orientation, he becomes rebellious within the family and develops a

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neurotic accumulation of tension within himself, stored for a social expenditure which never arrives. The neurotic burns in the fires of his own intensified self-awareness. If he succeeds in sealing off his familial emotional attachments through hate, he may take on an outward appearance of independence; as soon as he makes an effort toward social relationships he enters the area of the phobic reaction. When he leaves the neighborhood of the familiar, he is subject to increasing self-consciousness without orientation; the inner excitement is perceived in a hypochondriacal fashion, as evidence of ill-health. Such reactions readily lead to panic and a withdrawal to the orienting protection of the familiar in the environment. The phobic individual goes forth into the world with a false courage, bred of rebellion; he next must cross the bridge that chokes him with fear, and this he cannot do. If by superhuman effort he does cross it, he will only meet another, more frightening than before.

If the assertive individual with a heightened self-confidence cannot establish a relationship with a responsive reality because of involvement with a passive familial organization of his energies, he becomes a heretic within the family and develops a delinquent mobilization of energy within himself, ready for a social expenditure which never arrives. The delinquent runs on a treadmill built of his own boundless self-confidence. If he succeeds in neutralizing family involvement through anger, he may be completely convinced of his independence; as soon as he enters social relationships, he shows psychopathic behavioral deviations. When he moves away from the usual familial interests, he accumulates an increasing self-confidence which is without organization; the inner eagerness is experienced separately from circumstances, with antisocial implications. Such reactions readily lead to wild bursts of activity in the fugue pattern and the protective development of indifference, turning back to those familial interests which organize the self. The psychopathic individual reaches out into the world with a makeshift honesty, born of heresy; he meets a poverty that sets him trembling with rage. Each act of submission which self-discipline attains brings a renewed flood of rage, greater than before.

The development of an aggressive relationship to society ends the creativity of the personality oriented by love. The active tendencies of the self break loose from their subservience to an ideal and go forth into the world to protect the security of the aggressor. This compulsive dominating activity does not develop the resources inherent in society; it takes advantage of any situation where effective opposition is not offered. Aggression is essentially irresponsible and immoral as far as society is concerned, but since it protects self-interest without provoking the effective opposition of society it becomes invested with ideal qualities by the yielding personality. By accepting aggression, the painful disorientation of the phobic state can be avoided.

The development of a passive relationship to society ends the creativity of the personality organized by power. The feeling tendencies of the self are victimized by circumstance, instead of being attached to the established domain of the individual. Obsessive submissiveness does not serve a social ideal; it gives itself over to any situation where a temporary advantage can be gained. Passivity takes its being in ignorance and corruption in social relationships, but since it provides a privileged position without loss of social cohesion it confers advantages on the assertive individual. By accepting passivity, the suffering inherent in psychopathic disorganization can be avoided.

Aggression serves a false masculine ideal which the yielding family can provide out of its own psychological resources. Passivity exploits an artificial feminine reality which the assertive family can find without going outside itself. Love finds fruition in insight; aggression embodies the willfulness of an individual who has lost faith in understanding. Power finds its destiny in the coming of mastery; passivity embodies the self-consciousness of a person who has lost the hope of establishing responsibility. The willfulness in aggression cannot tolerate obstacles; the hands of aggression hold weapons, not tools. The self-awareness in passivity cannot accept problems; the eyes of passivity see only what is convenient. Without an immediate outlet, the energy of aggression leads to anger; aggression has no reservoir of energy of its own. Without direct gratifications, the tensions of passivity turn to hate; passivity has no reservoir of tension of its own.

Aggression is responsible for the great weight of dishonesty in the civilized world, which cynics believe to be an inevitable part of human nature. Because mankind has never established a view of life based on love which the bulk of human beings can use in daily living, this cynicism carries a certain credibility. Social progress rests, however, on the confinement of dishonesty and the selfishness it serves, through the spread of creative love on a wider and wider scale. Without the basis of comprehension of human affairs which love alone can give, men wander in a maze of the unknown where human psychological matters are concerned, no matter how sophisticated they may become in the understanding of the impersonal world.

Passivity is responsible for the great weight of cowardice in the civilized world, which the opportunist accepts without question. Because mankind has never established a way of life based on power which the average man can use in daily living, this opportunism carries a quality of inevitability. Social progress requires the isolation of cowardice and the vanity it utilizes, through the exercise of creative power on an expanding scale. Without the basis of responsibility which power alone can give, men are the victims of the chaotic in human psychological matters, no matter how capable they may become in control of the impersonal world.

Aggression measures its success in material values without concern over method, except that it avoids conflict with the authority of the state through obedience to the letter of the law. Passivity attains success through guaranteeing basic gratifications without involving the individual in attachment to principles, except that spiritual law is accepted through cooperation with religious authority. The aggressive individual gives up contentment in favor of an enervated happiness; whatever his success, it is never enough to win the vigorous happiness which his personality cannot sustain. The passive personality abandons happiness in favor of a shallow contentment; no matter how rich his store of gratifications appears to be, he never finds the contentment in depth that is beyond his personality. The attempt to attain happiness leads the aggressive individual into compulsive activity, exhausting him both psychologically and physically. The search for contentment of the passive personality leads into obsessive feeling, which ends in a boredom which has both psychological and physical consequences.

Withdrawal from a full scale relationship with society is often the price of eliminating aggression from the

personality. The monastic life sets up the conditions of this withdrawal, providing the individual with social experience under the rigid control of authority. The monastic atmosphere which higher education provides serves to promote scientific development. The monastic life is ill-suited to the development of a scientific psychology, because the involvement with other human beings on which a comprehension of human nature rests results in rebellion against monastic authority.

Indifference to a permanent relationship with society is often the means of eliminating passivity from the personality. The life of the barracks sets up the conditions for this indifference, providing the individual with social feeling automatically set in motion by fixed social ideas. Work patterns which take the individual out of the ordinary relationships of daily living, such as exists in life at sea, in construction projects in undeveloped areas, and in explorations of remote places develop a barracks type of life which has proven effective in maintaining the morale on which engineering and industrial development rests. The barracks life is ill-suited to the development of human psychological engineering, because the attitude of responsibility on which a control of human nature rests results in heresy against barracks law.

When the creative yielding individual does not find his orientation through a monastic-type institution, he must find his security in his relationship with society as a whole. To make his social relationship in this independent fashion requires a deep attachment to human truth. Only then can he have that faith in the unity and completeness of human nature which provides him with the motive to serve morality in social life. When he is independent, he is beyond the reach of authoritarian intimidation; there is no one to make him act, and only his feelings can lead to experience. In the development of such an independent social adjustment he must deal with many irresponsible forces which tend to capture his submissive tendency. In the presence of such forces he withdraws if he can; if withdrawal is impossible, hatred preserves the integrity of the personality.

When the creative assertive individual does not gain his personality organization through the social beliefs associated with barracks living, he must arrive at freedom through a permanent relationship to society. To make his social relationship in this independent fashion requires a vigorous grasp of right in human affairs. Only then can he maintain that hope which is based on the permanent and enduring in human nature and which arouses him to the exploitation of the goodness in society. When he is independent, he is outside the circle of seduction of dogmatic law; there are no automatic channels of feeling, and only experience can bring attachment. In the development of such an independent social adjustment he must be exposed to many betrayals which tend to involve his dominant tendencies. In the presence of false opportunity he maintains indifference if he can; if indifference is impossible, anger preserves the integrity of the personality.



Psychological growth is based on the unlimited expansion of human feelings and attitudes; today's truths and today's right are not enough for tomorrow. In order to find contentment and happiness, men must use their natures in relationship to the problems and obstacles of society itself. Only then is the scope of self-expression big enough for all the depth of tension and vigor of energy which men's specialized characters bring into being. The tendency to become disoriented and disorganized in these complex social relationships is very great. Men call for human truth when they need it, but if it is not there, the demand on personal wisdom may be too great; if it is, the individual must either abandon his creative potential or lose the security on which his mental health depends. Men reach for the right as they need it, but if the necessary tools are not at hand, the demand on personal strength may be overwhelming; if it is, the individual must cease creative activity or lose the freedom on which his social adaptation rests.

The historical defect in human psychological understanding has been spanned by the vision of religion; the historical inadequacy of human responsibility has been remedied by the heroic in military life. Without religion, society would have lost its capacity for faith; without military life, men would have failed to give embodiment to hope and its accompanying social morality. The worship of God stabilizes the yielding depth of the personality, bringing a peace of mind and contentment that is in no way dependent on social experience. The military spirit stabilizes the assertive vigor of the personality, bringing an aliveness and happiness that is not attached to social ideas. The influence of religion contracts as knowledge of human nature expands; the scope of military influence diminishes as man's ability to control human nature increases.

Christianity rests on a personal faith for which the individual alone is responsible. Without this individual faith, religion becomes an extension of family influence, stabilizing the individual through withdrawal from the problems of society. The church's function as a refuge may be very useful to the individual who is overwhelmed, but unless this function is confined to transient need it will stifle the creativity of love. Democracy rests on hope, shared in brotherhood, which the individual must find out of his own resources. Without this gregarious hopefulness, democratic institutions become the sounding board of personal egotism, reaching stability through indifference to social obstacles. Through patriotic fervor, the state may protect the pride of individuals who cannot find a personal self-realization, but such a function undoes the creativity of power.

The multiplicity of needs which exists in the love type of family is brought into being by the sensitivity which the members share. There is always room to add another need provided that awareness of the outside world is not lost in the process. The satisfactions which give meaning to family cohesion make the holding of tension more enjoyable; if the members lose their tension in the pursuit of gratifications they have become selfish. Such needs and gratifications must be subsidiary to the creative goals of the personality. When sensitivity enters the area of sexuality it brings major problems to the yielding personality.

The multiplicity of purposes which exists in the power type of family is a product of the vigor which the members share. They experience a variety of interests which they enjoy planning and accomplishing provided that responsibility toward the outside world is not lost thereby. The accomplishments which give value to family cooperation make the accumulation of energy more enjoyable; if the members lose their energy reserve in the attainment of accomplishments they have become egotistical. Such purposes and accomplishments must be subsidiary to the creative goals of the personality. When vigor enters the area of celebration it brings major obstacles to the assertive personality.

The sexuality of the yielding personality requires depth which must be found in submission to an ideal. If the male or female in a yielding family seek to usurp the position of the sexual ideal, the sex act suffers from a compulsive quality. There is a healthy tendency in each to find an ideal in phantasy outside the family which feeds the sexual tension in the personality.

The celebrative attitudes of the assertive personality require vigor which must be found in the domination of a responsive reality. If the male or female in an assertive family seek to usurp the function of the sexual reality, the celebrative state suffers from an obsessive quality. There is a socially harmonious tendency in each to find a reality outside the family, indulgent to play-acting, which encourages the celebrative energy in the personality.

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The depth of feeling in the yielding character is permanently maintained, giving way only to emergencies; tension gives life its meaning, and its discharge destroys the inner self-awareness. The orgasmic sexuality of the yielding individual must discharge a purely physical sexual tension, leaving the character tension intact. The vigor of attitude in the assertive character is maintained in a unified way, accepting compromise only in emergencies; energy gives life its value, and its dissipation destroys the inner self-confidence. The sex act in the assertive individual uses a circumscribed physical energy; it must not consume the energy of the character.

Each man finds his own view of life and way of life in the civilized world. Adolescence is a time of universal psychological growth when the enthusiasms of love and the inspirations of power take over the spirit of the individual and guide his self-fulfillment with a minimum of interference from practical understanding and responsibility. The individual explores his own nature and experiments with his own resources, attempting to find the core of his individuality. Maturity some times is regarded as a state in which the extravagant sensitivities and unbridled motility of adolescence is given up in favor of the customary and the conventional. Society does not impose the customary or the conventional on any individual, however, in those areas in which the creative takes its being. If the individual expects support from society in establishing his own life pattern he will be disappointed. Only truth can help a man who needs more understanding; only right can guide a man who requires a greater scope of responsibility. When a thinker stands on his own feet in his social adjustment he will need psychological knowledge to comprehend what is happening to him; if this knowledge is inadequate it is because the science of human nature has not developed to the point where it can give a man a sufficient grasp of human truth to see his problems as a whole. Man's ignorance is greatest in the area where his need for knowledge is the greatest. When a man of action stands on his own feet in his social adjustment he will need human skill to handle what is happening to him; if this skill is inadequate it is because the capacity for the control of human behavior has not developed to the point where a man can adhere to an enduring right on a permanent basis, fully prepared to accept any human obstacle. Man's clumsiness is greatest in the area where his need for skill is the greatest.

A masculine character is completely organized by free energy, expressed whenever opportunity presents itself. A feminine character is permanently oriented by secure tension which is felt whenever experience makes itself manifest. When the masculine character is temporarily without opportunity, the vigor in the self persists, carried in the form of hope. When the feminine character is incompletely influenced by experience, the depth of the self persists, maintained by faith. Masculinity fills all the space it occupies, and is therefore unified, complete, and ideal. Masculinity cannot find permanence out of itself, and therefore needs to be loved in order to fulfill itself. Femininity extends in time without limit and is therefore permanent and real. Femininity cannot find unity out of itself, and therefore needs to be possessed in order to fulfill itself.

The masculine expressiveness begins and ends according to opportunity, but it has no cause and no effect, being complete. The feminine responsiveness is caused by experience and records an effect, but it has no beginning and no end, being permanent. Femininity is caused by the actions of forces on it and has results in the interaction with those forces. Masculinity has a beginning in the opening of opportunity and an end in the maturation of dominance. Cause and effect is an abstraction based on insight into the full nature of a thing. Beginning and end is a concrete experience, based on mastery of the lasting quality of a situation. The awareness of space is an abstraction which can be put into words. The utilization of time is concrete and can be experienced in modes of behavior.

Femininity puts the unity that exists in masculinity into words, including any impression and any fact; it does not find unity through the exclusion of anything. When unity has everything of which the unfettered mind has become aware it is insight. In the state of insight the self is fulfilled in the complete awareness of the subject matter. The manipulation of concepts which is an essential part of creative thinking takes great energy, but this energy is all bound in subservience to the emerging unity of the subject. When truth is reached this energy dies, and the consequent self-fulfillment is perceived as a satisfaction, not as an accomplishment. No matter how much energy the feminine personality uses, the character never becomes organized by it.

Masculinity takes advantage of the permanence that exists in femininity, giving expression to any impulse or mode of action; it does not find permanence by making exceptions. When permanence has organized everything which the untrammelled activity of the self has expressed, a state of mastery exists in the individual. In mastery, the self is fulfilled by a permanent command of the situation. The attachment to methods, which is an essential part of creative productivity, calls for a high tension bearing capacity, but this tension is all subsidiary to domination of the emerging permanence of the situation. When the right is attained this tension dies, and the consequent self-fulfillment is experienced as an accomplishment, not as a satisfaction. No matter how much tension the masculine personality carries, the character never becomes oriented by it.

The self-awareness that comes with insight is based on limitless feeling. This unrestricted depth goes readily into the sexual channel. Sexual feeling and self-awareness mutually enrich each other. The self-confidence that comes with mastery is based on unrestricted motility. This extending vigor goes readily into the celebrative channel, in the form of a celebrative attitude which enlivens self-confidence.

The capacity for psychological tension and the accessibility to sexual feeling go together. If the personality cannot accept sexual feeling in a consistent way, creative love becomes impossible. Sexual feeling, like self-awareness itself, is timeless in the yielding personality. The storage of psychological energy and the readiness for a celebrative attitude go together. If the personality cannot accept a celebrative mood in a harmonious way, creative power is impossible.

Sensitivity makes possible the enjoyment of a multitude of needs. These needs and their satisfactions are acceptable to the yielding personality provided that they enrich the contentment and security within the familiar world of fixed orientation in which the yielding individual lives. If self-indulgence is not contained within a secure world it becomes autistic; the individual does not establish a relationship with society as a whole. The ascetic refusal of pleasures cannot make the individual more social. The heart of autism lies in the absence of an ideal, not in the enjoyment by the self of a multiplicity of simple pleasures.

Vigor makes possible the wholehearted participation in a multitude of interests. These purposes and their

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associated accomplishments are acceptable to the assertive personality provided that they enliven the happiness and freedom within the world of opportunities and fixed organization in which the assertive individual lives. If egotistical strivings are not contained within a free world they become euphoric; the individual does not establish a permanent relationship with society. Enslavement to duty cannot correct the tendency to capricious social behavior. The heart of euphoria lies in the failure to take advantage of what really exists, not in the acceptance by the self of a multiplicity of ego gratifying activities.

The yielding individual labors in the service of an ideal, and he needs to be so located that such energy is expended without meeting obstacles. Such a place embodies morality and therein he may enjoy all the simple pleasures. The assertive individual develops the resources in the reality which is his own, and his purpose is to be so organized by his opportunities that he accepts the tensions involved without being faced with problems. Such a situation embodies understanding, and participating in it he may enjoy all the spontaneous pleasures. One and the same world may be moral to those whose hearts are tuned to the understanding of morality, and understanding in nature to those whose hands reach out to take responsibility for a world of flexible and receptive materials. If security is found monastically, and freedom comes through barracks living, the life of love and the life of power are separated into two worlds.

The career of the yielding individual gives him a fixed position relative to society, out of which an oriented security comes. Because of the permanency inherent in the career, education and training are facilitated. The aggressive individual uses the sensitivity inherent in the career for self-serving goals; the career is his sole tie to society. However active his social life may appear to be, he never goes beyond the career identity in his relationships with others. If he attempts to do so, the entire aggressive edifice is threatened.

The social attachments of the assertive individual, operating as an informal class system, give him a fixed function in relationship to society, out of which an organized freedom comes. He lives in a gregarious environment, fraternal in quality. The totality inherent in the group identity facilitates the finding of opportunities. The passive individual uses the vigor inherent in his social position for the promotion of egotistical goals; his fraternal identity is his sole tie to society, and no matter how wide his loyalties may become in social relationships he never goes beyond his fraternal identity in his dealing with others. If he attempts to do so, the entire passive system is threatened.

The actions of the aggressive part of the self are the consequence of a self-indulgent relationship to society. Aggression is bred in the relationship with an indulgent parent within the circle of family life. Because the individual feels loved, he is at liberty to act willfully. The false masculinity thus expressed takes its being in the act, not the man. Only particular successes gratify the masculine strivings of aggression; there is no masculine self to provide unity in the face of obstacles. Aggression literally falls apart in the face of frustration; if emergency measures energized by rage are unsuccessful, fear overwhelms the individual.

The feelings of the passive part of the self are the outcome of an egotistical relationship to society. Passivity is developed in the relationship with an admiring parent in family life. Because the individual experiences power without responsibility, he develops a self-consciousness on this basis. This false feminine responsiveness lies in the sensibility, not the man. Only particular gratifications fulfill the feminine needs of passivity; there is no feminine self to provide continuity in the presence of problems. Passivity makes a rapid retreat in the face of difficulties; if emergency measures dictated by fear do not succeed, rage overwhelms the individual.

Aggression takes its being in a world seen through the eyes of love; within this world, similar individuals of sensitive character structure compete with each other for masculine prerogatives. Whoever accepts the customary beliefs and ideas may be admitted to this family-like grouping, and once a member he is free to reach for the prizes and rewards. Aggression finds its opening wherever its philosophy can be established. True masculinity exploits society by developing its resources, leaving it richer than before. Aggression depletes resources; when the purposes of aggression are realized the residue is of no further interest to the aggressive individual.

Passivity takes its existence in a world built by power; within this world, similar individuals gather together to seek the feminine privileges. Whoever accepts the conventional modes of action and institutionalized behavior may automatically share in the community advantages. Passivity finds its encouragement wherever authority takes over the whole of morality, rejecting individual responsibility. Genuine femininity serves society by understanding its nature, increasing the alternatives of action. Passivity is parasitic; when the needs of passivity are surfeited the source of its awareness is forgotten.

The aggressive spirit exerts a constant pressure on the form of the government, seeking to so alter it as to provide more fully for the security of aggressive individuals. When this pressure cannot attain further results due to the fact that the interests of the entire population resist further change, aggressive international policies provide an outlet for this self-seeking tendency.

The passive spirit creates a tendency toward expansion in the function of religion; it seeks the greatest possible area of application of religious law, so as to increase the enjoyment of the passive freedom which a dogmatic philosophy bestows. When the expansion of social beliefs is stopped by the failure of its ideas to reach general acceptance, national dogma in the form of patriotic fervor takes over this egotistical tendency.

Social institutions guide the actions of men in those fundamental matters where the basic purposes of society require action; the instrumentality of the institution is authority. Wherever the institution expands its scope, it is through the authority which it puts into the hands of individuals who do its work. The existence of a core of stable

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authority in society is part of the security of yielding individuals. Whenever aggression usurps the place of established institutionalized authority, the security of the yielding personality shrinks. The contemplative search for truth can only come to fruit in an environment separate from and protected by authority.

Social ideas bring the feelings of men into being in those fundamental ways in which the basic needs of society require feeling; the instrumentality of social ideas is spiritual law. Whenever social ideas deepen the scope of human attachments, it is through the comprehension of law which individuals who labor in its service communicate to their fellow men. The existence of a core of permanent law in society is a part of the freedom of assertive individuals. Whenever passivity generates its own opportunistic social ideas, the freedom of the assertive personality is diminished. The exploratory reaching for the right can only attain success when its activity is separate from and enriched by law.

Wherever love has shaped the characters of men, aggression has arisen. Whenever character arises from the ways of power, passivity enters men's lives. This happens because aggression and passivity are a product of the dependent side of men's natures. Independence means facing the unknown, with the fear of abandonment that the unknown brings, or dealing with the chaotic, with the rage at impoverishment that the chaotic arouses. Aggression and passivity allow men to cross over into a kind of social maturity without having to battle the fatigue that comes when faith weakens, or circumvent the boredom that takes over the self when hope becomes a shadow. This substitute maturity contributes nothing to social progress. It is parasitic on the civilization process, taking advantage of the knowledge that others have found and the skill that others have brought into being. The more aggression and passivity become a fixed part of life, the greater is the subterranean rebellion against the aggressive ideal, and the more men's fraternally shared thoughts turn to heretical channels in the evaluation of passive reality. Every individual starts life potentially creative; he does not give up his yielding idealism or his assertive realism without a struggle. If his potential creativity remains in the stage of rebellion, he becomes neurotic. If he remains in the stage of heresy, he becomes delinquent. The quantity of neurosis and delinquency in a particular period of civilization are an index to the amount of dissatisfaction with established aggression and passivity, and are therefore a sign of reaching toward increasing health and social adequacy. Society does not profit from the disappearance of neurosis and delinquency in civilized life unless such a desired state of affairs is based on the overcoming of aggression and passivity. The creativity of individuals develops on a background of neurosis which has been cured and delinquency which has been overcome.

Institutions reach stability where the modes of action which they establish can be comprehended in the form of principles and laws. Where the right can be thus objectified by understanding, it can be administered in a routine fashion, without the investment of creative leadership. The energy of leaders goes into dealing with the chaotic, expanding the scope of the institutions they represent.

Social ideas reach permanency when the concepts they create become the basis of authority. Where the truth can thus be incorporated in the skill of those who employ it, it can be communicated in a routine way, without the necessity of creative teaching. The tension of teachers can go into preoccupation with the unknown, deepening the scope of the social ideas with which they are preoccupied.

Thinkers are law makers; in the political life of man, laws are formulated as a codification and systematization of patterns of action already established. With the coming of new law, chaos has already been mastered. Men of action are administrators; in the spiritual life of man, authority gives embodiment to those established modes of feeling which the communication of ideas has already brought into existence. With the coming of new authority, insight has already won territory from the unknown. Neither political law nor spiritual authority are creative. The existence of political law frees energy in political action; where men attempt to expand social control through law they legislate in vain. The existence of spiritual authority gives security to spiritual feeling; where men attempt to deepen social understanding through authority they issue futile commands.

Whenever the yielding individual enters experience he submits to social authority. Whenever the assertive individual accepts attachments he responds to social law. Within the love-type family, experiences take place in a private atmosphere. Family activities become the focusing point of mutual feeling, stimulated for the purpose of enjoying a multiplicity of needs. Authority in such a context is intimidating and has aggressive connotations. Within the power-type family feelings take their being in a separate atmosphere, dissociated from adaptive requirements. Family feeling becomes the basis of family cooperation, encouraged for the purpose of enjoying a multiplicity of interests. Lawgiving in such a context is seductive and has passive connotations.

The tension filled love family is complete in itself but each individual is incomplete, reaching out into the world toward submission to an ideal. When family authority is exercised for the purpose of expanding experience, based on the desire to indulge the family members on a wider and wider scale, family experience tends to replace social experience and the reaching for the ideal is lost. The service of the false family ideal becomes the basis of aggression.

The energy filled power family is permanent in itself but each individual lives on an impermanent basis, reaching into the outside world toward domination of that domain which can bring a materialization of reality. When family law expands out of a need for deepening feeling, based on further cooperation in the gratifying of family vanity, family feeling tends to replace social feeling and the need for a responsive reality disappears. The exploitation of the false family reality becomes the basis for passivity.

A healthy atmosphere in the yielding family provides a consistent supply of simple pleasures available at need, with a respect for the privacy of each individual. Simple indulgences leave the individual ready for service to an ideal when need requires his activity. A socially harmonious atmosphere in the assertive family is founded on a full supply of spontaneous interests, with an acceptance of the separateness of each individual. Spontaneous ego gratifications leave the individual ready for exploitation of reality when opportunity commits him. Family feeling and family activity provide the model for those resting phases of the personality in which growth is absent. These periods have a holiday quality; if the individual cannot expand beyond the level of family security and freedom he is soon surfeited. If he cannot return to these enjoyments at need, he becomes the easy victim of fatigue and boredom.

The submissive tendencies reach their endpoint in insight, which is unalloyed with willfulness. At the moment of insight the subject of understanding is completely manifested, and the self is harmoniously fulfilled through self-awareness. This constitutes a fusion between self and the thing comprehended. In familial activities the self is not fulfilled in this fashion. Self-awareness proceeds at a high level which stimulates a sensitivity to needs and their satisfactions. When society is to be served, self-indulgent activity must be abandoned for a creative goal;

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then only love can keep self-awareness alive. If the self-indulgent familial tendencies intrude into the social life of man, the pathway on which insight comes is never traveled; instead, the self takes over authority whenever opportunity presents, and by act of will that fragment of understanding which suits the individual's needs is accepted as the whole.

The dominant tendencies reach their endpoint in mastery, which is unalloyed with self-consciousness. In the state of mastery the object controlled is permanently possessed, and the self is spontaneously fulfilled through self-confidence. This constitutes a fusion between the self and the situation controlled. In familial feeling, the self is not fulfilled in this way. Self-confidence is maintained at a high level which is favorable to active involvement in purposes and accomplishments. When society is to be exploited, feeling which serves pride must be put aside in favor of creative goals; only power can keep self-confidence alive. If the vanity of familial attitudes takes over the social relationships of the individual, the tools for the reaching of mastery are never found; instead, the self accepts whatever appears permanent in the way of principle in a self-conscious manner, using that moment of control which the situation brings and taking feeling as proof of permanence.



The neurotic withdrawal differs from the mature surrender of independent experience in that the mature yielding individual is oriented by love and remains always a servant of society. Delinquent indifference is different from the mature putting aside of independent feeling in that the mature assertive individual is organized by power and always uses society as his primary resource.

The progress of civilization rests on new ideas and new techniques. Depth of personality is required to bring new truth into being; vigor in the personality is necessary to the establishment of new right. The mature surrender of independent experience brings the yielding individual close to the feelings of inferiority which are at the heart of the neurosis; only success in communicating ideas to others can conquer this menace. The mature putting aside of independent feeling brings the assertive individual close to the mood of guilt which is the essence of delinquency; only success in the taking of responsibility can dissipate this cloud. Human needs and purposes are big enough to take up all a man has to give; contributions to human truth and right have the greatest potential for fulfilling the individual.

Idealism leads to understanding and admiration; realism to responsibility and respect. The ideal embodies unity; the real takes its being in the permanent. The capacity for creative thought is dependent on the perception of that apparent willfulness in a subject on which unity rests. Creative action becomes possible through the manipulation of that apparent consciousness in an object on which permanence rests. In penetrating the unknown, the thinker's personality retains the same orientation as if he were in the presence of an ideal; the subject matter, being in a state of change, does not command this submission, but the self remains faithful. Faith is a product of the nature of the personality itself. In dealing with the chaotic, the personality of the man of action retains the same organization as if he were in the presence of the real; the object, being in a state of change, does not invite this domination, but the self remains hopeful. The sources of hope lie in the personality itself.

Submission to an ideal preserves the consciousness of the yielding personality. When that consciousness tends to shrink, with consequent feelings of inferiority, the ideal is recovered by the active processes of thought. When the unity of the subject matter is thus reestablished, self-awareness is reborn in the coming of insight. Domination of that which is real preserves the willfulness of the assertive personality. When willfulness tends to accept compromise, with a consequent attitude of guilt, the real is restored by trial and error experimentation with methods. When the permanence of the situation is thus restored, self-confidence is reborn in the coming of mastery.

The awareness of beauty, in the sense of perfection, accompanies the coming of insight. Esthetic feelings, if they are to be more than mere pleasurable sensations, rest on the coming of unity to that which is potentially divisible into impressions, that unity being the work of the human mind. The experiencing of beauty, in the sense of richness and goodness, accompanies the arrival of mastery. The esthetic experience, if it is to be more than pleasurable muscularity, rests on the emergence of permanence in that which potentially evokes evanescent impulses, that permanence being revealed by human skill.

The hatred of the ugly overcomes the impressionable fascination which the ugly contains. The anger at the provocative overcomes the impulsive possession which provocation invites. Sensitivity exposes the yielding individual to awareness of the ugly as well as the enjoyment of beauty. Vigor involves the assertive individual in dealing with provocation as well as the pleasurable commitment to the good. The beauty of unity and truth are manifestations of the same capacity to find the ideal; the beauty of permanence and the right are linked together as products of the ability to take advantage of the real.

Creative thinking always makes a place for action in others; the more new truth that is brought into being in the world, the more opportunity is created for right. Creative action always stimulates thought in others; the more new right that exists, the more room there is for truth. Thought without an action ideal leads to aggression, the selfish and self-serving action; action which is not based on a reality enriched by thought leads to passivity, the vain and egotistical way of thinking. Aggression requires efficiency and is not interested in skill for its own sake. Passivity needs the form of logic and is not concerned with knowledge for itself. Where aggression is successful on a national scale for a period of time, it can outweigh the action ideal, as in modern Germany. Where passivity

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grips an entire nation for a period of time it can obliterate the sense of reality, as in modern France. The French democratic tendency is creative, but French Christianity is formal. The Christian spirit of the Germans is creative, but their democracy is merely efficient. It is in this tendency to national specialization that the cause of the downfall of civilizations is to be found.

Limitless self-awareness overcomes inferiority provided that it occurs as part of a fusion with a subject matter. Such a subject matter becomes an ideal, which means that the subject freely manifests itself, as if with a will of its own. In the case of impersonal subjects, the manifestation of the will of the subject matter lies in the completeness which gives it abstract existence.

Limitless self-confidence overcomes guilt provided that it occurs as part of a fusion with an object or situation. Such an object becomes reality, which means that it is richly responsive as if with a consciousness of its own. In the case of impersonal objects, the manifestation of consciousness lies in the permanence which gives it concrete identity.

The union of the self-conscious and the self-confident provides the one with an ideal, the other with reality, and fulfills both. This type of psychological union is essential to the creative nature of man and the character formation on which creativity rests. When men establish permanent relationships unlimited in scope of this fused type, they find themselves in the area of sexual feeling and celebrative attitudes, for the psychological mechanisms which bring them together are the same as the biologically established mating mechanisms which bring male and female together in nature.

Personal love for individuals of the same sex in the yielding personality enters the area of homosexual feeling; personal power over individuals of the same sex in the assertive personality enters the area of an all-pervasive celebrative attitude. If homosexual feeling invades the area belonging to family life, it becomes a form of self-indulgence inimical to a basic social adjustment. If the celebrative attitude replaces familial relationships, it becomes a manifestation of vanity which undermines the integrity of social adjustment.

In order to avoid being drawn into homosexual feeling which is alien to their lives, men go to great lengths to empty love feelings of their homosexual content. There is only one way to do this effectively, and that is to avoid human nature as a subject of truth seeking. The world is filled with a multiplicity of impersonal things a man can think about, many of them of great social importance.

In order to avoid the acceptance of a celebrative world which is a threat to their adaptive lives, men go to great lengths to divest power attitudes of their celebrative quality. There is only one way to accomplish this purpose and that is to avoid human nature as a resource for the development of right. The world is full of impersonal materials a man can manipulate, many of which are of great social usefulness.

In a world ruled by the fear of homosexual feeling and the rage against celebrative tendencies there can be no material progress in developing a science of human nature on the one hand, nor the engineering type of skill in controlling human nature on the other. In such a world, man loses his awareness of his first scientific subject matter, his own nature, and areas of knowledge that should be best developed are claimed by the blackness of the unknown. He allows his most important opportunity, the mutual cooperation of human beings, to fade in interest and aliveness, and the skills that should be the best developed lose their identity in a sea of chaos.

Shame in the yielding personality which cannot be overcome by growth may direct the individual toward ambitious effort in the career. If success comes out of compulsive activity it is demoralizing to the individual; there is no room for the creative where conformity is to the authority set up by the standards associated with success rather than to an ideal. In the world where a man's identity is formed by his professional or business function, it is the picture of himself which others see which compels his activity. Deviation from this picture is at his own peril and any material deviation marks him for failure. If he wants the rewards of his position, he must be loyal to it in all significant ways.

Guilt in the assertive personality which cannot be overcome by growth may influence the individual toward attachment to ritualized fraternal activities. The obsessive quality of fixed fraternal feeling has a degenerating influence; there is no interest in the creative where the utilization of opportunity is in response to principles set up by custom rather than in response to reality. In the world where a man's identity arises from a hierarchy of social attachments, it is the preestablished responses to type situations which draws him into obsessive feeling. Deviation from this mode of social adjustment is at his own peril; any serious deviation results in his isolation. If he wants the rewards of this mode of social adjustment, he must accept the responsibility of consistently

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supporting it.

The security of the career ridden yielding personality does not reach the relaxed naturalness of contentment. Such individuals are the ready victims of fatigue and an accompanying hypochondriasis. The freedom of the assertive personality guided by fixed social patterns does not reach the alive spontaneity of happiness. Such individuals are the victims of boredom and fail to reach the good fortune to which they feel they are entitled, resulting in behavioral deviations in which bad luck is their constant companion. They are readily deceived by confidence games, and become addicted to gambling and short lived enterprises.

Anxiety is an expression of a self-awareness without that warmth and contentment which comes from security. The intimidated individual is cut off from the growth that is the substance of his attachment to the external world in a permanent way. The nameless fear of anxiety is a fear of aloneness and abandonment, occurring in a personality oriented by love who cannot feel love. As long as the individual serves a taskmaster who keeps him busy, his personality maintains an identity. Such an identity has no permanence, and requires constant cooperation from others to remain alive. It is characteristic of the atmosphere of the love family that there is always some small duty waiting, based on the needs of others for cooperation in maintaining warmth and closeness. In the anxiety state, action loses its energy investment with a consequent inhibition that ends familial cooperation. The inner self comes into focus but there is nothing there to see or feel. The individual perceives a nothingness, an unknown, a blank window which at any time may show the paralyzing face of terror.

Restlessness is an expression of a self-confidence without genuine freedom, lacking in vigor and happiness. The seduced individual is cut off from the growth which is the substance of a unified attachment to the external world. The drifting rage in restlessness is a rage at poverty and neglect, occurring in a personality organized by power who cannot give expression to power. As long as the individual is surrounded by those temporary opportunities that keep his feeling alive, the self maintains an identity. This identity has no completeness, and requires reinforcement from the feelings of others to remain significant. It is characteristic of the atmosphere of the power family that there is always some interest to be shared which becomes the basis of mutual sympathy. When restlessness brings the chronic perplexity which ends family cohesion, the feeling resources of the individual lose their tension holding capacity. The inner self goes into action but there is no organization, no attitude toward the environment. This behavior is only a drifting, a chaos, a door through which impelled motion runs amok into boundless space.

The emergency reaction of fear which signals the disruption of orientation provides the basis for an unlimited receptivity entirely without self-awareness; fear replaces the inner self. There is an unlimited accessibility to comprehension without attachment, so that the information which the organism receives can be used completely in its own interest. The feeling of fear has an expanding quality which is to be terminated at all cost. The emergency reaction of rage which signals the coming of disorganization provides the basis for an unlimited manipulative motility entirely without self-confidence; rage replaces the inner self. There is an unrestricted acceptance of an attitude of control without ownership, so that the routes of action which the organism finds can be used without regard for the conservation of resources. The attitude of rage has an expanding quality which is to be resolved at all cost.

The human yielding personality readily feels fear. If the individual must maintain an attachment to something noxious, self-awareness may be preserved through the feeling of hate, which circumscribes the subject matter in a circle of distaste. Hate is a stabilized alternative to fear which the individual can tolerate. It is when hate loses its structure, releasing floods of fear from which the individual cannot escape that anxiety is born.

The human assertive personality readily experiences rage. If the individual must accept a noxious object, self-confidence may be preserved through an angry attitude, which brands the object as an annoyance and separates it from the total context of the situation. Anger is a stabilized alternative to rage which the individual can tolerate. It is when anger loses its enduring quality, releasing unpredictable rage reactions which the individual cannot avoid that restlessness comes into being.

Where depth of character takes an aggressive pseudo-ideal for its subject matter, there is no unity in the thing understood nor permanence in the self-awareness. Whatever aspect of the subject matter is vigorously manifested comes to stand for the whole. The willfulness of the subject matter feeds a dependent self-awareness in the individual. Whenever an outside will is not acting on the individual, a withdrawal into fantasy is necessary in order that the inner identity be sustained. Without the service of an ideal which growth brings there is no reliable source of energy in the personality. The aggressive individual avoids fear through conformity to institutionalized modes of action; he is a self-serving soldier in the army of personal ambition, cooperating with others to reach that apparent security which holds back disorientation.

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Where character vigor takes a passive pseudo–reality for its object, there is no permanence in the thing possessed nor completeness in the self–confidence. Whatever aspect of the object invites action takes over the qualities of the permanent. The consciousness inherent in the object builds a dependent self–confidence in the individual. Whenever an outside consciousness is not encouraging the individual, an indifference takes over and play becomes the means of preserving the inner identity. Without the exploitation of a responsive reality which psychological growth makes possible, there is no reliable capacity for tension in the personality. The passive individual avoids rage through the exploitation of pathways to feeling inherent in social ideas; he is an egotistical priest worshipping the false idol of fraternal superiority, finding an apparent freedom through influencing others, thus controlling the disorganization of his personality.

The avoidance of psychological growth, maintaining the familial gratifications and manifold accomplishments of familial living in the aggressive and passive patterns, spares individuals the loss of security and freedom out of which anxiety and restlessness come. If the pressure of inferiority feeling becomes great enough, neurotic rebellion against the aggressive familial ideal takes over and a cycle of reaching toward new experience initiates the phobic mechanism. If the pressure of a guilty attitude is great enough, the delinquent heresy against the passive familial reality takes over and a cycle of accessibility toward new feeling initiates the psychopathic mechanism.

The compulsive mechanism protects the yielding individual from phobic insecurity through an intimidated conformity to a fixed system of petty laws. Rules guide every action; a great deal of energy is expended following each rule exactly. Because the compulsive individual conforms, his yielding feeling tone remains intact. Whenever depth of feeling threatens to become the basis of a rebellion against the petty laws, anxiety enters and conformity is reestablished through compulsive ritual.

The obsessive mechanism protects the assertive individual from loss of freedom in the psychopathic pattern by seducing him into the acceptance of principles attached to petty authority. Institutionalized ways of action control every feeling, and a great deal of tension is built up in the exercise of authority. Whenever vigor of attitude threatens to become the basis of heresy against petty authority, restlessness enters and the patterns of conventional action are restored through obsessive attachment to dogma.

In order to find new truth and right in the creative way, a man must establish a fixed relationship with his world, through his view of life or way of life, out of which the growth of knowledge or ability comes. This relationship is characterized by depth unlimited in time or vigor unlimited in scope. In the secure relationship established by the yielding personality there is an unlimited responsiveness based on faith in the unity of the subject matter. No matter how abridged or fragmented the subject may seem to be, faith spans the gap and maintains the understanding of the self. In the free relationship established by the assertive personality there is an unrestricted expressiveness based on hope for the permanence of the object. No matter how temporary the situation may be as far as the experience of the moment is concerned, hope spans the gap and maintains the responsibility of the self.

In the ordinary give and take of human relationships, most men do not find it possible to maintain depth or vigor in their intercourse with others. Their failure to do so is the source of the discontent and unhappiness which men accept as an inevitable part of living. Those who survive the tendency to rebellion and heresy in their early adulthood, thus avoiding involvement in neurosis and delinquency, are in danger of falling victim to the disillusionment of middle age; this state brings with it the hypochondriasis and addiction to casual gratifications which mark the emotional emptiness and depression of mood often associated with the change of life. In the years of declining physical capacity and contracting social relationships, only the enriching tensions of enthusiasm and the guiding energies of inspiration can maintain the health and welfare of civilized human beings, holding the fear of death and rage at futility outside the circle of light established by a human life.

Discontent and unhappiness may have grave psychological consequences if they lead individuals away from a familial security or freedom toward a growth state which they have neither the depth nor vigor to handle. Compulsive and obsessive states conceal an underlying insecurity and lack of freedom. It is through the deepening of the view of life and invigorating of the way of life that men reach that security and freedom which permits the overcoming of compulsive and obsessive states. If deep feeling breaks through a compulsive barrier without a preparatory growth of the personality, the conditions of a paranoid breakdown of the personality are present. If a vigorous attitude overwhelms the obsessive barrier without a preparatory growth of the personality, the conditions of a criminal degeneration of the personality are present. In the paranoid state, the individual attains a pseudo-security through the delusion that his ideas are established truths. In criminality, the individual attains a pseudo-freedom through the establishment of a personal world in which his modes of action become automatically right.

Anxiety states are characterized by a loss of energy in the personality. The rebellion of the individual against

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the family ideal leaves him in a dependent state without a consistent relationship to society of his own. When he must deal with society out of his own resources, simple problems arouse insecurity of great proportions; the tendency to flight arouses energy which has no channel of discharge, resulting in tremulousness, rapid heart beat, profuse perspiration, and other symptoms of emergency preparation for action.

Hysteria is characterized by a lack of tension holding in the personality. The heresy of the individual against the family conception of reality leaves him in a dependent state without a unified relationship to society of his own. When he deals with society out of his own resources, simple obstacles imply a loss of freedom of great proportions; the tendency to a fighting reaction raises the tension level in a way that has no meaning for the individual. This alien tension holding capacity shows itself in episodic dissociated placidity with emotional detachment. The conversion symptoms of hysteria are the result of investment of tension holding in a dissociated way to a part of the body, culminating in a disturbance of function.



Family life develops the character of the child, but it cannot maintain the character of the adult. The surplus capacity for tension and the surplus supply of energy must be maintained through the feelings of love and the attitudes of power which find outlet in social relationships. Family life uses love and power but it cannot bring them into being in adult relationships. When love responds to love sympathetically, the individuals being identical in that moment, love becomes an indulgence which cannot find work to do in the world. The nurtured child needs such love; adults lose the depth of their tension in such relationships. When power links itself to power in complete cooperation, the partners being identical in that process, power becomes a form of egotism which cannot attach itself anywhere in the world. The protected child needs such power; adults lose the vigorous quality of their energy when they enter such relationships.

As long as the gratification of the yielding individual's multitude of needs stays separate from the mainstream of the character forming relationships of life, it cannot dissipate the depth of character. Asceticism blocks the creative process because it rests on a prohibiting authoritative attitude in the self, resulting in the idealization of an action component of the self which has no social value. The ascetic process leads to willfulness and false pride; no matter how long the prohibition lasts a single lapse undoes the whole pseudo-accomplishment.

As long as the attainment of the assertive person's ample supply of purposes stays separate from the mainstream of the character forming relationships of life, it cannot undermine the vigor of the character. Enslavement to cultism blocks the creative process because it rests on an opportunistic identification of the self with dogma, resulting in an exploitation of feelings which are without social meaning. Cult adherence leads to self-consciousness and false comprehension; sooner or later internal contradictions develop which expose the pretentious quality of the satisfactions gained.

If a man is to find a creative view of life he must be independent of family authority without expending energy in rebellion against it. He attains independence through his willingness to forego the benefits which conformity to family authority bestows. The pattern of family authority extends out and intersects with other familial groups. The aggressive career is a product of misplaced family psychology. When a man accepts the identity which is a part of the conventional requirements of an aggressive career, he takes the responsibility of cooperation with other members of the same group.

If a man is to find a creative way of life he must be independent of family law without having to endure tension in heretical argument against it. He attains independence through his willingness to forego the benefits of adherence to family law. Established family ideas overlap other similar systems of ideas in the community. The passive security conferred by social position is a product of misapplied family psychology. When a man gains the advantages of the identity which is a part of a passive social position, he must accept loyalty to the system of mutual sympathy in the group.

When men attempt to idealize that which is a mirror image of themselves, they must submit to aggression in others and take over the aggressive position themselves if they are to survive. In such a competitive world there is no endpoint of security and contentment. Such self-aggrandizing activity leaves society poorer, since it does not develop the resources it uses.

When men seek a responsive reality in that which is like themselves, they are passively committed to the sharing of established principles, and they accept domination by circumstances. In such a world of fixed relationships, there is no endpoint of freedom and happiness. Such self-effacing attachments subtract something from the comprehension of society, since they do not deepen the awareness of social experience.

Wisdom comes to a man in the surrender of the childlike effort to become his own ideal. The son wishes to become the man his father is, because this is the natural destiny of his growth. The mature adult serves his ideal, and becomes secure in the orientation which love of the ideal provides. The greater his security, the more tension holding capacity he has. He expends energy only in necessary ways; thus he is the opposite of his ideal.

Strength is found by a man in the laying aside of the childlike belief in a human reality consisting of individuals like himself. The son wishes to live in the same world of human opportunity as his father because this goal is appropriate to his growth. The adult moves outside a preestablished world, finding reality through his

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exploitation of it, and becomes free through the organization of his personality which power over his domain makes possible. The greater his freedom, the more surplus energy he can accumulate. He accepts tension only in necessary ways, thus being opposite to the reality which he possesses.

Adults who increase their security or freedom at the expense of society remain children psychologically; it is the attempt at growth within the family circle after biological maturity which leads to the rebellion of neurosis and the heresy of delinquency. Only the pathway to creativity can preserve growth and find the full interests of society at the same time. But society does not demand creativity in any given individual. It rewards success in creative accomplishment but does not penalize failure. It does penalize failure to meet the minimum requirements of social maturity. Many individuals are therefore drawn into aggressive or passive patterns of social adaptation, because these forms of social life transfer the dependence of the individual immaturity from society to a group within society which encourages such a relationship. The fact that such groups take their existence in the tolerance of immorality and the acceptance of ignorance does not lead to social disapproval, provided that the immorality avoids conflict with the law of the state, and that the ignorance does not overlap the area covered by religious authority. The penalty for aggression lies in the unending struggle with inferiority in the psychic life of the aggressive person. The cost of passivity is counted in the unrelieved burden of guilt in the psychic life of the passive individual.

Without the inner identity which service of truth confers, the surrender of willful action leaves the yielding personality alone in life, subject to disorientation and disabling anxiety. It is the successful passage through the area in which being alone threatens the personality that makes creativity possible to the yielding individual. He must maintain access to psychological growth in his view of life if he is not to be overwhelmed by a frightening isolation from others.

Without the inner identity which exploitation of the right confers, the putting aside of self-conscious feeling leaves the assertive personality impoverished, subject to disorganization and a restlessness that destroys social adaptation. It is the successful passage through the area in which impoverishment threatens the personality that makes creativity possible to the assertive individual. He must maintain access to psychological growth in his way of life if he is not to become lost in a grim dissociation from all meaningful attachments.

Human truth lies in the sphere of religion; shared social ideas of religious depth constitute the spiritual resource of civilization. Religious institutions are secondary, incidental, and temporary in an historical sense; the spiritual life of mankind exists outside the vicissitudes of church activity. Human right lies in the sphere of government; individual responsibility as embodied in governmental institutions constitutes the worldly resource of civilization. The law of the state is secondary, incidental, and incomplete in an historical sense; the life of human cooperation under the leadership of the state goes on without dependence on the variations from one era to another in the importance of law.

Religious truth is the substance of all human understanding and is the background from which science comes. Governmental right contains the fundamentals of all human social skills and is the basis on which the cooperative successes of industry rest. Impersonal knowledge may appear to be the main product of science, as impersonal control may seem to be the primary concern of industry, but religion and government have laid the foundations for the modern outpouring of scientific and industrial productivity.

The search for truth is based on the surrender of willfulness in thought; the reaching for the right is based on the putting aside of self-consciousness in constructive action. The thinker dwells in a secure relationship with his subject matter; the manipulative component in thought comes into being as a form of service to the subject. This manipulative component is experienced as effort which interacts with a need in the subject matter, endowing the subject matter with living qualities, as if capable of the feeling of need. There is no power in these manipulations, however; by altering the subject matter in certain ways which lie outside the core of the subject matter's identity, a fuller expressiveness emerges in the subject matter. When the thinker's activity ends in accomplishment, his sensitivity is restored and insight is born. The duration of this submissively oriented manipulative activity before insight may be very great, depending on the amount of unknown with which the thinker deals. This span of time must be covered by faith; otherwise aggressive willfulness destroys the search for truth.

The man of action lives in a free relationship to his object, or domain; the feeling component of action comes into being as a form of exploitation of the object. This feeling component is a type of comprehension which interacts with the purposes of the object, as if endowing the object with living qualities. There is no love in this comprehension, however; by submitting to the object in certain ways which do not affect the core of the object's identity, a fuller responsiveness develops in the object. When these feeling attachments of the man of action end in gratification, his vigor is restored and mastery is born. The area covered by this dominantly organized feeling may be very great, depending on the extent of the chaos with which the man of action deals. This scope must be covered by hope; otherwise passive self-consciousness destroys the reaching for the right.

If a man of thought attempts to become a man of action, thus usurping the place of his ideal, his personality is denied the security which makes growth possible. The power that he wishes to serve becomes an irresponsible force and he has no choice but to make a cynical withdrawal from the world. If a man of action attempts to become a man of thought, thus embodying the reality which should remain external to him, his personality is denied the freedom that makes growth possible. The love that he wishes to exploit lacks understanding and he has no choice but to adopt an opportunistic indifference to the world.

The successful maintenance of faith and hope are essential to the creative process. Only a secure man can maintain faith; only a free man can adhere to hope. Since society rewards creativity but does not require it, there are no guarantees of either creative security or creative freedom in the basic social ideas and institutions of civilization. The successful family develops character in the individual but cannot provide an outlet for the mature character in the world. The family will offer the individual consolation and help if he fails, because in this moment he is like a child again. It is in the attachment between that which is psychologically male and that which is psychologically female that security and freedom can find permanence and completeness. There are no provisions for such attachments in the fixed ideas and institutions of the civilized world. Men find such attachments piecemeal, for shorter or longer periods of time, in a greater or lesser degree, depending on the turn of events in living and on their capacity to take advantage of opportunities.

The Christian spirit of universal love is based on loyalty to mankind as a whole; the objective power characteristic of democracy is based on responsibility toward mankind in a permanent way. The bringing of love into the view of life is a hazardous procedure for most men because of the danger of submission to aggressive forces. Love must remain discerning and analytical, responding only to that which is capable of giving expression to an ideal. In the daily activities of life, the sensitive person may be more withdrawn than otherwise, if he is exposed to an aggressive substitute for masculine authority. The inclusion of power in the way of life is hazardous because of the danger of entanglement by passive tendencies. Power must remain selective and methodological, taking hold only when it is in the presence of an enduring reality. In the daily give and take of life, the vigorous personality may be more indifferent than otherwise, if he is exposed to a passive substitute for feminine principles.

Wherever love can enrich life, there it seeks to establish its responsiveness; whenever power can enliven the interest in living, it takes over in its expressive way. Love based on a deep capacity for tension which has no limit in time is creative because it can identify the essence of the thing loved, maintaining understanding in the face of

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the alien and unknown. Power based on an unlimited store of energy which accepts no boundaries in its spatial scope is creative because it can permanently command the object possessed, maintaining responsibility in the face of the unpredictable and the chaotic.

Love accepts the existence of the unexpected, the strange, and the mysterious without giving in to fear or submitting to ignorance. Power stands ready to accept the refractory, the unusual, and the apparently supernatural without giving way to rage or the acceptance of lack of ability. Love lies at the heart of the problem solving mechanism; it permits an awareness of the unknown because it reduces the unknown to the status of an incidental phenomenon, outside the essence of the thing contemplated. The unknown disappears when it is absorbed by the known as a result of the unifying classifications which are a product of creative thinking. Power holds the means of overcoming obstacles; it permits a self-confidence in dealing with the chaotic because it gives the chaotic a temporary status, separated from permanent reality. The chaotic disappears when it becomes a part of organized reality as a result of the establishment of the enduring methods which are a part of constructive action.

Creative individuals are valued by society when society becomes aware of problems and deals with obstacles; this is always the case when society is in a state of change, reaching toward progress. In times of accelerated social improvement the creative individual has a greater opportunity for self-fulfillment. If men commit themselves to the utilization of tension and energy levels which go beyond their resources, they enter the area of mental illness and breakdown of social conformity.

The yielding character is based on a self-awareness which includes sexual feeling; the assertive character is based on a self-confidence which includes a celebrative attitude. The yielding individual seeks to bring sexual feeling within the scope of love; the assertive individual seeks to bring the celebrative attitude under the domination of power. Masturbatory sexuality, which is self-indulgent phallic sexuality, must remain separate from the character if it is not to influence the yielding individual toward an aggressive pseudo-masculinity. The struggle against phallic sexuality in yielding personalities, accompanied by intense feelings of shame for that sexuality, is actually a battle against those aggressive tendencies in the self which gain expression in masturbatory phantasy. Sometimes the loser in this battle is the depth of the character itself. When the creativity of the character is maintained, phallic sexuality is admitted as a simple source of pleasure without the involvement of the individual in an assertive attitude.

Under the conditions of civilized living, familial sexuality is not of a type which mates the psychologically yielding and the psychologically assertive together. In a yielding family two yielding personalities, one male and one female, find a life together which includes sexual pleasure. Sexuality must not lie at the heart of their relationship; if it does, the mutual understanding on which family permanence rests will be lost. In the assertive family celebration must be equally separate from the heart of the relationship; if it is not, the cooperative responsibility on which family integrity rests will be lost.

The male and female in the yielding family find a sexual utility in each other without mutual idealization; the male and female in the assertive family find a celebrative mood in each other without mutual exploitation. When the yielding pair come together with a high sexual tension in each, already established within each personality, sexual cooperation becomes possible. When the assertive pair come together with a high celebrative energy already established in each, joyful sympathy becomes possible. Among the animals, courtship is a matter of bringing to fruition the inborn assertive and yielding tendencies. Among civilized human beings, courtship becomes a complex system of testing feelings and attitudes in the prospective marital relationship, so that a sexual relationship may be found which is effective but remains subsidiary to the goals of married life.

Truth is not measured by its practical utility for the thinker; the discovery of truth is its own end. Truth expands the individual's capacity for tension, and unifies the subject matter comprehended so that it becomes totally expressive. Truth fulfills the feminine nature of the self through union with an ideal in the outside world. Right is not measured by its practical utility for the man of action; the search for right is impelled out of itself. Right increases the individual's store of energy, and makes the object controlled permanently responsive. Right fulfills the masculine nature of the self through union with what is real in the outside world.

The surrender of independent energy in the yielding personality makes creative thinking possible. It also makes the yielding person dependent on his ideal for his mental health; if his security diminishes, inhibition effaces the capacity for action. The surrender of independent tension in the assertive personality makes creative action possible. It also makes the assertive person dependent on a responsive reality for his social adequacy; if his freedom is limited, perplexity effaces the capacity for feeling.

Truth creates a social resource which power must exploit; if it does not, the responsive emotional life of the thinker is compromised. Right creates a social force which love must serve; if it does not, the expressive life of action of the builder is compromised. This reciprocal relationship between masculine and feminine productivity is the substance of civilized psychological life and confers upon man his superiority over the lower animals. Because the creative relationships between men lie outside basic social institutions and fixed social beliefs, being entirely elective in their nature, they might appear to be non-essential to human beings. Nothing could be farther from the truth. These relationships lie at the heart of human mental health and social adjustment. Without these relationships, morality and understanding desert the arena of civilized life; boredom and fatigue take their places. The love men bear each other, and the power they hold over each other, is something they perceive and shape with questioning minds and experimental hands; once established, these relationships become the vehicle of the human soul, something a man would give his life to nurture and protect.

If men are to establish those relationships on which the creativity of mankind depend, they must employ their personal wisdom and strength. In the history of civilization, the knowledge of human nature has never been sufficient to guarantee such wisdom, nor has the ability to handle human nature been enough to guarantee such strength. When men wish to live by wisdom, they gravitate toward a monastic type of life; when they choose to live by strength, they go toward the military barracks type of living. There are times of relatively rapid progress in human history favorable to wisdom and strength, when new human concepts and new modes of behavior gain quick acceptance due to the ease of communication of ideas and a readiness to follow the example set by demonstrated methods. Strength which is not a form of leadership does not endure; wisdom which does not find outlet in teaching cannot reach universality. In the times of renascence in civilization, wisdom and strength are part of the atmosphere of men's lives.

Homosexual feeling creates an outstanding problem in the psychological life of yielding individuals; the mode of solution of this problem determines the fate of the personality. Homosexual feeling is based on hero worship and the sensitivity to the attractiveness of masculine vigor which goes with it.

The celebrative attitude creates an outstanding obstacle in the psychological life of assertive individuals; the way of dealing with this obstacle determines the outcome of the personality adaptation. The celebrative attitude is the sense of untrammelled power which is based on the exploitation of the richness of human submissive emotionality. In the celebrative state, the individual experiences his own inherent value; everything which impinges on him is subject to his control, and without effort on his part. The enjoyment of this state is increased by the use of alcohol or other sedative drugs, because of their favorable influence on euphoria.

All masculinity must run the gamut of addiction to those experiences which have a physically gratifying quality. In a true drug addiction, where withdrawal symptoms compel adherence to the drug, the attachment of the celebrative state is lost. All femininity in the character of men tends to become involved in sentimental associations in which cooperation in petty activities substitutes for meaningful experience; such relationships have an atmosphere of mutual consolation. The promiscuous homosexual is hated by society because he exploits an area of feeling for compulsive self-serving gratification which should belong only to wisdom working in the interests of the whole of society. The addict, and especially the chronic alcoholic, is the object of social anger because he uses his free attitude for the furtherance of his own vanity through feelings without social value, wasting an instrument of strength which should be employed in the interests of society in general.

Those relationships between men which are based on the depth of feminine character and the vigor of masculine character have a strong tendency toward permanence and completeness, utilizing sympathetic understanding without limit and cooperative helpfulness without preestablished boundaries. Such relationships are a part of what is private and separate in the life of the individual. The degree to which the private and the separate may be invested with tension and energy is a product of the social maturity of the times in which a man lives.

Growth utilizes privacy in the life of the yielding individual, because only insight has social communicability. Growth utilizes separateness in the life of the assertive individual, because only mastery has social demonstrability. In order to sustain privacy on a large scale, the individual must maintain a view of life which has faith in ultimate communication. In order to sustain a separateness which consists of a large part of living, the individual must maintain a way of life based on the hope of reaching an ultimate demonstration of social adequacy.

Privacy conceals what transpires and is a spatial orientation; separateness isolates events, dissociating them from the whole of life, using a special time organization. Creative thought seeks solitude, but only for the period of analytic thinking; creative action seeks a time span without commitments, but only for the trial and error of concrete action. Privacy is a social right, protected by authority; if the individual takes concealment on his own initiative, his behavior is secretive. Separateness is sponsored by social ideas, being recognized as a natural state; if the individual sets up a separateness for his own private purposes, he is leading a double life.

Aggression cannot respect individual privacy because of its expanding tendency. Aggression is inherently suspicious, finding in privacy a source of potential rebellion against its authority. Passivity cannot tolerate

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individual separateness because of its parasitic need for sympathy. Passivity is inherently opportunistic, seeking to include everything in its social system; it finds in separateness a source of potential heresy against its principles.

Privacy belongs to the individual; when shared private ideas become the basis of group cohesion, the development of paranoid thinking is favored. Separateness belongs to the gregarious life of the individual; when fixed modes of action invade gregariousness, establishing patterns of social cooperation, the development of criminality is favored.

Family life confers privileges on the yielding individual of a self-indulgent nature, and in return limits the right of privacy. Family life backs up the assertive individual in a fashion useful to his vanity, and in return limits the opportunity of separateness. Only governmental authority, which lacks a personal attachment to the individual, can confer a full right of privacy. Only spiritual law, which is universal in its application, can give a basis for a full respect of the separateness found in masculinity.

Mature governmental authority is characterized by its impersonal quality. Governmental authority is armed with absolute power which is exercised only where the interests of government are at stake. The source of governmental power lies in the people as a whole, thus guaranteeing that the instrumentalities of power are not used for pleasurable purposes in a dissociated fashion. Only in a democracy can government remain both strong and objective. Momentary abuses of power through its dissociated use are normal in a democracy, provided they are the product of experimentation in the use of power.

Mature spiritual law is characterized by its personal devotion to the totality of human nature. Spiritual law is based on universal love which is absolutely unvarying and is applied to all human experience. The source of spiritual law lies in the comprehension of the individual; the vision which creates it must not serve pleasurable needs in a private fashion. Only the Christian spirit can provide a spiritual law which is both wise and personal. Temporary miscarriages of love through privacy of feeling are normal in spiritual life, provided they are the product of that reflection which is stimulated by love.

The church, being an institutionalized phenomenon, is not the ultimate source of spiritual and moral principle. Spirituality lies in those shared social ideas and beliefs which are carried in the feelings of individuals. The law of the state is not the ultimate source of human techniques of control. Human cooperation follows the patterns established by the demonstrated ability of individuals who reach effectiveness in their chosen way of living. True government comes into being from these grass root sources, and that government which is inherent in the law of the land is entirely secondary, the law being written to establish and clarify what is already in existence.

Spiritual law and governmental authority have a reciprocal relationship. Where spirituality enriches the lives of men, government reaches into a wider expression of its natural function. In such a world, men may increase their responsibilities without the danger of loss of freedom. Where government attains the respect of all men through its strength and objectivity, spirituality finds a deeper responsiveness to the nature of man. In such a world, men may expand their understanding without danger of insecurity. When individual love and individual power lead through growth to an increased scope of social ideas and to an expanded resourcefulness of government, they become the instrumentalities of social progress.

It is in the extra-familial life of man that the creative efforts of individuals find enduring and complete expression. Man's social ideas and institutions constitute a record of the accumulating truth and right of the centuries of civilized progress. Each new social idea is the outcome of a sharing of truth among many minds, beginning in the reflection of a single mind. Each new social mode of action is established by a demonstration of right in the actions of a single individual, originating in the cooperative experimental efforts of many individuals.

Government is the carrier of public morality, and it is faith in an expanding responsibility that gives to universal love its creative quality. Shared social ideas are the basis of common human attachment, and it is the hope for an expanding understanding that gives to objective power its creative quality. When men act effectively they attain cooperation, and social life takes on unity. When men feel together, their association becomes sympathetic, and social life takes on permanence. There is an inherent rage in man at the apparent weakness of his position in the universe, being so small a vibration in so vast an ocean of forces, which only the experiencing of social unity can overcome; there is an inherent fear in man of the apparent insignificance of his life, being such a transient tenant in the eternal universe, which only the feeling of social permanence can cure.

Creative contributions to society become the outlet for the yielding individual's desire for immortality, and the assertive individual's ambition to erect a personal monument to himself. The yearning for immortality and the eagerness to gain a complete concrete expression of the self end in magical thinking and miraculous action in those situations where social life cannot meet the psychological needs of human beings. The development of civilization is characterized by a decreasing emphasis on magic and miracles. In the presence of psychological fatigue, in which faith in the meaning of personal responsiveness is lost, the barrier against magical thinking breaks down. In the presence of boredom, in which hope for the value of individual expressiveness is lost, the attachment to miraculous behavior usurps control. Magical thinking depends on fascination, in which any part which is vivid is taken for the whole, and pseudo-understanding proceeds from the emotionality of the thinker. Miraculous action proceeds from being possessed, as by a demon, in which any moment of experience which provides opportunity is taken for permanence, and pseudo-responsibility arises from the heightened euphoric mood of the man of action.

Where there are great potential demands on adaptive capacity in the presence of burdening fatigue, as may happen in combat fatigue, the emergence of magical thinking may destroy the integrity of the personality. If magical thinking can remain a source of pleasure, shared with others of like feeling, it becomes the basis of cult formation and paranoid ideas. Where boredom is unrelieved in the presence of potential adaptive requirements, as sometimes happens in long periods of enforced waiting, the emergence of miraculous actions may destroy the social adaptability of the personality. If miraculous action can remain a means of gratifying the self, and lead to cooperation with others of similar attitude, it becomes the basis of gang life and the crime partner relationship.

When love brings an expanding surplus tension capacity into existence, the individual's view of life is entirely colored by love, since his relationship with mankind as a whole is a matter of creative feeling which does not admit emergencies or day to day adaptive needs. Universal love as it is contained in the Christian spirit is eternal, the empty spaces in feeling being covered by faith. Any diminution in love feeling threatens to create inferiority feeling in the self and leads to active analytic thinking effort which reaches its endpoint in insight, fully restoring the feeling in the self through glorification of the unity of the subject matter; this is the growth process. The institutionalized accessories of religion have been a necessary help to man in maintaining his faith in mankind, stimulating as they do his depth of feeling and awe of a supreme being. It would be an error to identify the magical elements of religion as essential to the religious process. In certain dark ages of the human spirit, when man's love of his own kind reached low ebb, religion stood by itself in maintaining the sensitivity of the individual character. Institutionalized religion has maintained a basic cohesiveness among human beings, nurturing the depth of the human character against the day when sensitivity could find outlet on its own in the earthly life of human beings.

When power brings an expanding surplus energy supply into existence, the individual's way of life is entirely shaped by power, since his enduring relationship with mankind is a product of a creative attitude which does not



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accept involvement in emergencies or day to day adaptive purposes. Objective power as it is expressed in the democratic way of life is a unified entity; whatever gaps occur in the self-confident attitude of the self are covered by hope. Any subtraction from the power attitude threatens to create a mood of guilt, and leads to a surrender of the self to inventive eagerness which reaches an endpoint in mastery, fully expressing the unified attitude of the self through permanent possession of the situation; this is the growth process. The principles of the law, which are an accessory to the function of the state, are a necessity in those places where the morality inculcated by the democratic process cannot reach. Where government lacked human responsibility, in the uncreative phases of history, the formal organization of government helped to maintain the vigor of the individual character through the miraculous attitudes associated with loyalty to a leader, protecting that vigor against the day of its finding lasting expression in the daily affairs of men.

Universal love finds the irreducible essence of every human being; objective power reaches the eternal in human nature. Creative understanding of human beings sets no limit on the qualities they may possess; creative responsibility among human beings is not confined by any boundary established by precedent.

The reciprocal relationship between social ideologies and social institutions is lost where the ideologies become institutionalized and the institutions become the victimized instrument of rules of procedure. Shared feeling which is deep binds men together permanently without giving access to action; if this feeling originates in emergency reactions the attachment is temporary and may gain control of behavior. Group action initiated out of fear, without regard for the institutionalized instrumentalities of responsible authority, is mob behavior. When hate becomes the basis of group feeling it can be extended in time, as long as the source of the hate reaction is taken to be a permanent aspect of existence. The mob which group hate brings into existence is not impulsive, but it does take over authority as a consequence of its ideas and principles; this authority is aggressive in nature. When aggressive authority infiltrates the state, moral authority falls to develop, and masculine vigor is compromised throughout the whole of society.

Cooperative attitudes which are vigorous commit men to total cooperation without involvement in ideologies; if these attitudes take origin in emergency reactions the commitment is incomplete and may take over the point of view. Group cohesion which is a protection against rage reactions disregards enduring principles and becomes the basis of the spread of mass delusions in the witch hunting and character assassination pattern. When anger becomes the basis of group action, there can be a relatively complete cooperation, as long as the source of anger remains active. The group thinking which anger brings into existence is not as impressionistic as the mob delusions brought into existence by rage. The group takes over a set of rigid ideas which have the purpose of justifying its ways and methods; this law is passive in nature. When passivity undermines the social ideas of men, replacing creative understanding with dogma, feminine sensitivity becomes superficial in the whole of society.

The development of a socially aggressive community facilitates the aggressive self-expression of the individual yielding personality, minimizes the quantity of serious neurosis in the community, and converts personal rebellion into social rebellion in a conspiratorial atmosphere. The development of a socially passive community facilitates the passive responsiveness of the individual assertive personality, minimizes the quantity of major delinquency in the community, and converts personal heresy into social heresy with its consequent cult formation.

Autocratic authority is immoral; it attains justification in self-serving social ideas which reduce morality to the status of a rationalization of the actions of authority. The submission of the individual to the state becomes the expression of his humility; he lives a life of intimidation by the state and service of truth ceases to be important.

Dogmatic spiritual law is based on ignorance; it underlies those social institutions which promote egotistical gratifications, reducing understanding to the status of a tool of social feeling. When the individual finds social meaning through dogmatic principles he is seduced into his social feelings and exploitation of the right ceases to be important.

In the autocratic society, obedience is the prime social virtue. In the dogmatic society, emotional display becomes the measure of a man's importance. Obedience must manifest itself in everything, even in the innermost thoughts, there being no right to secrecy. Emotional display is the carrier of the individual's pride on any and all occasions; all of his activities are given meaning in his life, there being no privilege of separateness. When rebellion comes in the autocratic society it is conspiratorial, the obedience shifting to the authority within the revolutionary movement. When heresy comes in the arbitrary society it is sophisticated, being highly artificial and formally ingenious, the emotional display shifting from society to the audience created by the cult.

In a mature society, there are no dominant group characteristics. Yielding and assertive characters have equal access to social life. The surplus of tension or energy in each individual finds its own outlet. A spontaneous balancing process is maintained; the more understanding there is in the world, the more room exists for responsibility, and the more responsibility widens the scope of human experience, the more room there is for understanding. Understanding grows through the analytic activities of the mind; responsibility grows through the experimentation with methods of the individual. Analysis takes place in a secure location, with an unlimited depth of feeling in the self; experimentation takes its being out of free organization, with an unbounded involvement in experience. In the process of creative thinking, the thinker is the observer of experience, and he does not bring this experience into existence himself. In the process of creative action, the builder is the exploiter of the responsive quality of materials, and he does not bring this responsiveness into existence himself.

Universal love devotes itself to the service of objective power; objective power exploits universal love. Through this reciprocity wisdom finds work for itself in the world and strength finds a responsible expression for its expanding tendency. Love establishes a view of life which is permanent. It permeates everywhere in the individual's life; without problems, it serves for the pleasure of serving, and in this case no growth results from its efforts. Serving for the pleasure of the experience is the yielding personality's road to happiness. He cannot do without contentment; he takes happiness as it comes. Power establishes a way of life which takes up the whole self. Without obstacles, power takes over for the pleasure of exercising its prerogatives, and no growth results from this situation. Exploiting and developing for the pleasure of the cohesive feelings is the assertive personality's access to contentment. Happiness is a necessity; he takes contentment as he finds it.

When universal love is replaced by sentimentality the way is open to establish superficial relationships with others on a familial basis. Family sympathy is essential to the nurturing function of family life. Social sentimentality provides a supply of little tasks and duties which feed a compulsive reaching into experience. When objective power gives way to toughness the means are at hand for sharing activities in a casual way in a familial pattern. Family helpfulness is essential to the protective function of family life. Social toughness furnishes a basis for a myriad of petty attachments and associations connected to an obsessive desire for feeling.

Sentimentality and toughness cannot lead to growth. Sentimentality underlies all the perversions; toughness is the basis of all addiction reactions. Whenever the personality is given over to pleasure seeking, sentimentality and

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toughness find a ready entrance. Where growth can be put aside, this entrance remains permanently open. Where aggression substitutes for problem solving, sentimentality replaces love and the difference between the two is no longer understood. Where passivity dispenses with the meeting of obstacles, toughness replaces power and the difference between the two finds no expression in experience.

Where the Christian spirit is diluted with sentimentality, it fails to enlighten the lives of men and becomes associated with a sense of inferiority. Where the democratic mode of living becomes alloyed with toughness, it fails to guide the lives of men and becomes associated with a mood of guilt.

In an aggressive society, the encouragement of perverse pleasure becomes a resource of the state in establishing social cohesion and reducing the tendency toward rebellion. In a passive society, permissiveness for addicted pleasure becomes a resource of the church in gaining cooperation with spiritual authority and reducing the tendency toward heretical dissent.

Pleasure which is its own end, such as the self-indulgent gratifications within the yielding family and the egotistical accomplishments of the assertive family, is an essential part of the nurture and protection of the infant and child. Such pleasures are carried into adult life to the extent that they do not interfere with the establishment of creative relationships. If the character is firmly established, it is always ready for that responsiveness and expressiveness which emphasizes the inner identity. During resting periods and in situations where the self is not fully involved the familial type of enjoyment comes to the surface. Men live in such a fashion as to keep pleasure, whether on a small or large scale, within easy reach. In the animal world, when pleasures shrink the animal goes into a lowered state of awareness and activity; in human beings, this type of depression is resisted with every resource of the personality.

Sexuality is the outstanding source of physical pleasure; the celebrative state is the most desired source of the enjoyment inherent in untrammelled activity. Sexuality gives access to primitive emotionality, as the celebrative attitude does to natural mood elevation. Without the privilege of using sex and celebration as a ready means of pleasure and enjoyment, the personality may be driven to elaboration of other interests dependent on unhealthy appetites or asocial aims. In the state of nature, there is nothing casual about sex and celebration, however. The female body is specialized for tension holding; the female motility is specialized for the utilization of that temporary useful energy which service of the male domain requires. The male body is specialized for energy accumulation; the male genital is specialized for holding that localized desire-filled tension which the sex act requires. These specializations enter the character in civilized human beings, becoming the basis of man's creative life. Only if they are firmly established in the extra-familial social life of man can they make a place for superficial and casual sexual and celebrative phenomena.

Wisdom is the product of an unfailing honesty; strength comes from an indomitable courage. In an aggressive community social dishonesty is at a premium, because ideas must serve the actions of the usurpers of authority; truth has a revolutionary connotation. In such a community, wisdom cannot make a place for itself. In a mature community, aggression may be manifested in the actions of groups within the community, but it does not give its identity to society as a whole. As long as the yielding individual holds to the security of a life sponsored by aggression, he can only find the honesty contained in cynicism. His feeling for an ideal remains effectively hidden, even from himself, and is unattached to any ideal thing, a floating menace to his inner equilibrium.

In a passive community social cowardice is at a premium, because institutionalized modes of action must be based on the emotionally charged ideas which are essential to the vanity of the community; right has an heretical connotation. In such a community, strength cannot take control. Where passivity is confined to isolated groups within the community, strength can manifest itself if it will put aside the gratifications of passive living. As long as the assertive individual holds to the freedom of a life based on passivity, he can only find the courage contained in opportunism. His need for a responsive reality is dissociated from his adaptive life, being diverted to the tendency to take a holiday on impulse, which remains a constant menace to his social adaptation.

In the neuroses, the deep feelings have become attached to subjects of thought which are derivatives of experience, sometimes in a very remote way. This tendency to extravagance of feeling about matters which have a private quality accounts for the nervousness and strangeness of the neurotic. In delinquency, the vigorous attitudes have become attached to situations which have a temporary responsiveness, often quite transient. This overreaction to transient opportunities which have a dissociated quality accounts for delinquent preoccupation and social separateness.

The neurotic lacks a subject matter for his sexual feeling. Perversion takes up floating sexual responsiveness through sympathetic sharing. The delinquent cannot find a situation for the expression of his possessive attitudes. Addiction takes up the constant tendency toward celebrative motility.

The neurotic cannot be honest, because he is so located in life that he cannot be truly self-aware. The delinquent cannot be courageous, because he is so organized by life that he cannot find self-confidence. The neurotic lack of self-awareness can go to great lengths, leading to the repression of the bulk of the emotional life of the individual. The delinquent lack of self-confidence can result in the splitting off of the connections between the various areas of experience in life, compartmentalizing the activities of the individual. Only wisdom which evolves from a permanent view of life can lead to honesty; only strength which is built on a unified way of life can produce courage. Human wisdom can only be reached through universal love; without love, wisdom fails to make its attachment to human nature. Human strength can only come through objective power; without power, strength fails to establish itself in the arena of human affairs.

In a progressing society, social institutions are the product of human strength. Institutions are complete in form, expressing unquestioned authority. They progress out of the capacity for further mastery of the obstacles of human living, through skills contributed by individuals, not because some defect has been found in their authority. Social change is built on social progress; any other kind of change is due to the weakness of social institutions and is regressive in nature.

In a progressing society, social ideas are the product of human wisdom. Social ideas are permanent in quality, reflecting unalterable law. They progress out of the expansion of insight into the problems of life, through knowledge contributed by individuals, not because some contradiction has been exposed in their logic. Change comes as new truth leads to progress; any other change is due to loss of continuity of social ideas and is regressive in nature.

There is a conflict between family interests and creative social relationships which persists even in the most progressive eras of civilized development. The family is an instrument of civilization, not a product of instinctual biological tendencies. If the family is to be encouraged and defended it must be done rationally and by constructive effort. The attempt to maintain family continuity and integrity by investing family life with instinctual sources of tension and energy in the pattern of the lower animals can only bring the family into conflict with social progress and ultimately weaken its position. When individuals reach into the extremes of human creative productivity they may let go of family attachments entirely, or maintain only tenuous ones as judged by average standards. The monastic life generally substitutes for family life; the life of the barracks either replaces family life or is the means for maintaining a superficial tie.

The recognition of the great areas of the unknown in human nature and the dealing with the powerful chaotic forces in the human personality are inimical to family life, which must accept conditions as they are. It is society's task to make a place for the family beyond the reach of social problems and obstacles.

Because the family requires stability, it accepts whatever is invested in it psychologically, whether it is much or little. Provided that the nurturing and protecting function of family life is being carried out in a stable fashion, the family is susceptible to a wide variation in image and style. This natural self-preservative tendency of the family may be upset by certain special needs and purposes of women. In the development of character specialization in civilization men have taken over the creative social relationships; women have taken over, or been pushed into, the area of family living. Women are required to have fully specialized characters in order to share the family specialization with men; without this shared specialization children cannot develop character adequately. Women enter their marriages fully armed with a creative potential which, if expended within the family, exposes problems and obstacles which not only do not belong there but threaten the integrity of family life itself. If women attempt to grow through family life, love quickly turns to hate and power to anger. Because of this psychological overinvestment in the family, women attempt to involve men more and more in family life. This is not done in the interests of family welfare, but out of selfishness and vanity.

If men accede to overinvestment in the family psychological life their creative potential is damaged in those areas where the greatest sensitivity and spontaneity is required, in the facing of human problems and the dealing with human obstacles. Whenever there is a lightening of family preoccupations and involvements due to social circumstances, as in life at sea, in the army, or under frontier conditions, the tendency to become aware of human nature increases, and the capacity for human cooperation expands. Human cohesiveness flows more freely toward a wider and wider variety of one's own kind; human helpfulness reaches out into untouched areas of human cooperation, binding isolated individuals into a union of brothers. Where family life takes up more and more of a man's feeling and action potential, his selfish and egotistical tendencies come to the fore.

When Jesus spoke upon the shore of Galilee, asking his hearers to be fishers of men, he opened the door to the creative social life. The acceptance of permanence and completeness in social relationships brings men into conflict with family loyalty and helpfulness, and this is the reason, using his words, that the path through the narrow gate, which is the way to life, is a difficult road that few can find. If men resolve this conflict by choosing family comfort and easy going ways, they follow the broad highway which is the road to destruction. Along the broad highway are the overwhelming consequences of neglected problems and ignored obstacles which can carry family life into a common grave with the faith and hope of civilized man.

When the social feelings of the yielding individual remain secret out of shame, and the social attitudes of the assertive individual are given dissociated expression because of guilt, thinking is cut off from its human subject matter, and constructive action loses its human interests. The withdrawn individual can contemplate impersonal subjects with clarity; human subjects enlist his personal honesty, and if he cannot respond, growth ends. The indifferent individual can handle impersonal materials with resourcefulness; human materials call forth his courage, and if he cannot respond, growth ends.

Abstract thinking which gains clarity without honesty renders the thinker shallow and cuts him off from genuine social experience; in this state, love is impossible. Concrete experimental behavior which gains resourcefulness without courage weakens the man of action and cuts him off from significant social feeling; in this state, power is impossible.

Thinking of creative quality never finds practical utility at the will of the thinker; this does not mean that it is intuitive, imaginative, or poetic in its final form. Impressionistic thinking is a part of the speculative process by which the unknown is penetrated. Left in an impressionistic form, thought is without potentiality of communication, save as an esthetic product which aims at the pleasurable sharing of feeling. Insight does not come into being because it is useful, but because it is communicable. Insight is the result of a fusion between self and subject matter, the self finding an unlimited capacity for feeling and the subject matter expressing itself with complete unity. This insight can be communicated to others; it becomes public property.

Constructive action of creative quality does not find practical meaning as a gratification of the self-consciousness of the man of action. Constructive action is not inventive, ingenious, or artistic in its final organization. Acting on impulse is part of the process of experimentation by which the chaotic is handled. If constructiveness remains impulsive it cannot be demonstrated to others at will, except insofar as the method developed can be shown for its esthetic value. Mastery does not come into being because of its practical meaning, but because it is demonstrable. Mastery is the result of fusion between self and materials, the self finding an unrestrained outlet of action, and the materials responding with permanent plasticity. Mastery can be shown to others, who can act in like manner.

The sense of inferiority in the yielding character rests on an inadequate feeling for an ideal. The enslavement of the self to work in the career reaches no endpoint of contentment. No matter what the investment of energy, the moment of security, based on the reaching of that efficiency in service which completely meets the needs of the ideal served, fails to arrive. The creative person addresses himself to new problems out of an existent security. The individual driven by inferiority in career activity is beset by problems which never reach a satisfactory solution. The aggressive pseudo-ideal makes unlimited demands; no effort, however great, can find the end of the exploitation by aggression. If the individual refuses to exert himself beyond the minimal demands of authority, choosing that favorable place where effort can be the least for the rewards obtained, he accepts a life of chronic inferiority feeling. He finds episodic contentment in phantasy, dreaming of great accomplishments in the service of an ideal.

Guilt in the assertive character rests on a mood of inadequate involvement in reality. The exploitation of opportunities for self-respect in his social relationships reaches no endpoint of happiness. No matter how much tension the individual accepts, the moment of happiness, based on the attainment of a permanent exploitation of reality, fails to arrive. The creative individual deals with new obstacles out of an existent freedom. The individual beset by guilt in his social relationships is constantly dealing with obstacles which are never overcome. Passive pseudo-reality makes endless claims on his feelings; no attachment, however much he invests in it, can find the end of the hunger for feeling which passivity dictates. If the individual cuts himself off from all but the minimal attachments which the rules of his life establish, choosing those attachments where the least involvement brings the most gratification, he lives a life of chronic guilt. He finds episodic happiness in playfulness, reaching rewarding gratifications in dissociated situations.

Aggressive personalities neutralize inferiority as long as the aggressive pattern of action is notably successful. In order to maintain this success, the aggressive person will go a long way toward giving genuine service to the

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community. In doing so, he serves success, not an ideal. Aggression tends to form groups of cooperating individuals, held together by shared success. The individual aggressor is burdened with a lack of warmth and an inadequate capacity for tension. His rewards are material; he does not find that inner expansion of contented feeling which love alone can bring. Without harmonious warmth, he cannot find health; his psychophysical apparatus is constantly under strain, resulting in a variety of psychosomatic ailments. The aggressor is forced by the threat of fatigue and ill-health to search for the cure inherent in a relationship with an ideal; the only ideal he can find is the pseudo-masculinity existent in aggression itself. To maintain awareness of this intangible ideal he must constantly share it with others of like temperament; this involves a pressure to spread his kind of morality wherever he can. Society responds to this assault upon genuine morality with hatred for the aggressor.

Passive personalities dissipate guilt as long as the passive way of feeling is unusually satisfying. In order to maintain this satisfaction, the passive individual will go a long way toward accepting the real opportunities in the community. In doing so, he exploits convenience, not the full nature of reality. Passivity tends to establish periods of isolation of the individual on the basis of a remoteness which is caused by uncompromising pride. The passive individual is burdened by a lack of spontaneity and a defective energy. His comforts are all connected to a sense of belonging; he does not express that extending happy attitude which power alone can provide. Without spontaneity, he cannot find worthwhileness in living; he is constantly lacking in psychophysical participation in life, resulting in a variety of psychosomatic difficulties and behavioral deviations. The passive individual is led by the difficulties inherent in boredom and social conflict to the reaching for a worthwhile reality; the only reality he can find is the pseudo-feminine reality existent in passivity itself. To experience this partial reality he must constantly cooperate with others of like temperament; this involves a hunger to reveal himself to whoever will look or listen. Society reacts to this perversion of genuine understanding with anger at the passive personality.

The aggressor cloaks himself in the ermine of authority in his usurpation of the ideal; through the spread of his personal ideas he creates opportunities where the right is not at hand to stop him. The passive individual dignifies his feelings in the name of the highest of principles in order to invite their universal acceptance; through his personal cooperation with others he creates states of feeling which replace social ideas wherever truth can be avoided.

Creative thinking shapes abstract concepts to the world of man's experience. Whatever knowledge is won through the employment of the abstract concept remains unified, a part of a complete whole. Concepts are names of groups of phenomena. In order to make it worthwhile to discover what lies within a group, the thinker must have created the group out of an awareness of a problem. A problem is anything which disturbs the inner harmony of the thinker in relationship to the unity of experience. New concepts arise in response to the existence of new data which threaten to disrupt the unity of experience; he participates in experience with his surplus tension only at the level of submission to it. He serves human experience, he does not bring it into being.

Creative constructive action applies concrete methods in the world of man's feeling; all creative building takes its origin in the capacities which are formed by the human environment. Whatever skill is won through the adherence to the concrete modality has the quality of permanence. Methods are organized sequences of actions. In order to make manipulation productive, the method must have been developed out of a dealing with an obstacle. An obstacle is anything which disturbs the spontaneity of the acting individual in relationship to the permanence of his materials. New methods arise in response to the existence of new tendencies toward obstruction which would upset the permanence of the relationship to the materials. The man of action is an exploiter of feeling; he participates in feeling with his reserve of energy only at the level of domination of it. He exploits human feeling; he does not bring it into being.

The aggressive personality finds experience out of its own resources, but this is never an obstacle overcoming creative activity. The concepts used by aggression are chosen at the will of the aggressor; the view of life thus obtained is communicated to others for the purpose of advancing the aggressor's selfish interests. The enjoyment of thinking for its own sake is only perverse when it becomes willful and problems are rejected because of their potential interference with the enjoyment of psychic clarity. Thinking based on evasion of problems speaks with an artificial authority, acting on a compulsion to communicate with others. Such compulsive communication opens apertures of observation of life through which others may look without effort.

The passive personality finds feeling out of its own resources, but this is never a problem solving creative type of awareness. The methods adopted by passivity are arrived at through self-consciousness; the way of life thus reached is demonstrated to others out of the need of promoting the passive individual's vanity. The enjoyment of action for its own sake is only antisocial when it becomes self-conscious and obstacles are avoided because of their potential interference with the enjoyment of psychic spontaneity. Action based on an avoidance of obstacles adheres to superficial principles, demonstrating an obsessive tendency to sympathy. There is an obsessive promotion of group feeling, creating pathways of interests where each may demonstrate his methods without serious involvement.

When the thinker loses faith in the world of experience which is the subject of his thoughts, thinking is no longer a pleasurable outlet for his surplus tension and the self-awareness of the personality is endangered. Concepts do not lead to observation, but only to more concepts; thinking becomes machine-like, as if the brain had escaped from the personality and were operating on energy of its own. This painful process is the cause of the schizophrenic breakdown of the integrity of thinking. Concepts fragment into impressionistic data; classification disappears and fascination with elements of form takes its place. The individual becomes the observer of the drifting relics of his own former thinking capacity. The schizophrenic settles for this surcease from pain, as if it were pleasure.

When the man of constructive action loses hope for the world of responsive feeling which is the object of his activity, motility is no longer a pleasurable expression of his excess energy and the self-confidence of the personality is endangered. Methods do not lead to manipulation, but only to the elaboration of more methods; action follows the superficial feelings of the moment, as if they were eternal laws which the self were powerless to resist. This flow of unremitting activity produces a state of suffering which is the cause of the manic-depressive breakdown of the purposiveness of action. Methods live and die in the moment, becoming impulsive acts; organization disappears and possession with transient attachments takes its place. The individual becomes the manipulator of the momentarily perceived opportunity, leaving him with a mere echo of his former



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abilities. As disconnected impulses take over the self-expression, suffering disappears.

Security implies an assured supply of the means for meeting needs. In a secure world, experiences are of the familiar kind; activity, however effort filled it might be, leads directly to accomplishment, without the interference of obstacles. If obstacles develop unexpectedly they are bypassed, or the purpose to which they are attached is laid aside in favor of a comparable purpose. If the obstacle cannot be avoided, it becomes a problem to be comprehended by means of creative tension. If the obstacle is dealt with as an obstacle, an emergency situation exists and rage is aroused. When the frustrating difficulty is seen as a problem, the security of the individual remains psychologically intact. No matter what alteration or abbreviation in gratifications must be accepted, there is no disturbance in the problem solving orientation of the individual. His inner harmony is preserved; the permanence of his consciousness of himself and his faith in life have been reaffirmed, rising above the challenge of daily circumstance.

Freedom implies a guaranteed opportunity for the attaining of purposes. In a free world, thinking is of a cheerful and optimistic tone; feeling, however much intensity it may attain, leads directly to gratification without the interference of problems. If problems intrude they are ignored, or the need to which they are attached is forgotten in favor of a similar need. If the problem cannot be dissipated, it becomes an obstacle to be dealt with by means of creative energy. If the problem is comprehended as a problem, an emergency situation exists and fear is aroused. When the frustrating difficulty is dealt with as an obstacle, the freedom of the individual remains psychologically intact. No matter how much alteration or abbreviation of accomplishments must be accepted, there is no disturbance of the obstacle overcoming organization of the individual. His inner spontaneity is preserved; the unity of his willfulness and his hope for the rewards of living have been reaffirmed, thus maintaining his inner identity in the face of the challenge of daily circumstance.

Impatience with obstacles is a characteristic of aggression. Since obstacles must be overcome without the ability that mastery brings, forceful methods not influenced by morality are employed. Such activity is not free in its psychological structure. The aggressive personality has the single resource of depth; the understanding which the aggressor's personality provides is devoted to the exclusive service of his personal gratifications. He overcomes obstacles by gaining their cooperation in their overthrow; if they will not cooperate, he may be swept with a rage which destroys the effectiveness of aggression. As long as aggression is mutual, as in the relationships of family life where cooperation calls for voluntary submission to the will of another in interlocking areas, aggression remains a family affair. When aggression reaches out to become a form of extra-familial social relationship, it may exploit the passive elements in the community. Because the passive victim has a hunger to submit, the actions of the aggressor become automatic. This automaticity is the basis of sadism, which is a compulsion to act in response to opportunity without the slightest awareness of morality, and not an expression of the enjoyment of cruelty as it seems on the surface. Sadism is a social disease, the exclusive product of civilization; man is the only sadistic animal.

Intolerance of problems is a characteristic of passivity. Since problems must be solved without the comprehension that insight provides, fixed concepts not influenced by understanding are employed. Such comprehension is not secure in its psychological structure. The passive personality has the single resource of vigor; the ability which the personality of the passive individual provides is used exclusively to build up his personal vanity. He solves problems by submission in such a way as to gain sympathy; if he cannot gain sympathetic help he may be subjected to fear which destroys the effectiveness of passivity. As long as passivity is mutual, in the intrafamilial attachments calling for sympathetic backing in the promotion of egotism, passivity remains a family affair. When passivity becomes the basis of social relationships, it takes advantage of the expansive proselytizing tendency of aggression. Because the dominant ambition of aggression is boundless, the parasitic attachment of passivity takes place without question. This unenlightened automaticity of feeling is the basis of masochism, which is an obsession to feel in response to an established force without the slightest room for understanding, and not a state of pleasure in self-pity, as it might seem. Masochism is a socially established disorder; man is the only masochistic animal.

The paranoid state is a distortion of self-consciousness; criminality is a misdirected expression of self-confidence. The delusions of persecution of paranoia are the individual's interpretation of the psychic pain which interruption of deep feeling brings. The paranoid individual is cut off from familial gratifications; in reaching out emotionally to an ideal object he must endure periodic emptiness which is beyond his understanding. The criminal departure from social adaptation into a world of perfect but unreal opportunity is based on a distortion of reality arising from the suffering which loss of a vigorous attitude brings. He is cut off from familial accomplishments; in attempting the establishment of his own domain he must endure compromises which break down his capacity for responsibility. Whereas the neurotic and delinquent remain attached to familial gratifications and accomplishments, the paranoid and criminal leave the family nurture and support, as if ready for a life of creative social relationships, to enter into social relationships with imitation ideals and reality which does not live up to its promise. The paranoid does not rebel like the neurotic, nor become disoriented like the phobic individual. He accepts the aggressive ideal as if it were worthy of love, and thus attempts to enter into the service of an entity that does not exist. The criminal is not heretical like the delinquent, nor does he become disorganized like the psychopathic individual. He enters a passive reality as if it were a worthy arena for power, thus attempting to exploit a world of deception that can only betray him.

If the criminal attempts to accept guidance by social principles, he is immediately vulnerable to a masochistic existence. If the paranoid attempts to accept participation in social life by following institutionalized channels, he must accept a sadistic organization of himself. Behind criminality lies the inner conviction that all depth of feeling is a form of entrapment; the biggest prison of them all is the wide world itself, if the individual accepts what he is supposed to believe. Behind paranoia lies the tendency to such extremes of effort that any call for vigorous action is experienced as exploitation; the world becomes an Augean stables calling for Herculean effort, if a man accepts

participation in social responsibility. The criminal believes in the practical attachment to his deviant world, and retains a high degree of capacity for right, under the very limited circumstances which he comprehends; there is no attitude of guilt. The paranoid only does what the practical promotion of his ideas requires, and retains a penetrating awareness of truth, in the very limited area which he experiences; there is no feeling of inferiority.

Because the paranoid furnishes comprehension in areas of major social importance he is dangerous and must be disavowed. Because the criminal uses techniques of great social impact for purely personal reasons he is dangerous and must be restrained. Where there is guilt, as in the case of the delinquent, punishment for antisocial acts is an aid in overcoming dependence on familial protection and organizing the individual for a life of creative social relationships. The criminal is not accessible to the remedial effects of punishment; he must be restrained. If severe punishment pushes the delinquent into a social maturity which he is not prepared to handle, needing a responsive reality that he cannot find, a turning toward criminality will be manifested. Where there is inferiority feeling, as in the case of the neurotic, the withholding of social acceptance where neurotic inadequacy shows itself is an aid in overcoming dependence on familial nurturing and guiding the orientation of the individual toward creative social relationships. The paranoid is not sensitive to being humiliated; he must be discredited and permanently disavowed. Where humiliation pushes the neurotic into a social maturity prematurely, requiring a relationship to an ideal that he cannot find, a turning toward paranoid thinking will be manifested.

Neurosis and delinquency constitute a great pool of reserve forces in the creative army of civilization. They show a marked increase at times of renaissance in social progress, indicating that for every personal success in making a contribution to human truth and right, there are many aspirants whose faith and hope fall victim to the encroachment of mental illness and the failure of social adaptation. These men are the rebels and heretics who have to wait too long for wisdom and strength to manifest themselves in social relationships; they become sacrifices on the altar of human progress. It is not hard to be honest out of wisdom, or courageous out of strength, but to find honesty out of a wisdom being born which comes and goes, and courage out of a gathering strength that falters is an expression of civilized faith and hope which gives promise of the ultimate triumph over cynicism and opportunism in the story of the psychological growth of human beings.

Whereas disavowal of the paranoid and restraint of the criminal are essential functions of social ideas and social institutions, the humiliation of the neurotic and the harassment of the delinquent come from sources of ignorance and irresponsibility in human affairs. The neurotic's privacy is a necessity to his search for his ideal. Society cannot reward his withdrawal, but it can respect his position. The delinquent's dissociated tendencies are a part of his search for a reality which is suited to him. Society cannot reward him for his indifference to it, but it can respect his personal worthiness, thus laying the basis for the avoidance of provocative interference.

In the phobic state, the depth of the personality remains intact. The reaching for an ideal is very great; when the ideal fails to materialize the personality is flooded by disorienting anxiety. The individual draws close to familiar familial experience out of the need to control disorientation, not out of acceptance of the family ideal. In the uncomfortable truce which family closeness creates, the phobic individual suffers a severe inhibition of activity; each effort at activity threatens to arouse phobic anxiety. The tendency to rebel comes close to releasing willfulness; the individual feels a tendency to impulsive behavior of chaotic proportions. Such impulses are neither in service to an ideal nor exploitation of a reality; they are mere responses to frustration which readily arouse rage. The avoidance of rage requires increased family closeness, and since the resultant feelings are too deep for the circumstances, they readily turn to hate.

In psychopathy, the vigor of the personality remains intact. The need for a responsive reality is very great; when opportunity fails to materialize the individual is taken over by disorganizing restlessness. The individual attaches himself to the ready supply of family interests as a means of dissipating disorganization, not out of an acceptance of family ideas. In the awkward association which family cooperation creates, the psychopath suffers from a severe perplexity; each effort at opening the self to feeling threatens to admit psychopathic restlessness. The tendency to heretical thinking pushes the individual toward self-awareness; he is on the edge of an impressionistic receptivity which brings him into the unknown. Such impressions do not aid in the exploitation of a reality, nor do they serve an ideal; they are mere responses to frustration which readily lead to fear. The protection from fear requires increased family help, and since the resultant attitudes are too vigorous for the circumstances, they readily lead to anger.

The phobic individual is a prisoner in his own house through the fear of the overwhelming anxiety which disorientation can bring. The psychopath is committed to yesterday's interests, because he must avoid the rage which uncontrolled restlessness can bring; his world narrows to the well remembered ways of doing things. The phobic individual is in love with love; without warmth, the phobic personality experiences the sense of abandonment which brings unlimited anxiety; he lives in fear of that abandonment. The psychopath takes power over the instruments of power; whatever means power in a particular situation has an especial attraction for him. Without pride, the psychopath feels the impoverishment which brings uncontrollable restlessness; he lives in a state of rage at that specter of impoverishment.

The rebellion of the phobic personality goes very deep. Because he cannot find a use for all the love that is in his heart, the pressure toward growth, activated by inferiority, is the largest part of his life. His hatred of aggression is based on a search for a truly moral ideal. As long as he requires the nurturing warmth of familial indulgence, his experience is not wide enough to find the ideal he needs. The phobic individual in a state of growth characteristically leaves the rewards of the secure and the familiar behind. The efforts of the phobic personality to cure itself of neurosis supply mankind with one of the greatest sources of human truth. Love is not to be had for the asking. It is characteristic of spiritual depth that it cannot be sought in an atmosphere of guaranteed material well-being. Spiritual teachers who attain significant depth go forth into the world at critical moments of their development, ready to do battle with the temptations of a life of safe material ease in favor of a life of spiritual harmony. The phobic individual seeking health is engaged in a war which requires no personal power; he seeks a victory in which no brick is dislodged from any wall, nor any drop of blood is spilled. Without the pressure of his need to overcome inferiority, there could be no growth in human truth; he creates the windows in the house in which truth seekers dwell. A mature society gives him the security from interference and humiliation which is essential to his growth.

The heresy of the psychopathic individual has a wide scope. Because he cannot find an outlet for all the power that is in his hands, the pressure toward growth, activated by guilt, is the largest part of his life. His anger at passivity is based on a need for a truly understanding environment. As long as he requires the protecting pride guaranteed by familial vanity, his access to feeling is not rich enough to uncover the reality he needs. The psychopath in a state of growth characteristically gives up the freedom inherent in established patterns of light hearted activities. The efforts of the psychopath to overcome his antisocial tendencies supply mankind with one of

its greatest sources of human right. Power is not to be had by assuming the postures of power. It is characteristic of worldly vigor that it cannot be found in an atmosphere of easy going and playful interests. Greatness in human leadership requires the willingness to accept commitments to principle without regard to the apparent loss of freedom in the process; the leader raises his banner before the adherents gather. In renouncing the established beliefs and dogmas of his world, the psychopath musters his fellow men in a joint undertaking to find a full expression of the power resources of each. A mature society gives him the understanding that protects him from interference and harassment in his way of life.

In the periods of active social progress in the history of civilization, men turn from the aggressive and passive forms of social adaptation toward a creative social maturity. The greatest pressure toward the creative comes from the need of self-fulfillment of the individual, activated by shame and guilt. Each man has the task of finding and expressing his own nature in that flicker of time which is the span of a man's life, and in that tiny corner of space which is his home. Without this self-fulfillment he has no soul; no matter what compromises a man makes in the face of necessity, he is always ready to get back to the search for genuine depth and vigor as long as he can hold out against ill health, the impact of emergencies, and senescence. No matter how often cynicism gains a victory over faith, or opportunism drains the substance of hope, each child that is born in the civilized world is a potential recruit in the army of creative maturity, because no one really wants to live without contentment and happiness.

As men turn toward the creative in human affairs, they must pass through the valley of fear of abandonment, and outride the marauding forces of rage at impoverishment. As growth is accepted in men's lives, their capacity to appreciate a living ideal grows, and their ability to use a richer human reality becomes greater. Society cannot soothe the fears of the individual nor calm his rage, because, if it did, the stability of society would be brought into question. Society does not alter itself to meet the needs of individuals; society progresses as a result of the contributions to truth and right of its members. In a rapidly changing personal world, the yielding individual never knows when a phobic reaction will cry the warning that brings his creativity to a halt; if his growing security is great enough, the defeat is only temporary. In situations of personal change, the assertive personality may be swept by an antisocial psychopathic tendency, finding himself in a barren place where uncontrollable restlessness stops his creative activity; if his growing freedom is sufficient, he will not stand still for long.

Since society cannot give direct aid to the neurotic and delinquent who reach toward health and social adequacy through psychological growth, they must find the means to passage through psychic danger out of their personal resources. It is in the personal attachments between individuals of contrasting character that men can make room for growing idealism and an expanding tendency to form a domain. Within the framework of such relationships men can labor in a human vineyard with the same contemplative placidity and experimental ingenuity that they use in non-human spheres of endeavor. Such personal attachments are not ordinary friendships in the gregarious sense. The attachment is based on love in the yielding individual and power in the assertive individual. The growth in one is correlated to the growth in the other. If the relationship does not remain unmistakably creative in substance and form it can fail through the establishment of a homosexual household on the one hand, or a crime partner type of relationship on the other. This tendency for the best in human nature to come close to those deviations which are most feared and opposed by society is an expression of the fact that true security is only to be found on the edge of a precipice, and genuine freedom is only to be won in the shadow of prison gates. As long as men will risk such defeat to gain so great a prize as human creativity offers, the massive wheels of civilization will not come to a standstill in the ruts of forgotten enthusiasm and discarded inspiration.

Men are nowhere more on their own than in the personal relationship between the yielding and assertive individual. There are no established social ideas giving such relationships backing, nor social institutions through which they can come into existence. Men find such relationships when they can, and adhere to them out of the psychological rewards obtained. Such relationships are common in adolescence, or at times of the loosening of the grip of involvement in familial and work adjustments, as in periods of military service. Most men turn away from such attachments in the ordinary circumstances of life, because the pressure toward growth generated in the relationship carries the individual beyond his capacity for understanding and responsibility.

The phenomenon of repression is based on the secrecy of feeling in the yielding individual who devotes himself to the service of an aggressive ideal. There can be no such thing as a true feminine relationship to an aggressive masculinity. The growing child in the aggressive family develops a responsive and sensitive personality to the point where actual service of an ideal enters. At this time the active psychological tendencies escape from their bound relationship to feeling and enter a willful and compulsive life of their own. The forgetting of mental images and their associated feelings which underlies repression constricts the self-awareness, affecting the depth of feeling in the growing child. The things that a child feels which he is not supposed to feel become part of his secret life and thus easily forgotten. The feelings attached to alien knowledge are disharmonious and painful. With forgetting, in the period of latency, pain is reduced, and the child lives in the parental pattern until puberty opens up the entire struggle again. The repressed ideas are all a part of the sensitive view of life which he cannot use in an aggressive environment.

In the assertive family repression is not a significant element in the psychological growth of the child. The assertive child loses access to action because of the attachment to a confining dogma. His vigorous outlets are dissociated from the passive family, being expressed in adventuresome play. There is a gradual process of resignation, this process being analogous to repression, in which access to channels of action is lost due to the avoidance of the suffering inherent in the exercise of skills provocative of family opposition. There can be no such thing as a masculine relationship to a passive femininity. The growing child in the passive family develops an expressive and spontaneous personality to the point where a need of a responsive reality enters; at this time the feelingful psychological tendencies escape from their bound relationship to action, and enter a self-conscious and obsessive life of their own. The giving up of action which underlies resignation constricts the self-confidence, affecting the vigorous attitude of the growing child. The attitudes that a child takes which he is not supposed to take become dissociated and readily disappear from access to action.

Love which is limited by repression cannot find the honesty which creative love requires. Power confined by resignation cannot give expression to the courage which is the heart of creative power. Those individuals who have heavy burdens of repression carried over from childhood will not be able to contribute independently to the search for human truth. Those individuals who have reached maturity manacled by extensive resignation cannot seek human right in an independent way.

If the lives of men are not deep enough to provide them with the vision that human truth requires, they may be confined to rebellion against ignorance, in which case they become polemic critics of the false ideas of their time. Such criticism may help to keep awareness of problems alive, but the danger of loss of faith is great. Most critics end in being apologists for the very ignorance they attack. Criticism is a stage of personal growth, leading on to creativity, when it is expressive of character; unless it remains a transient phase, it is socially useless.

If men's lives are not vigorous enough to provide them with the skill that human right requires, they may be limited to heresy against the irresponsible, in which case they associate themselves with others of like feeling to create fraternal organizations whose goals include helping worthy causes. These associations direct their activities toward areas where obstacles are real, but the dangers of the undermining of morale are great. Most fraternal associations end in the same social insignificance they undertook to remedy. Fraternal unity is a stage of personal growth, leading on to creativity, where it is expressive of character; unless it makes room for personal responsibility, it is socially useless.

Phantasy is an aspect of contemplation, furnishing pleasurable awareness of the subject of thought. Phantasy is an enrichment of the state of insight, leading readily into sexual feeling. Play is an aspect of control, furnishing a pleasurable self-confidence in relationship to the objects possessed. Play is an elaboration of the state of mastery, leading readily into a celebrative attitude.

Contentment and happiness rest on those elaborations of security and freedom which only phantasy and play can provide. Phantasy and play are the personal rewards of the creative process. Society cannot reward the creative individual except for actual contributions to its welfare; a life rich in phantasy and alive with play is its own reward. Love, and love alone, can afford to dream; power alone can take the privilege of play.

The subject matter of phantasy is the human experience which lies outside the individual yet which he shares as an onlooking responsive participant; this experience is the play activity of an ideal. The human materials of play are the responsive feelings which lie outside the individual yet which he shares as a self-expressive exhibitionistic participant; these feelings come from the phantasy life of companions who embody a responsive reality.

The paired nature of phantasy and play is apparent in the activities of children who spontaneously seek companionship in the pursuit of pleasure. Where children cannot meet these needs together, it becomes part of the parental function to assist the child. In yielding families, the parent assists in the establishment of play, choosing that kind of play which produces the maximum amount of phantasy with a minimum demand on psychological freedom. In assertive families, aid is given in the development of phantasy, choosing those phantasies which provide opportunity for maximum play with minimum demand on psychological security.

Autistic phantasy finds depth of feeling without an ideal subject matter; experience loses its inherent unity and its capacity to express playfulness. There is a constant struggle to maintain the pleasure of phantasy; the individual's action tendencies become willful and he enters an impulsive pseudoplay which is compulsively defiant in structure. This type of activity may get him in trouble with others, and has no value as play, but it is a source of phantasy which his nature requires. Euphoric play finds a vigorous attitude without real opportunity; feeling loses its inherent permanence and its capacity for elaboration in phantasy. There is a constant effort toward the maintaining of the pleasure of play; the individual's feeling tendencies become self-conscious and he adopts an impressionistic pseudo-phantasy which is obsessively compliant in organization. This type of thinking must be shared with others and has no value as phantasy, but it provides him with an area in which play can proceed.

In adult life, the capacity for phantasy and the readiness for play easily enter the sexual life of the individual. The feminine responsiveness hinges on an appreciation of masculinity in a playful phase, and masculine expressiveness requires a feminine richness, elaborated by phantasy. The failure of this interaction readily devitalizes sexuality. Without the unity of playfulness, masculine sexuality becomes intimidating; without the permanence inherent in phantasy elaboration, feminine sexuality becomes seductive. If the richness of sexual phantasy fails entirely in autistic individuals, the resultant sexual compulsivity leads to sexual perversion which takes advantage of the autism in others, whether it be sexual seduction of children, sexual sadism in heterosexual relationships, or promiscuous homosexuality. Behind all perversions lies a false pride in the daring of the individual, revealing the rebellious nature of the perversions. If the aliveness of sexual play fails entirely in euphoric individuals, the resultant obsessiveness leads to the addiction state, characterized by an automatic comradeship with other euphoric individuals, in which sexuality is reduced to the level of conversation and pretense, stimulating to sexual feeling but without orgasmic purpose. Behind all addictions lies a false warmth, arising from the shared meanings which are discovered in the euphoric state; the addictions have a heretical connotation.

The self-indulgent sexual activity of yielding individuals is healthy only within the limits established by richness of phantasy. If sexuality encroaches on the area of play it brings an inevitable perversity. The egotistical celebrative attitudes of assertive individuals are socially harmonious only within the limits established by the aliveness of play. If such celebrative experience encroaches on the area of phantasy it anchors the individual in an inevitable addiction reaction.

The search for an independent happiness in yielding individuals is a futile one. The existence of a rich contentment makes yielding persons happy; security alone can bring the happy attitude which is so elusive when sought for itself. The yearning for autonomous contentment in assertive individuals cannot find satisfaction. The possession of a spontaneous happiness makes assertive individuals content; freedom alone can maintain the contented feelings which are otherwise so unreliable. There is no contentment which is not aware of the happiness of another; there is no happiness which does not provide for the contentment of another.

A mature society establishes stable institutions which change only through the instrumentalities of social progress. Institutions are never experimental in nature. Experiments are conducted by individuals; society takes over the already demonstrated improvements in human cooperation, accepting alterations in social institutions in so doing. Creative individuals express themselves outside the institutional ways to the fullest extent possible. Surplus energy is kept away from institutional life. Institutions are established for the protection of all members of society on a permanent basis. Any increase of institutional function is welcome provided that it rests on objectivity established right.

A mature society is based on fixed social ideas which change only through social progress. Social ideas are never speculative and hypothetical in nature. Reflective exploration of ideas is carried out by individuals; society takes over the already communicated improvements in human understanding, accepting alteration in social ideas in so doing. Creative individuals find their responsiveness outside the scope of social ideas to the fullest extent possible. Surplus tension is kept away from social ideas. Social ideas takes their being in the nurturing of interpersonal harmony and empathy of all members of society in a complete fashion. Any expansion of the influence of social ideas is welcome, provided that it rests on universal truth.

Yielding persons gain a home in the world through the security provided by mature institutions. Assertive individuals are free to pursue their own purposes in life when institutions take over those responsibilities which would otherwise burden the individual. Assertive persons find opportunity in the world through the freedom encouraged by mature social ideas. Yielding individuals have the security to reflect on subjects of their own choosing when social ideas take over that social cohesion which would otherwise make demands of the individual.

In the aggressive family, ideas become tools of the will; concepts are formed for practical purposes and do not reach unity. Concepts which lead to control stand in the place of truth. Where obstacles force an abandonment of control, a state of inhibition ensues. The service of an ideal confers access to action for the thinker; the aggressive personality in a state of inhibition has no faith on which to base action. At this point the individual can act only upon the command of an external authority. In those cases where a mature society will not accommodate him, the individual is vulnerable to a compulsive neurosis which manifests itself primarily in anxiety. Conversely, when a government undergoes retrogressive changes toward aggressive authoritarianism, many compulsive individuals are cured of their anxiety states. The compulsive individual is devoted to promoting his own capacity for action. He develops a kind of pseudo-faith in overcoming his own inhibitions; he is driven to do those things which open the door to further activity. What appears to be service of others is a complex system of helping himself to act. This busy life is not self-indulgent; it is a necessary protection against an inhibition which, if unrelieved, leads to severe depression and paranoid breakdown.

In the passive family, modes of behavior give access to self-consciousness; techniques are established for practical needs and do not reach permanence. Modes of action which carry their own justification usurp the function of right. Where problems make rationalized self-justification impossible, a state of perplexity takes over. The exploitation of his own domain provides access to feeling for the man of action; the passive personality in a state of perplexity has no hope on which to base feeling. At this point the individual can comprehend only in accord with externally given law. In those cases where a mature society will not provide him with the necessary philosophy, the individual is vulnerable to the formation of an obsessive neurosis, manifested primarily in a hysterical dissociation in the personality. Where society provides its members with a permeating view of life which colors everything, hysterical dissociation is reduced in incidence. The hysterical individual undertakes to maintain his own readiness for comprehension. He adheres to a kind of pseudo-hope in solving his own perplexity; he accepts those views of life which confer automatic feeling. What appears to be exploitation of a responsive reality is only a supine compliance with sources of automatic feeling. This emotional life is not the product of vanity, but a defense against perplexity, which, if unrelieved, leads to severe depression and a turning to a criminal solution.

The efficiency of the compulsive person serves as a cure of inhibition; if this efficiency has some social value



it can be put to work. The ungoverned emotionality of the hysterical individual stands as a barrier against perplexity; if this emotionality has some social meaning it can lead to shared empathetic reactions with others. Neither the compulsive efficiency which controls anxiety nor the obsessive emotionality which spares the individual from hysterical dissociation are capable of growth.

The mere manipulation of abstract concepts in logical patterns is a compulsive symptom, not a form of creative thinking. The thinker who imposes form on his subject matter is in no position to discover truth. The feeling relationships created by love and its servant, faith, are absolutely essential to that growth of the thinker on which all discovery of new truth rests. Insight is the product of a union between thinker and subject matter in which the growth of the man and the emergence of truth are one and the same event. In compulsive thinking the man stands still; the elaboration which the subject matter undergoes has meaning only in an esthetic sense, becoming an exercise which may give pleasure to similar individuals.

The adherence to concrete modes of action under the influence of rationalization is an obsessive symptom, not a channel of creative action. Such modes of action are manifested in gambling and other areas where great rewards are expected from the adherence to personal systems and devices. The man of action who finds arbitrary meaning out of his own actions cannot adhere to the right. The relationship to reality created by power and its guiding principle, hope, is absolutely essential to that growth in the man of action on which all adherence to new right depends. Mastery is the outcome of a union between the builder and his materials, in which the growth of the man and the emergence of right are one and the same thing. In action based on obsessive certitude the man stands still; the adherence to his undertaking has value only in an esthetic sense.

Compulsive activity and obsessive feeling are great sources of waste in the social life of man. Wherever there is need of order in human affairs in the service of efficiency the compulsive individual is attracted; the order that he brings is never genuine and is always the product of his personal needs. The compulsive personality seeks the situations in life where people are confused or helpless, and there he takes his parasitic toll of human feeling capacity until he is exposed and replaced by honesty and truth. Wherever there is need of organization of human activities in the interests of certitude, the obsessive individual is attracted; the organization that he brings is never effective and is always an extension of his personal purposes. The obsessive personality follows those roads where the clumsy and reckless victims of life are to be found, and there he takes his parasitic toll of human action capacity until he is exposed and replaced by courage and right.

Mature social institutions are inimical to the compulsive individual. He wishes for an attitude of benevolence from society, which he can gain only if social authority fails in its objectivity. He may attain this position of personal indulgence by servility to persons in authority. A compulsive hierarchy is thus established, with servility to anyone higher in authority, and sadistic domination of those below. Such arrangements contribute to the security of compulsive individuals.

Mature social ideas are an unfavorable environment for the obsessive individual. He wishes for a permissiveness from society in the realm of thought, which he can obtain only if spiritual law fails in its universality. He may attain his personal view of life by a masochistic attachment to inescapable law, and a dominant dogmatic attitude where law does not apparently cover. Such an arrangement contributes to the freedom of obsessive individuals.

In a mature society, institutions do not change in response to the will of individuals. Institutions consist of the pooled methods of procedure, demonstrated among cooperating individuals, in the establishing of the right. When mature institutions change it is because the moral capacity to meet responsibility has increased. Any other reason for change lacks objectivity and destroys the unity of institutions. The social deviations which are characteristic of delinquent individuals do not threaten the integrity of institutions. Just as institutions are above the effort of the individual to change them, so they are above the danger of being weakened by the default of individuals. When a delinquent commits an antisocial act, society stops that act as its means of protection; it does not reach out to destroy the individual. In the case of criminality, however, where there is no guilt because the individual has a dissociated moral system, it is the individual, not the criminal act itself, which is subject to confinement or destruction. Were the criminal not dealt with in this manner, the integrity of institutions would be threatened.

In a mature society, social ideas do not change with alterations in individual awareness. Social ideas are shared abstractions, communicated between individuals who therefore belong together, based on truth. When mature social ideas change it is because the scope of mutual understanding among men has expanded. Any other reason for change lacks universality and destroys the permanence of social ideas. The withdrawal from social attachment which is characteristic of neurotic individuals does not threaten the stability of social ideas. Just as social ideas are above change by the individual awareness, so they cannot be weakened by the lack of participation by individuals. When the neurotic develops a symptom based on secret feelings, society isolates itself from the symptomatic part of the neurotic; it does not alienate the neurotic as an individual. In the case of the paranoid state, however, where there is no shame because the individual brings private understanding to an equal status with social ideas, it is the individual, not the paranoid delusion of itself, which is subject to alienation and expulsion. Were the paranoid not handled in this fashion, the stability of social ideas would be threatened.

The paranoid fights an unending battle against schizophrenic disintegration. He attempts to break through the ring of alienation which society places around him, in order to reinforce his delusional system by gaining adherents of like personality. Occasionally someone will show genuine feeling for him on a personal basis; this is always an emergency for the paranoid, because he is threatened by shame if his inability to serve an ideal is manifested.

The criminal devotes himself to the walling off the danger of manic-depressive submergence of his personality. He seeks to find his way through the opposition which society presents to him, in order to maintain that separate willfulness on which his moral system is built. Criminals sometimes find a better outlet for their criminality within prison than outside; their efforts are directed at rendering the prison administration ineffectual rather than at escape or release. Occasionally someone will offer genuine helpfulness on a personal basis; this is always an emergency for the criminal, because he is threatened by guilt if his inability to accept attachment to anything real is made evident.

Criminal acts which occur as complications of delinquent states are islands of malicious behavior in personalities capable of guilt both before and after the isolated criminal event. Paranoid ideas which emerge from a background of neurosis are an island of dishonest communication in personalities otherwise accessible to feelings of shame.

The administration of criminal justice rests on the employment of objective means for evaluating the growth potential of the delinquent individual. The power of society impinges on the individual in the form of punishment; the ability of the individual to cooperate in this relationship, without encountering disorganizing rage, becomes the measure of his rehabilitation. Punishment is for the criminal act, not the man. When the administration of justice develops compulsive sadistic qualities, such objectivity is lost.

The spirit of mercy toward the individual with alien paranoid tendencies hinges on the testing of his growth potential through empathy. The love of others reaches the individual through the sharing of the mental life which lies outside paranoid symptoms; the acceptance by the individual of this harmony, without disorienting fear, becomes the measure of his capacity for restoration to mental health. Alienation is for the symptom, not the man. When social feeling is influenced by obsessive masochistic channels of thought, the universality of human

cohesion is lost.

The assertive individual is organized by his relationship to his environment, leaving his will free to take form through experience. In order to be free, he accepts limitations in time; experiences have a beginning and an end, determined by tension accumulation and its discharge. The spatial component is unlimited; he is free to reach as far as he likes. The yielding individual is oriented by his relationship to his environment, creating a state of security for the development of feeling. In order to be secure, he accepts limitations in space; feelings have a cause and an effect, expressed by energy accumulation and its utilization. The component of time is unlimited; he can perceive as deeply as he is able.

The tensions of the assertive individual originate outside the personality; he takes them over from the environment. Although experiences are the essence of the life of the assertive person, he becomes involved in experience only through expressiveness. Experience always takes its beginning in some need, and comes to an end in some gratification. The form of the experience is determined by the free will of the individual. It is through the form given to experience that mastery comes.

The energy of the yielding individual originates outside the personality; he receives it from the environment. Although feelings are the essence of the life of the yielding person, he finds feeling only through responsiveness. Feeling must have a cause, related to some purpose, and follow through to where some effect takes place, the embodiment of accomplishment. The substance, or permanent quality of feeling, arises from the secure consciousness of the individual. It is through the permanence with which feeling is invested that insight comes.

The needs of the assertive person must expand if his opportunities for self-expression are to increase; opportunities which draw him into problem free needs constitute a benevolent and loving environment. The purposes of the yielding person must expand if his responsiveness to an ideal is to increase; an ideal which provides him with obstacle free purposes is a protecting and power holding environment.

The needs of masculinity carry the potential danger of the bondage of lost freedom; only power can dispel this threat. The purposes of femininity carry the potential threat of the endless labors empty of feeling which insecurity demands; only love can dispel this danger. The feelings of the assertive individual remain subsidiary to his life of experience when those feelings come to him in rich supply from the hands of love. The experiences of the yielding individual remain subsidiary to his life of feeling when those experiences arise from the spontaneous encouragement of a helping power.

The more ability that exists in the world, the more knowledge is required to go with it. They grow together, because men are only free to reshape their world when they have sufficient knowledge, and men only find security to see the world in a new light when they are in the presence of adequate ability. Men may come into the presence of obstacles equipped with unlimited courage and hope, but without the gift of knowledge, coming to them as their natural right, freely offered without reservation, their strength cannot find a domain in which to express itself. Men may open their eyes to problems with unlimited honesty and faith, but without the home that ability creates, established for them without question, spontaneously and completely, their wisdom cannot find a subject matter to which to respond.

The problem solving thinker cannot gain a full security from his relationship to social institutions, because institutions cannot cover that expanding area where new insights are coming into being. The obstacle overcoming man of action cannot find an enduring freedom in his relationship to social ideas, because social ideas are not responsive to emerging mastery. Only personal understanding and personal responsibility, given and received out of the search for mental health and social harmony, can provide a successful environment for the growth potential of individuals. Men stand on their own feet when they search for truth and reach for right; the dependent sides of their natures must be taken care of in an equally creative way if their undertakings are to succeed.

The intrusion on the masculine ideal by aggression makes cure of phobic anxiety difficult. As long as the masculine ideal is contaminated by the irresponsibility of aggression, the greatest of efforts toward reaching a unified conception of human nature must fail, and faith in the reaching of communicable human truth must end in exhaustion. Under these conditions, man's intellectual effort to create a science of human nature becomes the labor of Sisyphus. Such efforts set the stage for phobic difficulties.

The infiltration of feminine reality by passivity makes the overcoming of psychopathic restlessness difficult. As long as feminine reality is cheapened by the superficiality of passivity, the most thorough commitments for finding a permanent mode of dealing with human nature must fail, and hope for reaching demonstrable human right becomes lost in boredom. Under these conditions, man's acceptance of brotherhood, leading him toward becoming an engineer of human affairs, a fisher of men, becomes instead a following of the will-o'-the-wisp into the swamps of haphazard play. Such entrapments create the conditions for psychopathic behavior difficulties.

Aggression does not develop the resources that it uses; love and understanding in others become resources to aggression, being a fertile ground for intimidation. If intimidation corrupts, sickens, and destroys, aggression takes no cognizance of this fact, for aggression must rule or die. The expression of its autocratic will is an emergency need; survival has its own morality.

Passivity does not increase the understanding of the forces it serves; power and responsibility in others become the means to parasitic gratification, being easy targets of seduction. If seduction destroys the social adaptability, arouses opportunistic dishonesty, and makes man indifferent to his brother's fate, passivity takes no responsibility, for passivity must control men's minds or die. The spreading of its doctrines is an emergency need; survival has its own set of principles.

As the thinker grows, so his subject matter expands in meaning, and new knowledge comes into being. As the man of action grows, so the objects he possesses become more valuable, and new skill comes into being. Love is essential to the bringing of new knowledge into existence; if love asks immorality for protection, it risks its own destruction. Power is essential to the bringing of new skills into existence; if power asks nurture from a world without understanding, it can only be defeated.

Aggression must control access to ideas or die. Since truth destroys the power of aggression, it is not a paranoid mechanism when the aggressor feels that truth seeking is directed against his welfare. Since aggression is entirely practical in nature, it is not concerned with truth in general, but only that truth which conflicts with the ideas it seeks to communicate. Aggression is opposed to human truth; any other kind is quite welcome, especially since it may add to the resources for material wealth which the aggressor controls.

Passivity must influence modes of action or die. Since right destroys the power of passivity to convince, it is not a criminal mechanism when the passive person undertakes to eliminate moral forces. Since passivity is entirely practical in nature, it is not inimical to all kinds of right, but only those forms of responsibility which interfere with the modes of action it establishes. Passivity is in conflict with human right; any other kind is acceptable, especially since it offers opportunity for the elaboration of personal prestige.

Aggression reaches communicability of ideas through their investiture in the garments of truth. The aggressor mimics insight; he makes a great show of depth of feeling in himself in relationship to a unity of comprehension of his subject matter. He displays harmony with a subject characterized by lucid clarity. Anything which would interfere with the inner sense of sincerity which he magically creates is ignored, forgotten, or twisted.

Passivity reaches demonstrability of methods through the appropriation of the organization of the right. The passive person creates the illusion of mastery; he invests the objects of his vigorous manipulative attitude with great value. He feels the ultimate of spontaneity in relationship to an automaticity of control. Anything which would interfere with the attitude of audacity which he miraculously creates is sidetracked, concealed, or altered.

The truth seeker who takes the niche which the aggressive forces in society permit him concerns himself with scientific preoccupations of an impersonal nature. The builder who operates in the manner encouraged by the passive elements of society occupies himself with industrial projects of an impersonal nature. The social opposition from aggression and passivity to the search for human truth and right is a fundamental reason for the

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slowness of development of human psychological science and for the inadequacy of the expansion of established skills in human cooperation.

The tendency to withdrawal in the yielding individual is based on the unwillingness to enter experience except on that dependent basis which service of an ideal affords. The rebellious adolescent in the yielding family turns against accepting the same aggressive career pattern into which his father was guided. If this rebellion cuts him off from significant experience he is in danger of inhibition and its accompanying neurosis. Contentment is felt when the individual is fully supplied with experience without the necessity of a self-protecting withdrawal. The willingness to act aggressively when the situation invites such action, which seems to many to be a requirement of an adequate social adjustment, is replaced by an adherence to a view of life by which a permanent security can be found. The accumulation of sufficient power to block aggression is not a proper function of the yielding individual in his personal relationship to the aggressor. If he attempts to do so, he becomes contaminated by aggression himself. The more human truth exists in the world, the more tenuous becomes the hold of aggression. The battle against aggression takes place in the reaching for human knowledge. Where faith in human nature falters, aggression spreads its influence.

The tendency to indifference in the assertive individual is based on the unwillingness to accept feeling except on that dependent basis which exploitation of the richness of reality affords. The heretical adolescent in the assertive family wants something different from the passive social position which his father accepted. If this heresy cuts him off from significant social feeling he is in danger of perplexity and its accompanying delinquency. Happiness is experienced when the individual is fully supplied with feeling without the necessity of a self-protective indifference. The receptivity to feeling in a passive pattern when the situation demands it, which seems to many to be a requirement of adequate social feeling, is replaced by the adherence to a way of life by which a total freedom can be found. The accumulation of sufficient insight to replace passivity is not a proper function of the assertive individual in his personal relationship to passive influence. If he attempts to do so, he becomes caught in a passive dogma himself. The more human right exists in the world, the less place there is for passivity. The attempt to dispel passivity takes its being in the increase of human cooperative skills. Where hope is weakened in human affairs, passivity takes over the guidance of men's lives.

Only universal love gives men a view of life of sufficient scope to put aggression in its place; only objective power gives men a way of life of sufficient grasp to undo the influence of passivity. Odysseus survived his passage past the home of the monster, Scylla, only through insight given by the gods; modern man dares to expect of himself insights great enough for the task. Odysseus did not yield to the temptation to fight Scylla; he withdrew, allowing Scylla those inroads which he could not prevent. He survived the passage of Charybdis by ignoring her, giving him mastery over this danger. In so doing, he surrendered all claim on feeling in the situation, putting his curiosity aside. In the myth of Scylla and Charybdis the ancient Greeks laid down the fundamental rules of creative dealing with aggression and passivity. Aggression is not to be fought on its own grounds; passivity is not to be permitted to entangle its victim in its own premises of thought.

The aggressive way of life cannot be altered by anger; when the yielding individual takes the sword in a spirit of rebellion it can only be an act of revenge. Objective power alone has the strength to replace the aggressive act. The passive view of life cannot be changed by hatred; when the assertive individual undertakes debate in an heretical spirit it can only become a form of ridicule. Universal love alone has the wisdom to replace the passive spirit.

Christianity rests on universal love; democracy takes its being in objective power. Christianity does not raise its hand against evil, but neither does it submit. The struggle against evil proceeds through ideas. Democracy does not attempt to control men's thoughts, but neither does it accept ignorance. Superficiality is put aside through the building of constructive human institutions.

Social ideas which are an outcome of the Christian viewpoint are inclusive of all aspects of life, so that understanding may follow a man wherever he may find himself and whatever he may be doing. The Christian viewpoint has not actually attained this universality in the lives of men. Social ideas cannot extend into that which is unknown. The solution of problems is an individual function. When human understanding is great enough, as a consequence of the contributions of individuals, men will reach that sharing of truth in social ideas which permits

a consistent Christian viewpoint in every aspect of living.

Social institutions which are a product of the democratic way of life enter every aspect of life, so that morality may color everything a man is and does. The democratic way of life has not actually attained that objectivity which leads to total responsibility among men. Social institutions cannot cover that which is chaotic. The overcoming of obstacles is an individual function. When human responsibility is great enough, as a consequence of the contributions of individuals, men will reach that cooperative sharing of right which results in a democratic way of life in all the aspects of living.

The democratic process endows the state with power that can be trusted because it is moral; the Christian view of life binds society together through love which can be accepted because it is based on understanding. The more men are aware of each other the greater can be their love of each other. When love is confined to individuals of similar yielding personality, without serving an assertive ideal, there is an excess of feeling which becomes an embarrassment to the individual, leading to feelings of inferiority. Love which cannot grow finds outlets which are self-indulgent, seeking mutual gratifications through experiences which have as their sole goal the opportunity to feel pleasurable desire. When self-indulgent love meets problems, it has no resources for solving them; the love then turns to hate. Love which lacks permanency cannot influence social ideas; such love remains essentially private and personal. When love does influence social ideas it has passed the test which proves it true.

The more men establish modes of cooperating together the greater can be their power over each other. When the experience of power is confined to individuals of similar assertive personality, without reaching the exploitation of a yielding reality, there is an excessive readiness for action which becomes so preoccupying as to lead to an attitude of guilt. Power which cannot grow finds outlets which are egotistical, seeking accomplishments through attachments which have as their sole meaning the stimulation of pleasurable purposes. When vain power encounters obstacles, it has no resources for overcoming them; the power then turns to anger. Power which lacks unity cannot influence social institutions; such power remains essentially dissociated and personal. When power does gain embodiment in social institutions it has proven itself right.

The process which is recognized as civilization rests on the social contributions of thinkers and builders, searching for truth and right. Men have adhered to civilization because of its great value in survival; the knowledge and ability which derive from it have made civilized men kings of the earth. From the character development inherent in civilization they derive a pleasurable self-consciousness and self-confidence which once attained becomes essential to mental health and social welfare.

In the higher stratum of psychological living which is civilization men have never found a secure mental health nor a free social adaptability. Those who do make a stable personal adjustment are too often the ones who sacrifice access to a full individuality in order to reach this adjustment. The problem in finding mental health in civilization rests on the fact that too much of human nature is unknown. The feelings of men contain much that is alien and dissonant to themselves and others. The more honest they become, the more psychological problems they accumulate. If the civilized world is to provide a home for the human race characterized by genuine contentment, men must understand each other well enough to accept any truth about each other, no matter where it leads. Without this access to the truth, there can be no genuine faith.

The obstacle to reaching social adaptation in civilization rests on the circumstance that too much of human nature is chaotic. The attitudes of men contain much that is obstructionistic and asocial. The more courageous they become, the more psychological obstacles they are able to handle. If men are to find in civilization a true opportunity for their self-expression, characterized by a lasting happiness, they must cooperate together well enough to accept anything that is right, no matter what involvement it carries. Without acceptance of the right, there can be no genuine hope.

The sensitivity of men opens the door to neurosis; nevertheless, the only road to mental health lies through more sensitivity. In human affairs, a little knowledge is a dangerous thing. To reach that endpoint of human insight where men have no significant secrets from each other requires a long journey through a dark valley under the sponsorship of a faith so great that cynicism does not believe it can exist. Actually, men have no choice but to make that journey. From behind they are pressed forward by the faith of the coming generation; if they attempt to stand still, the meaning goes out of life and the marauding forces of fear will ride them down. Man's self-consciousness has given him a fear unique among the animals, the fear of death, which only his own creative service of truth can nullify.



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The spontaneity of men has opened the door to delinquency; nevertheless, the only road to social adaptation lies through spontaneity. In human affairs, a little skill is only a complication of living. To reach that endpoint of human mastery where men do not dissociate sections of their lives from the whole requires a far-reaching exploration of a sometimes empty land under the sponsorship of a hope so great that opportunism seeks constantly to undermine it. Men cannot choose otherwise than to make this exploration, if they are to be the leaders of the new generation. If they surrender their purpose, life loses its value, and the disrupting forces of rage will send them to their destruction. Man's self-confidence has given him a source of rage unique among animals, the rage at futility, which only his creative exploitation of the right can set aside.

Contentment which is the product of wisdom conforms to the existing circumstances; happiness which is the outcome of strength takes advantage of the actual situation. Contentment which arises from self-indulgent familial feeling avoids problems and is the source of the neurotic rebellion; happiness which results from egotistical familial attitudes avoids obstacles and is the source of the delinquent heresy.

A yielding man is content with circumstances, but he is never content with the amount of wisdom he possesses; an assertive man is happy with the situation in which he finds himself, but he is not happy in accepting any limit to the quantity of his strength. The growing quality of wisdom is to be seen in the simplicity of the thinker; the growing of strength is shown in the naturalness of the builder. The wisdom that matters in the life of human beings is the wisdom which is responsive to the problem at hand. Wisdom which grows out of the need created by the problem remains an avenue to truth. If a fixed understanding falls short it does not matter how great the understanding is. If a greater understanding is brought than is necessary there is a loss of permanence for the thinker which undermines the communicability of ideas. The strength that is important in human affairs is the strength that expresses itself in relationship to real obstacles. Strength which grows out of the channeling of energy by obstacles becomes the vehicle of right. If a fixed responsibility falls short it does not matter how great a responsible undertaking it is. If greater responsibility than is necessary is committed to a task there is a loss of unity of action which defeats the demonstrability of the methods employed.

Logic which develops separate from problems is a form of perversity; craftsmanship which is not the means of the overcoming of obstacles is a form of addiction to egotistical gratification. When logic develops its own problems, they are essentially meaningless; when craftsmanship finds its own obstacles, they are without value.

Logic is a tool and therefore not a fit subject for the development of problems. Tools are inherently stable; if they are not, they have been misidentified and should be discarded. Wisdom is inherently expansive; it illuminates problems as it goes. This tendency of wisdom to seek out problems gives an application for the expansive feeling capacity of the yielding individual. Contentment requires a supply of tasks; wisdom has an endless supply of questions to be asked and answered.

Craftsmanship is a tool and not a proper technique for the development of obstacles. Strength is inherently expansive; it develops obstacles as it proceeds. This capacity of strength to generate obstacles gives outlet for the expansive reaching into experience of the assertive individual. Happiness requires a supply of interests; strength has an inexhaustible supply of experiments to be tried.

Logic is a description of what happens when wisdom goes to work. Logic itself does no work, being merely the form that creative thinking takes. The desire for logic is the expression of the need for depth; when abstractions give embodiment to insight they are capable of logical arrangement. Craftsmanship is an attribute of the method which results from the application of strength. Craftsmanship itself produces no applications, being merely a quality which creative action brings into being. The desire for craftsmanship is the expression of the need for vigor; when concrete methods give embodiment to mastery they are organized by craftsmanship.

In esthetics, pure arrangement may be an end in itself, as in classical music, which is a kind of logic for its own sake, not aspiring to any meaning. Organization for its own sake is found in the plastic arts, where craftsmanship stands on its own feet without laying claim to value. The auditory apparatus gives access to primitive sensibility; the timeless sounds which music uses are of a fascinating quality which reaches communicability through the patterns which the composer creates. The manipulation of unresisting plastic substances gives expression to primitive motility; the unitary creations of the plastic arts are an outlet for a possessed activity which reaches demonstrability through the procedures which the artist's work embodies.

The adoration of an ideal stirs the sense of beauty, but this type of esthetic feeling is essentially personal and private, entering the search for insight. Men communicate their insights, leaving each individual to the enjoyment of the beauty he perceives. The sense of richness of possession also stirs the sense of beauty in a personal and separate way, entering the reaching for mastery. Men demonstrate their mastery to each other, leaving each individual to the enjoyment of the beauty he experiences. The adoration of an ideal is inherently exciting, entering the area of the sexual feeling. The pride of possession of an enriching reality arouses an unlimited readiness,

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entering the area of the celebrative attitude. These feelings and attitudes of esthetic quality deepen and invigorate the civilized character.

The fear of abandonment is caused by an expanding inner awareness which finds no orienting relationship to an outside subject. The helpless quality which fear brings to the personality can be overcome only through an experiential channel. As long as the yielding personality remains dependent in its access to experience, the fear can be dissipated only through the establishment of a relationship with an action ideal.

The rage at impoverishment is caused by an expanding attitude of self-confidence which finds no organized relationship to an outside object. The reckless quality which rage brings to the personality can be overcome only through the channel of cohesive feeling. As long as the assertive personality remains dependent in his access to feeling, the rage can only be overcome through the establishment of a relationship with a responsive reality.

Love is the natural antidote to rage; power is the spontaneous shield of fear. Love eagerly reaches for that usefulness in relationship to its ideal which alone can hold back the threatening specter of fear; the presence of rage in an assertive personality invites love to go to work. Power longs for that exploitation and development of its reality which alone can protect against the disillusionment of rage; the presence of fear in a yielding personality arouses power to draw close.

Creative social attachments of the complementary type are motivated by the search for health and welfare. When the attempt to reach such attachments fails because of a lack of human understanding and the insufficient scope of human responsibility, men are driven back to the nurture and protection of familial love and power. Only the personal submissive relationship to power can dissipate fear without compromise of the depth of the personality. Only the personal dominant relationship to love can overcome rage without loss of the vigor of the personality.

Relationships between complementary character types which rest on temporary or partial needs and purposes cannot accomplish the big task of dealing with secret homosexual feelings and the dissociated celebrative attitude. It is only at that point when the individual personalities reach a creative relationship with society that there can be a full and permanent place for all the love and all the power that is in their personalities. Men who find harmony with their love capacity are in some way different from other men, but different in the sense of being teachers of human truth. Men who find spontaneous expression of their power potential are in some way different from other men, but in the pattern of leaders who embody human right.

Adolescence is the period of the first psychological growth after the coming of physical maturity. It is the time when a man first tries out his character in the world of social relationships. It is almost always a time of intense and extensive involvement of men with each other, utilizing the surplus tension and energy in each other, in the love and power channels. With the formation of the stable relationships of life in marriage, career, and fixed social attachments, the surplus tensions and energy tend to get involved where they do not belong, or they go into temporary abeyance in favor of the stability which is required. Sooner or later these surplus tensions and energy reemerge, or seek to gain a fuller expression. Their fate determines the life story of the personality.

The aggressive masculine pseudo-ideal is loved in the pattern of familial love; the developing child is exposed to the confusion of trying to make an ideal out of that which is essentially a model for his own character development. The neurotic rejects the aggressive ideal, but retains the familial nurturing attachment, resulting in a state of hatred toward the parent. The paranoid, on the other hand, attempts to accept aggression as a true ideal. This effort to love the unlovable results in extensive intimidation, with severe constriction of the inner awareness coupled with a fascinated impressionistic responsiveness to the subject. This very painful and exhausting process ends ill a pseudo-insight, in which there is a release from compulsive thinking through the avenue of hatred for the individual who holds power. The paranoid undertakes to expose the false ideal, the usurper of authority. This polemic undertaking does not follow the path of reason, but utilizes fragments of the subject as if they were unity. The paranoid finds in the evil nature of his enemy a unified truth which brings him psychological security. Paranoid truth is cut off from experience; paranoid thinking reaches insight in opposition to the subject of thought.

Passive feminine pseudo-reality arouses power attitudes in the familial pattern; the developing child is exposed to the difficulty of trying to possess a reality which is actually similar to his own developing character.

The delinquent turns away from the passive feelings, but retains the protection of familial cooperation, resulting in a state of anger toward the parents. The criminal, on the other hand, attempts to find in passivity a true reality. This attempt to accept power over the unpossessible leads into extensive seduction with severe limitation of the self-confidence and a possessed impulsive expressiveness toward the object. This process results in great suffering and emotional emptiness which is brought to an end by pseudo-mastery; there is a release from obsessively organized activity through anger at the sources of love. The criminal will not be drawn into relationship with the principles that have betrayed him. His headstrong mode of action does not adhere to established patterns of adaptation but takes momentary situations as if they were permanent. The criminal finds in his relationship to a hostile world a permanent right which brings him psychological freedom. Criminal right is cut off from social feeling; criminal activity reaches mastery by destroying its object.

Paranoid ideas have the quality of insight. They are fixed to a subject matter through hatred; fragments of the subject which have an irresponsible quality are given the status of a whole, and embody unqualified evil. If this unity starts to dissolve, the paranoid feels fear. Criminal modes of procedure have the quality of mastery. They are fixed to a situation through anger; momentary aspects of the object which are characterized by lack of understanding are given the status of permanence, and embody undying hostility. If this is brought into question, the criminal experiences rage

The paranoid suffers from the delusion that he is the only one who sees the truth. In this he is the servant of society in his eyes. The criminal's behavior is megalomaniac in that he takes the attitude that he is the only one who possesses the right. In this he takes the role of the real exploiter of society. The paranoid individual, being the prisoner of evil, must spend the rest of his life exposing it. Paranoid thinking created the devil that it fights; together they form a nightmare world. The criminal individual, being the victim of hostility, must spend the rest of his life conquering it. Criminal activity creates the persecutory harassment from which it takes flight; together they form an unholy alliance. Where power is contaminated by irresponsibility, the paranoid gains a public hearing and cannot be consistently expelled. Where love is diluted by ignorance, the criminal gains prestige and cannot be completely controlled.

The paranoid is engaged in a fight for private truth of an emergency nature. Any effort is therefore justified, destructive or not, and the basis is laid for sadism. In the world of perverse social feeling of the paranoid, cruelty is incidental to his service of society. The criminal is engaged in a great flight from principles, on an emergency basis, in the interests of his special kind of right. Any attachment which aids his avoidance of established moral law is justified, laying the basis for masochism. In the world of addicted experience of the criminal, the arousal of pity is part of the exploitation of society.

Sadism is a social disease; the sadist acts in a harmony of feeling with other sadists, not in cooperation with them. Sadists are alone in their actions but reach a strong sense of belonging with others through the shared feelings. The cure of sadism is a social problem, requiring the establishment of a social feeling under the influence of a true understanding, capable of expelling the sadist and breaking down his sense of social acceptance. Mob violence is the result of a sudden emergence of sadistic feeling in the presence of a breakdown of moral law.

Masochism is a social disorder; the masochist cooperates with others of his kind, but not with any harmony of feeling. The masochist finds individuality through the pity he arouses; in this he feels alone, but in the pretense which he must carry out he accepts accomplices. The overcoming of masochism requires a social cooperation guided by a genuine morality, capable of controlling the masochist and eliminating his opportunity for social participation. Mass acceptance of delusional beliefs comes from the emergence of masochistic attitudes in the presence of the weakening of social authority.

The state is the vehicle of objective power in the life of the community. The state makes progress in its political institutions through the growth of capacity for social mastery in its citizens. In whatever way responsible cooperation among men can advance the freedom and happiness of all becomes the concern of the state. The established institutions of government embody that degree of responsibility which men have found up to that moment. Those who reach for further responsibility do so outside the instrumentalities of the state; the state maintains a minimum stable responsibility which is permanent. This minimum becomes part of the security of yielding individuals, who have a psychologically dependent relationship to responsibility. If the state loses its capacity for progress' because of infiltration by aggression, it becomes a system of enforcing conduct by rule, and the state loses its moral identity in a sea of law. If the state is taken over by passive influences, it loses interest in genuine freedom, becoming libertarian and permissive in nature.

Universal love takes its being in community feeling which is carried in the individual mind. The community makes progress in its social ideas through the growth of human insight in the individual citizen. Whenever the view of life created by shared understanding advances the security and contentment of men it becomes part of established social ideas. The social ideas of the community give expression to that degree of understanding which men have reached up to that moment. Those who open themselves to a greater understanding enter the sphere of private thought; the community requires a minimum basic understanding which is maintained by common consent. This minimum becomes part of the freedom of assertive individuals, who have a psychologically dependent relationship to understanding. If social ideas cease to progress through being influenced by passivity, they become dogma enforced by authority, and the spiritual life of man loses its identity in a hierarchy of authoritarian relationships. If social ideas are taken over by aggression, they become the vehicle of power and no longer confer security, becoming formal and autocratic in nature.

The mature state does not restrict or punish save in a just fashion. The mature community does not reject or expel save in a merciful fashion. Without justice, the state is not objective; without mercy, the community does not maintain the universality of its cohesiveness.

Justice is a manifestation of strength in social institutions; a police government by automatic law is incapable of justice. When the state must limit or destroy the freedom of an individual, it seeks to deal with that individual at the highest level of cooperation with him it can find, consistent with objectivity. Objectivity excludes love from the relationship with the individual; he is dealt with in terms of his behavioral capacity for social cooperation. If he is charged with a crime, the state undertakes to discover the facts of his actual behavior, putting that behavior in the best light possible, on the assumption of innocence till guilt is proven. Once convicted, the punishment is tested by experience as it is carried out without closing the door to rehabilitation except through the conduct of the criminal himself. The state, being objective, never hates, and only gives expression to anger in the necessity to act which antisocial conduct creates.

Mercy is a product of wisdom in social ideas; a community dominated by dogmatic spiritual authority is incapable of mercy. When the community must alter or destroy the security of an individual, it seeks to deal with that individual at the highest level of awareness of him consistent with a universality of viewpoint. Universality excludes power from the relationship with the individual; he is understood in terms of his capacity for social empathy with any individual member of the community. If the dissonant individual is felt to be alien, due to a paranoid state of mind, the community tests his actual feeling capacity through the offering of understanding by individuals. There is an assumption of health until dissonance proves otherwise; once expelled, the individual's separateness is open to testing by feeling. The community, taking its being in the universal feelings of individuals, never gives expression to anger, and only hates insofar as exclusion of the alien personality requires.

Where the community is not based on the individual capacity for universal love, it cannot attain that depth which is necessary to control the intrusion of power into the social feelings of man. When social expulsion acts through rumors and gossip, it takes over the punishment function of the state; the failure of mercy carries justice down with it.

Where the state does not proceed through objective power, it cannot accumulate that vigor which is required to

prevent the intrusion of personal favoritism into social institutions. There can be no justice where the individual is subject to a personal response because of his ties to individuals who hold power. Where institutions make room for personalized relationships to citizens, punishment becomes a tool of social expulsion; thus the failure of justice carries mercy down with it.

The rage at irresponsible punishment increases criminality in the world; the fear of capricious expulsion increases the paranoid tendencies of man. Punishment which takes its origin in hatred must always be irresponsible; social expulsion which is the by-product of anger must always be irrational.

Social right requires justice based on a man's behavior, not on his thoughts. Social truth rests on mercy arising from a man's feelings, not on what he does. A man's behavior may seem to imply his thoughts, but only another empathetic mind can explore the recesses of a human mind. A man's thoughts may seem to imply his behavior, but the best evidence remains that living participation with others on which he has a right to be judged.

The development of ideas is essentially a solitary process; the bringing into being of methods of action is a gregarious undertaking. The thinker must surrender his gregarious tendencies in order to think creatively; gregariousness takes its being in the absence of love, out of the shared interests inherent in willfulness. The man of action must put aside his solitary tendency in order to act creatively; the solitary state is established in the absence of power, out of the awareness inherent in self-consciousness.

The sharing of social ideas welds individuals together into a social group or community. Communicability of social ideas is in a constant process of being tested; individuals who are dissonant in social feeling because of the alien quality of their ideas are isolated by the group. Ideas which are different but have the quality of overcoming hate through their capacity to increase the scope of human cohesion become instruments of teaching; as such ideas spread they become the fixed social ideas of the community. All growth on the individual level is in the service of love and has a healing quality, for the presence of fixed hatred in any individual's life tends to destroy the sense of well-being. Truth which has developed out of the psychological work done by love is a great advantage to others in overcoming the hatred in their lives. The less hatred there is in individuals, the more the universally consistent love feeling governs the social feelings of men. A community enriched by deep social ideas is a fertile ground for the development of creative social action. Only a world brought into being by love can set men free.

The establishment of social institutions gives expression to the individual aspiration toward self-expression. The demonstration of social techniques is constantly taking place; those whose modes of action are antisocial in effect do not receive the cooperation of the group. Methods which are unique but have the effect of overcoming anger through their potential in increasing the scope of human cooperation become the instruments of leadership; as such methods take over, they establish new institutionalized ways of acting. All assertive growth on the individual level is a development of the resources of power and has the effect of socializing the individual, for the presence of fixed anger in the life of the individual tends to destroy the social conformity. Right which comes out of the exploitation of the resources of power is a great asset to others in overcoming the anger in their lives. The less anger there is in individuals, the more objective power guides their social life together. A government enlivened by vigorous social methods provides a stimulating environment for the development of creative social thinking. Only in a world operated by power can men find abiding security.

Where government is by law, there can be no justice, because the substance of human strength disappears from man's social cooperation. Where law is the servant of government, it can establish permanent outlines of right in areas where authority has already built a mode of action. Law establishes a concept of yesterday's right so that it may be set in motion today.

Where social ideas are given to men by authority, there can be no mercy, because access to human wisdom disappears from man's social awareness. Where spiritual authority is the servant of social ideas, it can defend the totality of truth in areas where spiritual law has already established its concepts. Authority gives expression to truth so that it may be seen in its entirety no matter what form it takes.

Civilized man is inherently suspicious of worldly law and spiritual authority. He knows that where institutions weaken, law sends out its tentacles to imprison man, and where social ideas become shallow and false, authority invades the privacy of the individual life, seeking to find an echo of itself in every human heart. The police power of the state is the executive arm of the law, its objective function being the control of antisocial acts. Where police power is directed toward the enforcement of uniform behavior it usurps the place of social ideas, substituting an

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intimidated uniformity for a genuine social cohesiveness. Where the church establishes rules of conduct for its members it invades the privacy of the individual. A multiplicity of conventions based on the avoidance of immorality seduces the individual into a sense of personal accomplishment resulting from his conformity. Such conformity usurps the function of social institutions.



The yielding individual gains his inner identity through sensitivity of feeling which is without limit in time. The unlimited quality of feeling takes its being in the time dimension. The yielding character develops a self-consciousness which cannot accept abridgement save in emergency situations. The fact that every living thing has a birth and death, which to man means a beginning and an end to self-consciousness, constitutes a grave threat to the integrity of the yielding character, productive of fear. It is only through the social communication of ideas that man's need for immortality can be realized. The eternal quality of truth is not a delusion, as far as man's survival in the universe is concerned. Ideas have no beginning and no end, no birth and no death. They are discovered by men, but their truthfulness does not begin with their discovery.

The assertive individual gains his inner identity through a spontaneity of attitude which does not accept spatial limitation. The unlimited quality of constructive action takes its being in the space dimension. The assertive character develops a willfulness which does not accept boundaries save in emergency situations. The fact that every living thing has an environment to which it is adapted, outside of which move forces which it is not equipped to control, means to man that he must accept limits on his willfulness; this constitutes a grave threat to the integrity of the assertive character, productive of rage. It is only through social institutions that man's capacity for omnipotence can be expressed. Methods are above cause and effect, being set free from the circumstances of particular lives. They are invented by men, but their rightfulness is not bound to the circumstances in which the inventor works.

Men wish to remain young as a means of avoiding the fear of death and the rage at impoverishment. Youthfulness does not imply immaturity or familial dependency; it describes that part of life before the great socially shared emotions of fear and rage take up their permanent residences in man's psychological house. The fear of death is not neurotic; the rage at impotence at the hands of nature is not delinquent. The way a man deals with these emotions determines the depth and vigor of the years of middle age. The psychological disturbances associated with the menopause in women and the less well defined change of life in men are primarily due to difficulties in dealing with these great social emotions.

Youthfulness maintains a great pressure toward human creativity; the young are richly endowed with faith and hope. Their faith has a naive element, as if life had not yet revealed the actual extent of its frightening unknown recesses; their hope has a quality of brashness, as if nature had not yet shown the scope of its enraging obstructionism.

When man takes on depth of character, he becomes vulnerable to fear; only a view of life based on universal love is big enough to win him the security which brings peace of mind and contentment. When a man accepts vigor of character, he becomes subject to rage; only a way of life based on objective power is big enough to bring the freedom on which spontaneity and happiness rest.

Man cannot conquer fear through a self-indulgent gregariousness with his fellows. Sooner or later he will be alone; only if he loves will he be safe. When yielding men waste themselves in activity which only serves to allay fear, they leave the real problems of life untouched, and the progress of civilization is correspondingly retarded.

Man cannot control rage through an egotistical preoccupation with private purposes. Sooner or later the world will open his door; only if he has power will he attain self-control. When assertive men make trivial attachments which serve to confine rage, they ignore the obstacles of life itself, and the progress of civilization slows accordingly.

The defense against homosexual feeling in the yielding personality is most effective when the individual sees himself in a masculine role in life. He seeks to limit his self-consciousness through admiration of himself in an exhibitionistic masculine position. He values gregarious satisfactions, but the cooperation on which gregariousness is based is limited to those experiences which have a large element of self-indulgence. His gregariousness results in associations which are familial in type. The brotherhood of men is strictly limited to the participants in the family type bond; those who are outside it are subject to prejudice. Such social relationships have no room for creativity. In middle age there is generally a crisis associated with the fear of death, with constriction of the tendency to enter experience because of the disappointment in cooperative relationships. The individual turns toward simple self-serving tasks, such as the routine duties of home making, living on a narrow ledge of contentment.

The defense against the celebrative attitude in the assertive personality is most effective when the individual feels himself to be in a feminine position in life. He seeks to avoid an attitude of self-confidence through voyeuristic preoccupation with his own feminine feelings. He finds self-expression in detached activities of egotistical quality, accepting sympathetic feeling with others on the basis of similarity in modes of behavior. The sympathy is limited to those who share a familial type of relationship; those who are outside it are ignored. Such social relationships have no room for creativity. In middle age there is generally a crisis associated with rage at futility, with constriction of the tendency to feel because of the collapse of the interests of a lifetime. The individual turns toward simple egotistical feelings, such as are stimulated by taking command of the activities of his own home, living through an enfeebled happiness.

The gregarious yielding individual is dependent on experience of an indulgent type for the maintenance of his mental health. Because he is incapable of psychological growth, he must fear having his love tendencies emerge; his degree of submission to authority is very great and he lacks resources for the altering of attachments. When his feminine depth does manifest itself, he is in danger of a psychotic breakdown. As a protection against love he adheres to experience, whatever its nature. If experience is not indulgent, his self-awareness shrinks to the point where he functions almost automatically. If problems suddenly emerge, his adaptive mechanism is revealed to be inadequate, and he is flooded with fear, the source of which is ordinary problems which others handle without undue emotionality. These sudden waves of overriding tension divest the personality further of its adaptive capacity. Rage may ensue, or a breakdown of the thinking mechanism of aphasic degree may develop. Such syndromes may occur wherever men are trapped in experiences they cannot alter, as in wartime military service, in prisons, or other conditions of emergency living.

The assertive individual who is preoccupied with personal beliefs requires feeling of an egotistical type for the maintenance of his social conformity. Because he is incapable of psychological growth, he must deal with rage if his power tendency emerges; his degree of involvement becomes very great and he lacks ability for the altering of his impulses. If his masculine vigor does not express itself, he is in danger of a manic-depressive breakdown. As a protection against power, he adheres to feeling whatever its nature. If his attachments do not gratify his vanity, his self-confidence shrinks to the point where he is taken over by anything that comes along. If obstacles suddenly emerge, his adaptive capacity proves inadequate and he is flooded by rage, the source of which is ordinary obstacles which others handle without extreme emotionality. These sudden increments of mounting energy lead to chaotic behavior. Fear may ensue, or a breakdown of the capacity for constructive action of apraxic degree may develop. Such syndromes are associated with attachments which cannot be altered, as in military life in wartime or other emergency conditions.

The yielding individuals who live assertive lives, and the assertive individuals who live yielding lives, do not leave their mark on the life of society. They contribute nothing, nor do they take anything away. They give everything they have to the simple task of surviving in a world that is always in danger of becoming too complex for them. They ask only to be let alone, to enjoy what they can of simple and familiar warmth, and of cooperating and helpful pride. They do not have the understanding or the capacity for responsibility which full participation in civilization requires.

Analytic thinking takes its being in the brain of a single man. If an individual must communicate in a personally indulgent way, the separation from others inherent in the creative process will expose him to the threat of a phobic reaction. The acceptance by the personality of secret thoughts deepens the self, opening the personality to the existence of any feeling. The sensitive individual who accepts the presence of sexual feeling in his personality thereby increases the quantity of tension in general that his personality can find harmonious. If the personality has a phobic reaction to secret sexual feeling it will be incapable of accepting the secret nature of analytic thinking.

The experimental phase of constructive action carries the individual with it into a separate or dissociated state of being. If an individual has a constant need to demonstrate his abilities in an egotistical way, the wholehearted commitment to working with an obstacle creatively brings him to the brink of a psychopathic reaction. The acceptance by the personality of a dissociated area of action invigorates the self, preparing the self for the expression of any attitude. The vividly alive individual who accepts a celebrative attitude in his personality thereby increases the quantity of energy in general that finds a spontaneous expression in his activities. If the personality develops a psychopathic restlessness in response to a dissociated celebrative attitude, it will be incapable of accepting the separate nature of experimental action.

Universal love is not in itself sexual, but the individual who sees society with the eyes of love cannot escape that personal depth which opens the self to high levels of sexual feeling. Objective power is not in itself celebrative, but the individual who deals with society with the instrumentalities of power cannot avoid that personal vigor which endows the self with far-reaching celebrative attitudes.

The acceptance of the private quality of thought hinges on faith in the reaching of insight. There can be no growth through the manipulative stage of thinking unless the data that is manipulated is the unselected product of a completely impressionistic atmosphere. The willfulness of analytic thought must not take over the self and must not alter the subject. Willfulness in thinking extends only to an arrangement and rearrangement of impressions, freely gathered. The manipulative stage of thinking is a fascinated one, impressionistic without limit, and energized by enthusiasm. Without devotion to the subject matter, the enthusiasm may become social in nature, communicating itself to others in a mutually indulgent way. There is a kind of communication of fascination in poetry and music, but as long as it is the emotionally toned sensibility which is shared, without an attempt at communication of insight, there is an avoidance of the perverse. The sharing of fascinated enthusiasm as if it were insight constitutes magical thinking. According to magic, the vividness of the impression becomes the measure of truth. This brings truth within the scope of the control of the will, because the individual need only arouse himself to a highly emotional receptivity in order to prove the existence of a truth.

The acceptance of the dissociated status of experimental action depends on hope in the reaching of mastery. There can be no growth through the exploratory stage of action unless it takes its being in a totally impulsive setting. The self-consciousness of devoted exploration must not take over the self and must not lead to a submission to the object. Self-consciousness in action extends only to the adherence to impulses under varying circumstances, freely undertaken on a trial and error basis. The exploratory stage of action is a possessed one, impulsive without consideration of boundaries, and endowed with tension through inspiration. Without an attitude of responsibility toward the object, the inspiration may become a matter of social demonstration, manifesting itself as a form of egotism. There is a kind of demonstration of inspiration in the plastic arts, but as long as it is the emotionally toned attitude which is being shown, without an effort toward the demonstration of mastery, there need not be a tendency to express personal vanity. Acting on the basis of possessed inspiration as if it were mastery constitutes miraculous action. When dominated by the miraculous, men take the aliveness of the impulse as a measure of the right. This makes right responsive to the individual self-awareness; the individual who is wholehearted without reservation in the pursuit of personal interests mimics the right.

The longer the span of time which faith must cover, the greater is the temptation to a degeneration into magical thinking. Man cannot find his way through magic by himself. The capacity for scientific thought comes from outside the individual; it is the product of devotion to the progress of civilization. Only the attachment to society

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implied in the feelings of universal love is big enough to hold men to the service of the truth, putting aside the temptations of magic.

The greater the task of hope, the more tendency exists to follow the false path of the miraculous. Man cannot refrain from miraculous behavior by himself. The capacity for cooperative institutionalized action in the industrial pattern comes from outside the individual; it is the outcome of the assumption of responsibility for the progress of civilization. Only the exploitation of the resources inherent in society on the scale implied by objective power is big enough to hold men to the development of the right, avoiding the egotism which the outward show of the miraculous gratifies.

The character specialization of men creates a reservoir of sexual feeling and celebrative attitudes which manifests itself without limit in time or place in human affairs. Among the lower animals, sexuality is limited in time by the hormonally controlled sexual cycle of the female. Biological maturity prepares the male and female for each other; the offspring are born into a world characterized by an excess of nurturing feeling and protecting attitudes. If sexuality appears to be excessively endowed with tension holding capacity, and the celebrative mood appears to mobilize an excessive energy, it is only because they must be great enough to so govern the character of the parents that a permanent domain will inevitably be formed by their presence.

Civilized man has no quiescent sexual phase, nor is the domain centered in family life with its limited objectives. Depth of character is unalterably involved with sexual feeling; vigor of character flows without choice into celebrative attitudes. Without this sexual tension and celebrative energy men would never establish that domain together which is civilization itself.

The sexual tension holding of the yielding personality creates a heightened readiness for sexual experience in the masturbatory pattern. The assertive individual develops a purely masculine sexuality which goes in search of sexual feeling in the promiscuous pattern. This search is shared in fraternal feeling with other assertive individuals, leading to a preoccupation with sexual ideas in their gregarious life together.

The healthiness of masturbatory activity depends on the subject of its phantasies; if masturbatory phantasy leads to a withdrawal from relationship to an ideal, it is destructive of maturity. The social harmony of promiscuous ideas depends on the outlet found for their play acting; if promiscuous feeling leads to indifference to reality, it is destructive of maturity.

Mental health and social adaptability depend on the utilization of the surpluses that exist in sexual feeling and celebrative attitudes in civilized man. Sexual feeling requires a celebrative ideal; the celebrative mood needs a sexual reality. The yielding individual enters celebrative experience in a dependent way; this leads to that full but circumscribed energy investment which is his road to happiness. The assertive individual accepts sexual feeling in a dependent way; this gives him access to that rich but temporary tension which opens the door to contentment. If the sexual and celebrative life gains its form and organization through love feelings and power attitudes it will be consistent with the character of the individual.

The sexual mechanism is an example in miniature of the creative process. The female service of the male is endowed with bound energy which must not escape into willfulness. In human beings, the tendency for the escape of willfulness is very great, especially in the masturbatory pattern. If the source of the sexual feeling loses its depth the sexual activity becomes compulsive. Compulsive sexuality is characterized by constant vulnerability to sexual fascination, so that it follows a promiscuous phantasy pattern. Promiscuity of feeling is always destructive of the integrity of the yielding personality.

The male exploitation of the female is endowed with bound tension which must not overflow into self-consciousness. This overflow tendency is strong in human beings, especially in the promiscuous pattern. If the source of the celebrative attitudes loses its vigor, the sexual feeling becomes obsessive. Obsessive sexuality is characterized by a possessed involvement in sexual relationships, which tend to lose their shared social quality in the community of assertive men. This corrupt attachment of the celebrative attitude is always destructive of the integrity of the assertive personality.

In the sexual perversions, the preoccupation with fascinating subjects of phantasy breaks loose from its compulsive masturbatory moorings and goes in search of a promiscuously chosen sexual object. The perversions have a magical quality promising a rich sexual feeling which is desired as a cure for the sterility of the compulsive masturbatory pattern. Perversity has a criminal structure, with a dissociated moral code and a guilt free exploitation of opportunity.

In addiction, the reaching for sexual possession of interesting objects in a play acting way loses its basis of sexual feeling; the individual ceases to share obsessive sexual thoughts gregariously, finding a community of addiction feeling instead. Addiction has a miraculous quality; by the group sharing of the private feelings of inner warmth which alcohol or other drugs facilitate, there is a release of celebrative attitudes which is desired as a way

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out of the confinement of the obsessive promiscuous pattern. Addiction has a paranoid structure with a private mode of understanding and a shameless conformity to circumstances.

The depreciated position of women in civilization is not the product of their psychological femininity but of their social specialization as members of a family unit. Women need their character specialization in order to establish a working partnership with their husbands and a maternal relationship to offspring. Without depth and vigor of character family life fails to find that richness and aliveness which it requires; with these attributes of character, women are under pressure to reach out into social relationships for a kind of creative expression of their natures which becomes a threat to the stability of family life. A rich love, expended only within the family, turns readily into hate; an alive attitude of power, confined to family matters, turns readily into anger. The presence of such emotional lability underlies the male belief that women are difficult to understand or to control. If men are drawn so close into the family unit that their capacity for growth disappears, they share the woman's ambivalence and that wisdom and strength which the family requires to meet problems and obstacles is lost. A man who lacks the knowledge and ability to stand between the family and society must fail as a husband and a father. The tendency to confine women to the home rests on the necessity of maintaining the nurturing and protecting function.

The greatest single area of application of human understanding and human responsibility lies in the nurture and protection of children. The insights into the nature of a child, and the mastery of the psychological means of protecting him, loom larger in human affairs than any other kind of knowledge or skill. The family readily uses whatever truth and right comes to it from the creative resources of society. When the parents abuse the relationship with the child, using the child as an outlet for the parental need for an idealized love or an exploiting power, the child protects itself through rebellion or heresy. The child expects to be seen consistently and treated objectively; if the wisdom and strength of the parents fail, the child's development is compromised.

Man is reared as a child with the maximum light that understanding can shed and the maximum complexity of cooperation that responsibility can provide; when he moves into adulthood he enters a world where the light suddenly fades and the cooperation goes slack without warning. Faith and hope require that he maintain his belief in contentment and his expectation of happiness. If he must wait too long and with too little substance in the waiting, his life goes on an emergency basis. For reasons beyond his comprehension, and under circumstances beyond his control, the original richness and aliveness in the promise of life has failed; all he can expect is to see life in such a way as to hold back fear, and to accept life in such a fashion as to bypass rage. A man lives only once; it is hard to throw away the childhood expectation of dwelling in a world exactly suited to his needs and purposes. Man is the animal with a soul who thinks and builds; his penetrating insights into the laws of nature are there for any child to learn, and his impressive mastery of the materials of the earth stands ready to be imitated by anyone, but the home he has built for his own kind is still a lonely and impoverished place for many people. There is nothing about that loneliness that wisdom cannot change; there is nothing in that poverty that strength cannot overcome. Separated from each other, the thinker is a stranger in his own house, and the builder is a beggar at his own door. Together, they can bring the warmth of love and the helpfulness of power into the daily market place of living, taking a human position that is eternal and without compromise. In the midst of the obvious and the commonplace, and only in this birthplace of human contentment and happiness, the thinker and builder can leave the monastic cell and relinquish barracks mobility to claim the world in the name of human beings. When they do so, man can expect a human harvest equal to his dreams, and measured to the nobility of his posture.

The civilized world is in constant danger from the paranoid and criminal tendencies it unleashes. The success of the search for personal contentment and happiness carries with it the means of overcoming paranoid and criminal tendencies. The establishment of a private pseudo-wisdom on a national scale destroys the possibility of world-wide human cohesion; the employment of a dissociated pretentious strength on a national scale destroys the possibility of international cooperation. Paranoid tendencies cannot be conquered by argument; they must be cut off from access to communication. Criminal tendencies cannot be controlled by negotiation; they must be stopped by the application of force. In the international affairs of men the effort to reach communication and to demonstrate moral superiority must be tested against the dangers of attempting to communicate with the paranoid, or offering to cooperate with the criminal. If men give up the integrity of their national ideas and institutions in

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the face of the fear of the destructiveness of international warfare, they accomplish nothing but the triumph of ignorance and immorality in the world. The remedy of the disease and the social disorder which constitutes international war lies in the overcoming of the sources of paranoia and criminality in the populations of the world, especially in those nations which have attained a world-wide teaching and leadership position. The health and welfare of the most insignificant and forgotten individual is inextricably tied to the destiny of nations. The development of human science and human engineering at the creative personal level is the only effective weapon against international war. As long as men must live in a world that is ignorant of human nature and incompetent in establishing the means of human cooperation they can be expected to develop paranoid and criminal tendencies. It is not enough to refuse to talk to the hateful crackpot paranoid neighbor next door. It is not enough to lock up the angry hoodlum youth who has committed a felony. Ignored or not, locked up or not, these individuals, if their number is great enough, disseminate the special ideas and establish the warped ways that destroy the possibility of world-wide cohesion and cooperation.



The development of the self which growth makes possible is fused with the expansion of a subject or object in the outside world. When a man attempts to increase his stature without understanding or responsibility for that which lies outside himself he is employing a paranoid or criminal mechanism. The aggressive personality has lost faith in growth and attempts to find self-realization in the competitive striving toward the accumulation of the means of self-indulgence. The passive personality has abandoned hope for self-expression through growth and seeks through conformity to establish an ever widening supply of egotistical interests.

Growth in the yielding personality is related to the expansion of service to the community; in the assertive personality, growth is related to expansion of exploitation of the community through increasing the cooperative relationships in it. As human truth and right increase, society itself takes on increased meaning and value.

Men choose careers out of a search for a favorable atmosphere for growth; men enter social commitments which give encouragement to their expanding attitudes. Growth which depends on opportunity in some small area of service or in some narrow field of activity is an inadequate basis on which to build a lifetime of self-development. No man can afford to be pushed into some eddy off the mainstream of living; if this does happen, his chances of reaching contentment and happiness disappear. Good luck can help a man, if he finds himself in a place or time in life when growth is in the air, but to depend on such luck is no part of the essentials of living. There is only one career for the yielding individual which can make a secure life possible, whatever the conditions, and this career is that of seeker of human truth. Every practical career can be made a subsidiary of this main career; it is entirely a matter of the point of view. It would be a great error to assume that this position of truth seeker must necessarily be found in a protected place, such as a monastery or a university. Men who find truth in the market place of life find that union with their subject which is essential to honest understanding. The thinkers in protected places have done much to keep the spirit of truth seeking alive in dark hours of human history, but their contributions to human understanding are undermined by the fact that such thinking tends to become its own end, ending in the very perversity which the individual sought to cure by making his retreat.

There is only one way for the assertive individual to relate himself to his fellows if he is to remain free whatever the circumstances of his life, and this way of living consists of being his brother's keeper, a fisher of men. Every practical type of social attachment can be made a subsidiary of this main function; it is entirely a matter of how a man takes up the challenge inherent in human cooperation. Being a fisher of men is not a matter of dissociated living through a fraternal organization or military establishment. Men who find right in the midst of the ordinary find that union with their object which is essential to courageous moral action. The heightened esprit de corps which enlistment in an elite confers has done much to keep the reaching for right alive, but such adherence to the right is undermined by the tendency for the group activity to become its own end, resulting in a return of that antisocial behavior which the individual sought to eliminate by his enlistment.

Scientific preoccupations which replace human awareness are a form of withdrawal, no matter how valid the insights which proceed from this preoccupation may be. The industrial and engineering commitments of men which replace interest in human cooperation are a type of indifference, no matter how valid the mastery which ensues. Social progress cannot be built on withdrawal and indifference. Assets gained in such a manner can have neither enduring meaning nor genuine value in the daily life of man.

The service to society on which the career rests has as its goal the self-realization of the individual through fulfillment of the nature of the subject served. This is success in psychological terms, having a quality identical with love, the only kind of success capable of bringing the security which the health of the individual requires. Service of others which is not carried out under the protection of psychological security has no natural endpoint. If the individual attempts to reach a resting stage simply because he knows a rest would be beneficial, he must endure a loss of awareness of the outside world, leaving him with a self-awareness which lacks harmony and becomes painfully hypochondriacal. The compulsive activity which characterizes aggressive ambition ignores fatigue to the point where efficiency is threatened; there is a sudden letdown of activity with a flood of peculiar inner sensations which feed the fear of illness and death. These inner sensations are not imaginary; they are only more or less misinterpreted. In the stage of compulsive action various psychosomatic disorders are born, related to chronic overstimulation of the sympathetic nervous system, especially hypertension and irritable bowel.

The exploitation of society on which social prestige rests has as its goal the endpoint of self-realization through fulfillment of the nature of the object exploited. This is success for an assertive person, psychologically speaking, having a quality identical with power, the only kind of success capable of bringing the freedom which the social harmony of the individual requires. Exploitation of others which does not take its being through the nurture of psychological freedom has no natural endpoint. If the individual attempts to throw off the involvement with others in order to reach a self-confident attitude, he is vulnerable to a loss of relationship to reality, leaving him with a dissociated commitment to action. The obsessive and ruminative feeling which characterizes passive adaptation ignores boredom to the point where social difficulties exert pressure; there is a sudden dismissal of doubt with a commitment to a petty dissociated goal, as if it were a major undertaking, accompanied by rage at the inadequacy of the opportunity. In the stage of obsessive feeling various psychosomatic disorders take origin, related to chronic overstimulation of the parasympathetic nervous system, especially peptic ulcer.

If the yielding career ceases to have any access to love, becoming entirely machine-like in quality, the painful nature of the hypochondriasis may lead to paranoid breakdown, with delusions of persecution especially centered in the hypochondriacal symptoms. When this happens in the young individual, it may introduce a typical deteriorating schizophrenia. With the reaching of the purely impressionistic hebephrenic stage all access to experience is lost, and hypochondriasis comes to an end.

If the adaptation to society of the assertive individual cease to give access to power, becoming entirely plastic in quality, the intensity of the suffering in dissociated activity may lead to criminality, with grandiose and megalomaniac intentions. When this happens during early maturity it may introduce manic-depressive psychosis. With the reaching of the purely expressionistic megalomaniac stage all access to social attachment is lost, and the self exists in an entirely dissociated state. This ends the possibility of involvement in fugue-like projects.

The catatonic stage of schizophrenia operates to block the emergence of rage in the yielding psychotic personality. It is an entirely defensive phase; the muscularity is utilized as if it were a sense organ, responding to outside stimulation in a plastic fashion. This is a psychotic method of nullifying the will.

The symptom complex known as hysterical amnesia operates to protect against the emergence of fear in the assertive psychotic personality. It is an entirely defensive phase; the self-consciousness operates as if it were a modality of control, coming into existence in such a way as to cut off all social attachments. During the amnesic phase the individual operates with a new personality, based on a simple basic self-awareness without access to any consciousness related to attachments. This is a psychotic method of nullifying the self-awareness in the character.

The paranoid delusion has the quality of insight because of its permanent nature. The comprehension of a fragment is idealized into the status of unity, thus ending all necessity of growth. The paranoid hungers for communication; without it, he is in danger of losing the security which he has built up out of the abuse of the thinking process. Being ignored in an impersonal way does not affect him. When individuals sympathize with him but oppose his ideas the conditions of an intense hatred are established. He sees such individuals as a menace of emergency proportions. If he accepts expulsion of his ideas by society his sense of insight is lost and the fear of

abandonment becomes overwhelming.

The criminal fugue reaction has the quality of mastery because of its total nature. The temporary hold on control is taken to be permanent, thus ending all necessity for growth. The criminal strives toward social demonstration of his capacity for action; without it, he is in danger of losing the freedom which he has built up out of a distortion of the nature of constructive action. The criminal cannot accept deviation from the criminal pattern in persons who cooperate with him. Such individuals create emergency anger reactions. If he submits to being stopped in his criminal activity his experiencing of mastery disappears and he is engulfed by rage at his impoverishment.

Crime partnerships are characterized by a superabundance of leadership; the fully developed criminal cannot be led. The delinquent is readily led and therefore can become temporarily involved by criminal leadership. The paranoid is by nature a teacher, but he cannot be taught. The neurotic is readily taught and can become partially involved by paranoid teaching. If the delinquent is managed as if he were a criminal, his need for leadership is ignored. If the neurotic is misunderstood to be paranoid, his need for teaching is not filled.

The thinker is alone in the period of his creative effort; communication restores him to a unified world of social cohesion. This communication is based on insight which becomes an entity separate from the individual, a part of the resources of society as a whole. The builder adheres to a dissociated world in accepting a creative involvement; demonstration of what he can do restores him to a permanent world in which he gains individual identity. This demonstration rests on mastery, which becomes a tool of social cooperation, a part of the ability of men in general.

The institutionalized aspect of education takes care of the basic non-creative educational needs of society. The structure of creative thinking resembles phantasy, and requires no institutionalized framework for its existence. It is of the utmost importance in the development of the creative thinker that he be free to communicate his insights. If the educational system is infiltrated by aggressive personalities, the free communication of ideas becomes impossible. In an aggressive world ideas are equated with rebellion, and the teacher sees his function to be one of impressing his ideas on the students. Whenever a teacher takes a creative position, communicating his own insights to students, it is essential that the insights of the student carry equal weight. The creative psychological life in higher institutions of learning takes its being primarily outside the institutional activities of the classroom. The curriculum guarantees a minimum acquaintance with knowledge which has practical value for the student; what happens outside the curriculum constitutes the creative part of the thinker's development.

The development of the creative action capacity of the assertive individual comes in the area of surplus energy, which has the quality of play. Spontaneous recreational activity which is not guided by established rules enters the sphere of man's creative pursuit of ability. Wherever a leader of youth seeks to employ his own creative energy, demonstrating his personal mastery, it is essential that the mastery of those in his charge have equal opportunity for expression. In a passive world of fixed social relationships, new methods are dangerous, becoming equated with heresy. It is essential to assertive creativity that men be free to form spontaneous associations not governed by existent principles. Such associations are the basis of the free enterprise system, and accumulate meaning out of the mastery which gives them permanence.

Men dream alone; they play together. Out of the dreaming comes the insights which bring them together, and give their thoughts value; out of the play comes the mastery which unifies their lives, fulfilling them as individuals, and giving their activity meaning. Shared dreaming is a source of esthetic pleasure which can occur without perversity only when the pleasure is the entire experience, the sharing being limited to the moment of feeling. Shared dreams have a magical quality. Individual non-cooperating play is a source of esthetic pleasure which can occur without social maladaptation only when the pleasure is the entire feeling, the self-expression being limited to the moment of action. Individual play has a miraculous quality.

Esthetic feeling which is accepted in place of insight paralyzes the growth process. Perversity is a magical cement, capable of holding people together only as long as problems do not enter the relationship. Esthetic feeling which is offered as a basis for an attachment leads to disgust when the pleasure fails. The enjoyment of human beauty, if used as a basis for attachment, leads directly into sexual feeling. Only love is big enough to make a healthy place for the natural responsiveness man has for his own species.

Esthetic productivity which replaces mastery paralyzes the growth process. Social isolation is a miraculous cloak, capable of fulfilling the individual as long as obstacles do not have to be overcome. Esthetic activity which is drained of pleasure, but retains its identity giving quality, triggers destructive intolerance. The enjoyment of human beauty, if used as a basis for an attitude of possessiveness, leads directly to a celebrative mood. Only power is big enough to make a responsible place for the spontaneous expressiveness man has toward his own species.

Esthetic feeling is a necessary tool of aggression. Magical harmony becomes the basis of paralyzing the will of another. Where the emergency application of force is required, successful aggression studiously avoids the miraculous. Force is entirely practical in the aggressive world; it is not applied for pleasure, but for survival. Esthetic productivity is a necessity to passivity. The interaction of the miraculous autonomy of individuals becomes the basis of group cohesion. Where the emergency need for the arousal of loyalty exists, successful passivity avoids the magical. Loyalty is entirely practical in a passive world; it is not aroused for pleasure, but for survival.

The aggressor becomes the master in a social sense without losing his submissive character; the passive individual becomes the slave in a social sense without losing his dominant character. Aggression thrives in a world of magical warmth; passivity spreads its influence in a world of miraculous pride.

Aggression gains its control over others through the utilization of psychological intimidation. Intimidation becomes effective through the threat of expulsion from a familial type of security. In order to earn the right to a self-indulged existence the individual must serve authority. When the security fails to find permanence in an aggressive world, the dutiful efforts of the intimidated person do not come to an end. The intimidated person has an unlimited need of accomplishment without freedom or self-confidence.

Passivity gains its influence over others through the utilization of psychological seduction. Seduction offers a familial type of freedom, protecting the individual from alternative principles which threaten to confine him. In order to establish the circumstances for a pleasure seeking egotistical existence, the individual must take advantage of his attachments. Since the freedom never reaches completeness the captive feelings of the seduced person never come to an end. The seduced person has an unlimited expectation of gratification without security or self-awareness.

The intimidated person lives a private existence, and through his labors seeks to gain a social identity which lies just beyond his reaching finger tips. The seduced individual is intimately involved with social feelings, and through his devoted adherence to sympathetic feeling seeks to find an individual self-realization which never succeeds in rising above mere sensibility.

A mature society avoids intimidation and seduction of its members. Yielding personalities tend to form semi-institutionalized groups out of the career identity. The exercise of authority by such groups always develops intimidating implications. Their power depends entirely on the special privileges they are able to confer. Any individual who surrenders the special privileges at the same time becomes free of the intimidation; if he does not, society itself has become aggressive. Assertive personalities adopt ideas which function as social principles giving a background for their social relationships. The development of established human principles by such groups always has seductive implications. Their capacity for spreading their ideas depends entirely on the cooperation for mutual self-promotion they are able to establish. Any individual who surrenders the claim for help at the same time becomes free of the seduction; if he does not, society itself has become passive.

Every thinker must deal with intimidation; the outcome of this battle tells the story of his creativity. The rebellion of the thinker is against the false ideals which the self-indulgent world establishes. The thinker's

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rebellion must be psychological and not revolutionary in implication; his task is not to destroy the false ideal, but to discover the true one. In a mature world all that is required is the resignation to the privacy of his undertaking. If he is not to be overwhelmed by insecurity in the process, and forced back into the indulgent circle by the threat of mental disorder, he must be sure of social justice through authority inherent in objective power as embodied in the political institutions of the state.

Every man of action must deal with seduction; the success of his adherence to enduring principles tells the story of his creativity. The heresy of the man of action is concerned with the pretentious reality which the world of vanity establishes. Heresy must be psychological and not result in cult formation; the purpose of the man of action is not the mere avoidance of the wrong, but the adherence to the right. In a mature world, all that is required is that he accept the dissociated gregariousness of his undertaking. If he is not to lose his freedom in the process, and be forced back into the sphere of vanity by the threat of the emergence of antisocial impulses, he must be sure of that fixed social awareness of his nature which only universal love can provide, permanently enshrined in the social ideas of mankind. The source of the encouragement which he requires must lie within society itself. This encouragement has the quality of mercy, since it is given out of pure feeling.

The group life which centers in the career, on which intimidation of the yielding individual depends, sets up a pseudo-institutionalized mode of behavior which is dissociated from the rest of living. Whatever the individual does in the name of ambition has an existence which is separate and apart. Under these conditions, the individual does not have to become immoral; rather, the difference between morality and immorality is forgotten.

The sense of individual fulfillment, which is the means of seduction of the assertive personality, comes from shared feelings which are experienced privately in the individual. Each individual finds his own personal gratifications out of the opportunities the group provides. Whatever he feels in the pursuit of sensuality is private. Under these conditions the individual does not have to attain understanding; rather the distinction between understanding and ignorance is avoided.

Man is the only animal who has a double sexual life. He has the same mated sexual tendency as the animals; this tendency goes into his creative social relationships under the conditions of civilization. Mated sexuality takes its being in the deep feeling of the female, and the vigorous attitude of the male. If, for any reason, the sex act does not take place, the tension and energy are still as desirable to the two involved, and their association forms the domain on which their security and freedom rest. Within this domain, the nurture and protection of the offspring give outlet for the accumulated tension and energy.

Sensitive yielding individuals seek to dissipate all tension which is not pleasurable in an unlimited way, and sexual tension, when it forms around the genital potential for orgasm, becomes such a need. The deep sexual feeling and the immediate sexual appetite are two different things, although depth stimulates the awareness of the sexual appetite.

Vigorous assertive individuals seek to expend all energy which is not pleasurable in an unlimited way, and celebrative energy, when it becomes committed to promiscuous sexual expression, is such a definite purpose. The vigorous celebrative attitude and the immediate sexual intent are two different things, although vigor arouses the readiness for expression of the sexual interest. This sexual interest feeds the gregariousness of men and is shared in the form of conversation on sexual matters.

It is only depth that men can share together through communication; the feeling attached to appetite is essentially private. It is only vigor which can fulfill the individual through demonstration of capacity; the attitude which is attached to recreational interests is dissociated in a gregarious way. Sexuality which is nothing more nor less than a physical appetite depending on the accumulation of purely physical tension in the male genital apparatus is private, psychologically speaking, and the attempt to convert it into a true mated experience calls on magical feeling as its instrument. Sexual appetite is an esthetic feeling; when it is shared sympathetically, for the purpose of expanding it, it becomes perverse in quality. Sexual intercourse between a yielding male and yielding female which is part of marriage avoids the perverse as long as the sexual desire is already existent in the partners. If they attempt to arouse each other in magical ways their sexuality interferes with their capacity for depth, and becomes the source of feelings of inferiority. Frigidity in the female is extremely common in such circumstances, and impotence in the male remains an ever present threat.

The celebrative mood which enriches masculine gregarious social relationships is psychologically dissociated, and the attempt to carry it into a true mated relationship is a play acting with the miraculous. Sexual interest is an esthetic attitude; when it becomes a demonstration of personal power, for the purpose of expanding its expression, it becomes antisocial in quality. The sexual union between male and female in the assertive marriage does not lead into an antisocial vanity as long as the sexual interest is already existent in both partners. If they bring the miraculous into their sexuality, it interferes with the vigor of the personality and makes guilt inevitable. Secret promiscuity becomes common in the female; sexual indifference in the male is never far away.

The magical stimulation of feeling is a pleasure resource to which men cling, especially when their youthful faith in life has been abandoned. The use of the miraculous to arouse pleasurable attitudes is a resource which men value highly especially after the hope of their early years is gone. When the enjoyment of the magical and miraculous infiltrates men's lives, their thinking cannot reach insight nor can their constructive activity find mastery.

The stimulation of sexual feeling by magical mechanisms leads to perversity. The arousal of celebrative attitudes through the encouragement of the miraculous ends in antisocial behavior based on an addiction tendency. Perversity is fascinated by fragments of a subject matter, the aspect being chosen for its pleasure giving qualities; anything which would interfere with sexual warmth is ignored, and if this is impossible, received with disgust. If the attractive aspects of the subject no longer dominate the situation, the relationship dissolves. The appreciation of beauty is a matter of taste and is never on a permanent basis; it waxes, wanes, disappears, and reappears depending on access to feeling in the individual at a particular time and whether problems exist. Truth and beauty are not the same thing; truth is above circumstances. If truth and beauty appear the same it is because growth has been put aside and problems ignored.

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Addiction rests on the acceptance of the temporary as if it were permanent; the arousal of the sense of power through sensual gratification becomes a source of esthetic enjoyment which possesses the individual. The mood of celebrative spontaneity dissociates itself from anything which would interfere with it; if this is impossible, the individual responds with annoyance. If the gratifying quality of the situation is lost, the attachment disappears. The enjoyment of esthetically guided behavior, which has a play acting quality, is never on the responsible basis of a unified relationship. It is subject to the compromise of a partial and selective attachment, depending on the individual access to vigor and whether obstacles exist. Right and esthetic expression are not the same thing; right does not accept compromise. If right and esthetic expression become the same it is because growth has been put aside and obstacles avoided.

The civilized view of life and way of life confers on man the privilege of utilizing sexual feeling and celebrative attitudes for the pursuit of pleasure and enjoyment. Man's character depth and vigor make it possible for sex and celebration to take a leading place among his pleasurable indulgences and the enjoyable outlets of his pride. The existence of a high level of sexual tension in yielding personalities sets the stage for healthy sexuality provided that it leads to the discharge of a purely local and phallic tension in a straightforward way. The sexual privilege must be accepted only within the boundaries which mental health permits. If the personal depth fails, the sexual desire becomes compulsively empty; if the sexuality becomes a bridge to other human beings, perverse feeling enters the personality.

The existence of a high level of celebrative energy in assertive personalities provides a basis for a socially acceptable pursuit of amusement and spontaneous recreation, provided that it is sympathetically aroused in gregarious situations. As soon as sexual feeling invades the celebrative spirit, becoming the basis of a private sexuality, it has an addicting quality and is no longer compatible with spontaneously creative social relationships. The privilege of sexual feeling must remain within limits established by social responsibility. If the personal vigor fails, the sexual interest becomes obsessively superficial; if the sexuality leads to isolation from fraternal relationships, the capacity of the individual for creative constructive action ends.

The marital relationship in civilization is the depository of the sexual privilege, but it is not the source of the sexuality it uses. Much of the leisure time amusements and diversions of family life center in the arousal of the celebrative mood by outside social forces. Yielding voyeurism and assertive exhibitionism are constantly molding the ideas and modes of behavior of civilized man. The voyeurism is secret, but the secrecy is a matter of psychological orientation and does not mean that men must remain in ignorance of their feelings. The sexual feeling of yielding personalities is not to be communicated as such, but the truth about sexuality is freely communicable, provided that men can gain sufficient personal security to recognize the truth about sexuality when they see it. The exhibitionism of assertive individuals is dissociated, but this is a matter of its psychological organization and does not mean that men must lead a double or multiple life. The celebrative attitudes are not demonstrable as such, but the way of life which includes them is demonstrable as a form of right, provided that men can attain sufficient personal freedom to share the right in the area of unfettered activity when it lies at hand.

The privilege of sexual feeling and celebrative attitudes can best be exercised in the atmosphere of security and freedom. Love orients the personality in a permanent fashion, beyond the reach of the corrupting tendency of self-indulgent behavior. Corruption cannot be overcome by abstinence; it is not pleasure which corrupts men, but the absence of devotion to an adequate ideal. Secure personalities welcome pleasure; any other course of action wastes the self on an empty and impossible task. Power organizes the personality in a total way, beyond the influence of addicting tendencies inherent in egotistical gratifications. Addiction cannot be avoided by self-effacement; it is not enjoyment which leads to addiction, but the absence of responsibility toward an enriching reality. Free personalities are ready for enjoyment; the acceptance of any other mood imprisons the self in a sterile world.

Creative thinking has the task of formulating those concepts which bring unity to a subject matter. Unity is experiential in nature; it has a beginning and an end, but no cause and effect. This accounts for its ideal quality, being a manifestation of will. When the question asking mind deals with new aspects of a subject matter, the failure to arrange the impressions received from the subject in a unified way does not result in an emergency reaction. If it did, the harmonious relationship with the subject would dissolve in a feeling of hatred and disgust, bringing creative effort to an end. The thinker's failure to accomplish the desired arrangement leads to a cessation of effort only when fatigue supervenes. There is no willfulness in this effort; its goal is the release from effort through the reaching of the solution of the problem. If the individual accepts commitment to a particular pattern of arrangement on a willful basis, his subsequent failure to reach insight affects his faith in his subject matter and in himself. He refuses to believe that the subject matter can be understood, or he cannot believe he is adequate to his task. When human nature is accepted as a fixed unknown beyond the comprehension of man, genuine idealism becomes impossible. If the individual is not to become disoriented, he is forced into an aggressive relationship with society. If the individual believes his own inadequacy responsible for his lack of understanding, he lives in a state of inferiority feeling with phobic consequences.

Creative action has the task of developing those methods that bring permanence to an object. Permanence takes its being in feeling; it has a cause and an effect, but no beginning and no end. This accounts for its real quality, being a manifestation of consciousness. When the obstacle meeting individual finds new qualities in an objective situation, offering him resistance to the organization of his impulses in a permanent way, he does not react in an emergency pattern. If he did, the spontaneous relationship with the object would be lost in an attitude of anger and annoyance, bringing creative effort to an end. The builder's failure to reach the desired organization leads to a cessation of effort only when boredom supervenes. There is no consciousness in his attachment to his project; his goal is the release from conformity through the overcoming of the obstacle. If the individual submits to the situation in a self-conscious way, his failure affects his hope for the situation and for himself. He can no longer trust circumstances, or he becomes the victim of guilt for his lack of responsibility. When human nature is accepted as unalterably chaotic beyond the reach of man's control, a worthwhile attachment to reality becomes impossible. If the individual is not to become disorganized, he is forced into a passive relationship to society. If the individual blames himself for his lack of control of circumstances, he lives in a mood of depression with psychopathic consequences.

The ideal does not take its existence in words. The abstractions of the thinker are the windows through which he perceives the ideal; his manipulative activities concern only the vantage point of observation. If the ideal were not separate and apart from words then thinking would be its own end and could not bring the thinker into relationship with life. Reality does not take its being in techniques. The concrete methods of the builder are the tools by which he engages reality; his comprehension of his materials concerns only the gaining of handles by which his control may develop. If reality were not separate and apart from techniques then action would be its own end and could not bring the builder into relationship with life.

The mind endows the world with living qualities in order to come into relationship with it. That which has no will is beyond the reach of understanding, but that will need not be personal. The individual mind finds in the ideal that complete expression of experience which is the embodiment of will. That which has no consciousness is beyond the reach of responsibility, but that consciousness need not be personal. The individual finds in reality that permanent responsiveness of feeling which is the embodiment of consciousness.

The thinker's submission is to a subject outside himself, not to a piece of himself set up in the outside world. That which is responsive finds the expressive. In so doing, a union is established which is the only guarantee of the unity of understanding. Such understanding brings insight which is universal in nature, and is freely communicable from one mind to another. Without the universal quality of truth, each thinker's comprehension remains unique and personal.

The builder's domination is of an object separate from himself, not an extension of himself in the outside world. That which is expressive finds the responsive. In so doing, a union is established which is the only



assurance of the permanence of responsibility. Such responsibility brings mastery which is objective in nature, and can be freely demonstrated among individuals. Without the objective quality of right, each man's control remains subject to the ebb and flow of circumstance.

When the thinker's subject matter is human nature, his reaching of insight fulfills his character and creates that expanded consciousness which enriches reality for the man of action. When the domain of the man of action is human nature his attainment of mastery fulfills his character and creates that expanded willfulness which enlivens the ideal for the thinker. An enlivened ideal arouses love in a yielding personality; an enriched reality evokes power in an assertive personality. In a world without a will, love dies; in a world without consciousness, power disappears. It is only in a state of surplus that psychological growth can occur. Without this surplus, most of man's unique potential for adaptation would come to nothing, and man would take his place in the evolutionary tree as a superior kind of ape.

The adolescent spirit is characterized by honesty and courage, in an atmosphere of faith and hope. As men make the mature adaptations of their lives, they pay the price of hiding certain fundamental feelings and dissociating certain basic attitudes. Under these conditions honesty and courage disappear, casting a cloud over faith and hope. If men lock their secret feelings away in a forgotten place, time will efface their own memory of them. If men express their dissociated attitudes only in evanescent activities which never gain admission to the established patterns of living, their access to such experience will disappear. Adaptation which hinges on forgetting and prohibition becomes parasitic on the creative capacities, because forgetting is impossible if security is genuine, and prohibition is nullified by freedom.

The finding of a security based on truth and a freedom arising from the right is the personal and individual task of every civilized man. The way in which he finds these things, or fails to find them, tells the psychological story of his life. The first task of a creative personality is to keep the channel for the finding of security and freedom open. The individual cannot remain always a child; if he does, relating himself to the world as if it were an affectionate or cooperating parent, he will end in a psychotic breakdown. If he refuses to grow up the way his parents did, maintaining a state of rebellion or heresy, he will become neurotic or delinquent. It is in the curing of neurosis and the overcoming of delinquency that men find the greatest access to the creative life. The neurosis may be exchanged for an inhibited character in which forgetting cancels the symptom producing feeling; delinquency may be exchanged for a perplexed character in which prohibition cancels the impulsive attitudes. Inhibition is not a cure of neurosis but an avoidance of anxiety which accepts endless fatigue; perplexity is not the overcoming of delinquency but a protection from restlessness which opens the door to boredom without limit.

To keep the channel of growth open requires a sounding of the battle horn against aggression, and an adherence to the banner raised by those who join together to oppose passivity. A man must find a way to take a stand against aggression without becoming involved by aggression itself; he must refuse the attraction of passivity through the establishment of a relationship of brotherhood which does not become another form of the passive life. Every opponent of aggression sounds his personal horn of battle; this call to arms takes its being in the communication of truth. The anger of the yielding personality is not a socially communicable feeling; if it remains private and personal it will not enter his character. Of all the weapons a man can forge, the truth is the most sure and deadly destroyer of the clumsy Goliath of aggression. If a man uses a different weapon in the anger of the moment, his cause is compromised. When a man uses truth against aggression a great army will stand with him, irresistible to any foe; if he takes up any other weapon, he will fight alone.

Every individual who refuses adherence to passivity raises his personal banner; this invitation to men to draw together takes its being in the demonstration of the right. The individual's hatred of ignorance and error must not drive him into isolation; if his emotions are shared in a gregarious way they will not enter his character. In association with others of his own kind, he utilizes right to counteract the attraction of the Circean enchantress which is passivity. If a man gives in to the hatred of the moment, indulging in argumentative preoccupation with sources of passive attraction, he ends in a passive position himself. When he uses right against passivity, he will find the strength to stand against any temptation; if he compromises, the lotus fruit of submission to circumstances will obliterate his identity.

If men avoid the Scylla of aggression and the Charybdis of passivity, they find themselves with a surplus of tension capacity and energy reserve which they must utilize in their own way, employing what they know about human nature and using the human skills that lie at hand. If their knowledge is not great enough to cover the

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creative needs of their lives, and if their skills are inadequate to the creative purposes of life, they face a blackness of unknown which can only bring fear and a chaos so disturbing that rage must result. No matter how honest they are, fear will in the end destroy the capacity to face problems. No matter how much courage they bring to life, rage will in the end destroy the ability to deal with obstacles. It is only when the potential victims of fear and rage come together in a union of sufficient love to find human truth and of enough power to reach human right that civilization can reach social maturity. Without maturity, civilization is vulnerable to destruction by the depth and vigor it created but permitted to grow alien and hostile, making of man a stranger in his own house.

In order for man's superior cerebral cortex to function as an instrument of creative thinking, the personality must provide the self with that kind of loyal relationship to a subject which permits arranging and rearranging data without loss of impressionability. In creating and using abstractions the brain is a specialized tool of receptivity; growth is carried out in such a way as to be permanently harmonious with the submissive relationship. When man's cortex functions as the instrument of creative action, the personality provides the self with that kind of controlling relationship to an object which permits trial and error in the experimentation with techniques without loss of impulsiveness. In creating and using the concrete the brain is a specialized tool of expressiveness; growth is carried out in such a way as to be a totally spontaneous embodiment of the dominant relationship.

There are phases of history when circumstances favor abstract thinking or concrete constructive behavior. Where material security is high, thinking is stimulated; when opportunity increases the freedom of men, constructive action increases. These changes operate to deepen faith and enliven hope, increasing the incidence of neurosis and delinquency. Material security accentuates the need for an ideal, but it does not provide it; open opportunity increases the reaching toward a meaningful reality, but it does not guarantee its existence.

Christian love and democratic power have a reciprocal relationship with each other. Universal love takes its being in insights which are universally shared, not through rational argument and agreement, but because they are true. These insights have meaning in the lives of men because they lead to that expanding view of life which confers security and contentment, giving each yielding individual the basis for a lifetime of labor in the service of his fellow men. Love finds its ideal in power, and takes its active purposes from the dependent relationship to power. The actions of love are intended to increase the amount of power in the world. The labors of love create the privileges of power.

Objective power takes its being in mastery which embodies the individual triumph over circumstances, not through shrewdness or brute force, but because it expresses the right. This mastery, which is freely available to others by imitation, has value in the lives of men because it leads to that expanding way of life which confers freedom and happiness, giving the group of cooperating brothers ownership of a world endowed with unlimited resources. Power finds its reality in the responsiveness of love. The attachments of power increase the amount of love in the world. Power possesses; love seeks a home in the house that power rules.

Love overcomes aloneness only in the finding of insight; through the universality of insight thinking men are together. Power rises above gregariousness only in the reaching of mastery; through the objectivity of mastery the man of action stands alone. Christian love does not undertake activity for gregarious reasons; such activity is entirely familial in quality, and makes the service of an ideal impossible. Democratic power does not accept attachment as a form of self-fulfillment; when such feeling is accepted it expresses vanity and is familial in nature, making the exploitation of reality impossible.

Lack of faith in Christian ideas stems from the failure to understand that they contain the human wisdom of Western civilization. Truth is never lost, even though it may be temporarily obscured by aggressive ideas and paranoid pseudo-truth. Men need the comprehension of their psychological problems which a science of human nature can provide. When truth fails to influence the lives of men, it is because men need more truth; they simply do not understand enough to maintain the social ideas to which they are devoted.

Lack of hope for the success of democratic institutions stems from failure to use them as an embodiment of the strength of Western civilization. Right is never subject to compromise, even though it may be temporarily bypassed by passive methods and criminal pseudo-right. Men need the control over psychological obstacles which systematic acceptance of responsibility among a group of cooperating brothers can provide; experimentation and inventiveness belong first to the sphere of human relationships, under conditions in which men take on the identity of human engineer. Men need to accumulate more social ability; when right fails to guide their actions, it is because their undertakings are not measured to the scope of their institutions.

Creative thought does not seek to mirror reality; insights, as they come into being, become part of reality itself. Unreal thoughts are immediately discarded when there is an ideal to be reached. Esthetic needs are gratified by mirroring reality; the emotionality of the artist is communicated directly to others.

Creative action does not mimic the ideal; mastery, as it comes into being, becomes the embodiment of the ideal. Methods which fail to reach an ideal quality are immediately discarded when there is a reality to be exploited. Esthetic purposes mimic an ideal; the elevated mood of the artist results in an automatic demonstration of ability to others.

Esthetic pleasure and enjoyment interpose a moment of pure self-fulfillment in the lives of men, giving them unlimited feeling or access to expansive moods without involving them in problems or obstacles. The onlooker gains pleasure from sensations; the participant in celebration enjoys his wonderland of motility. Such moments are essential to the preservation of the faith and hope in the characters of men. Where problems loom large, men must be able to set their faith aside and withdraw, so that tomorrow they may see the world with a new view, encouraging the ideal to emerge out of the shadows. Where obstacles are refractory, men must be able to hold their hope in abeyance and accept indifference, so that on the next attempt their reborn efforts have a fresh and alive quality, reaching toward the winning of the promised land. If men cannot withdraw, faith will fall victim to fatigue; if men cannot become indifferent, hope will be effaced by boredom. Through esthetic feelings and experience men fill empty time with the enrichment of enthusiasm which is its own end and unoccupied space with the spontaneity of inspirations which feed on themselves. Responsive pleasure preserves the privacy of the individual; expressive enjoyment promotes the dissociated gregariousness.

The Christian view of life calls on the individual for autonomous wisdom; if his yielding tendencies are not deep enough, his love feelings will not reach insight, and he will be swept by phobic anxiety. Family feeling is an easy antidote to phobic reactions; the more the individual accepts the indulgence of family nurture the farther he gets from insight. Wisdom cannot be won without faith, and family indulgence which becomes a permanent part of life makes faith unnecessary. If family needs and their gratifications become the basis of a way of life, the family has usurped the place of the ideal. This pseudo-ideal is embodied in the agent of authority in the family, and is aggressive in nature. Under these conditions, growth requires that family feeling be renounced in favor of mature social love. This choice has the quality of a rebellion, but this type of rebellion does not destroy anything. In refusing to support the family ideas the individual forfeits his right to family help and cooperation. At this point all the phobic anxiety comes to focus. If there is not sufficient wisdom to support the individual's independence, he will be driven back to family cynicism.

The democratic way of life calls on the individual for autonomous strength; if his assertive tendencies are not vigorous enough, his power attitudes will not reach mastery, and he will become the victim of psychopathic restlessness. Family attitudes shared together are an easy corrective of psychopathic tendencies; the more the individual benefits from the ego satisfying family protection, the farther he gets from mastery. Strength cannot be reached without hope, and family protection which takes over the whole of life makes hope unnecessary. If family purposes and their attainments form the basis of a view of life, the family has usurped the place of reality. This pseudo-reality is expressed in the shared family beliefs, and is passive in nature. Under these conditions, growth requires that family cooperative attitudes be avoided in favor of mature social power. This choice has the quality of heresy, but this heresy carries no renunciation of social feeling. In refusing to cooperate within the family, the individual forfeits the privileges of family sympathy and warmth. At this point all the psychopathic restlessness comes to focus. If there is not sufficient strength to support the individual's independence, he will be drawn back into family opportunism.

Love feeling has not found its full place in the yielding personalities of the civilized world. These feelings are usually vivid in adolescence, but in the years of maturity before the changes of middle life, love goes underground in the personalities of many individuals. The aggressive personality in Western civilization can legitimately look on himself as normal in the sense of average. This normalcy does not imply mental health, however; he cannot sustain a sense of well-being and harmony with life out of his personal resources. Honesty is a luxury he cannot

afford; any expansion of inner sensitivity is met with a crushing load of hypochondriasis. Each day is a call to the same unceasing labor as yesterday; if he relaxes, his unwilling attention is captured by the drama of the struggle with death which can have but one end. It does not matter how many people agree to believe they are healthy; health speaks its own language, and if a man cannot understand the words at least his soul will know the truth.

Power attitudes have not found their full expression in the assertive personalities of the civilized world. These attitudes are usually experienced in an alive fashion in adolescence, but in the early mature years power is separated from serious social purposes in the personalities of many individuals. The passive personality can consider himself well adjusted in the sense of conformity to an average pattern of adjustment. This adjustment does not imply a full attainment of a rewarding social fulfillment, however; he cannot find worthy social goals on his own resources. Courage is an asset he cannot attain; any expansion of inner vigor involves him in possessed undertakings over which he cannot exercise control. Today's loyalties must be a repetition of yesterday's; if he develops spontaneous interests, he enters a hopeless struggle with the meaninglessness of life. It does not matter how wide a social cooperation men attain in the pursuit of simple and elemental purposes which they can share without antisocial consequences; life does not find meaning through the reduction of each to the same level of adaptive existence. Social adequacy is attached to responsibility; when a man puts a man's work aside, his soul will pay the cost.

Yielding men who agree to be normal together live by a superficial gregariousness based primarily on authoritative prohibitions. Morality in such a world takes its being in restraint and is the natural enemy of esthetic feeling. There is no fulfillment of the personality in being moral; the restraint is motivated by the fear of expulsion from the group which follows those transgressions which become public knowledge. Social insight is replaced by social rules. A man belongs as long as he refrains from certain prohibited actions. This type of old testament Judaic morality takes its most typical expression in the Ten Commandments.

Assertive men who accept social adaptation in exchange for ample gratification of their personal needs live by a weak individuality based on adherence to unquestioned principles. Human understanding in such a world takes its being in dogma and is the natural enemy of the esthetic mood. This kind of understanding is not self-fulfilling; its value lies in the protection of the individual against rage which deprivation of gratification brings. Mastery is replaced by social convention. A man is protected in his feeling of individual self-fulfillment as long as he avoids the proscribed areas of thought. This type of socially established understanding gains typical expression when the church fuses with the state; loyalty to the state takes over the private thoughts of men.

When deep love feelings lead to a phobic reaction, the personality seeks the obliteration of these feelings. The career with its usual emphasis on material security for the individual becomes the basis for forgetting love. In the course of a life devoted to the career there are moments of fatigue in which the forgotten love tendencies reemerge. At such a moment, if the individual becomes aware for the first time of the feminine nature of his inner self, he can only look on his femininity as an embarrassment and a psychological burden to be unloaded at the first opportunity. If he can attain some increase in recognition in his career, he may be able to throw off his new and unwanted self-awareness. If he must face difficulties in his career, with reduction in material rewards, his efforts at forgetting will fail and a major psychological crisis is at hand.

When vigorous power attitudes lead to a psychopathic reaction, the personality seeks the elimination of these attitudes. Position in a fixed social hierarchy, established as a means of the indulging of vanity, becomes the basis of setting individual power aside. In the course of a life governed by social position there are episodes which arise from boredom in which the unused power tendencies reemerge. At such a moment, if the individual experiences the scope of his inner masculinity for the first time, he can only find his masculinity to be a source of temptation and guilt to be put aside at all costs. If he can attain some increase in his social privileges he may be able to eliminate his new and unwanted personal self-confidence. If he must face difficulties in his social relationships, with loss of gratifications, his intention of bypassing his impulses will fail and a major social crisis is at hand.

All the manifestations of the neurosis are ultimately caused by unwanted and unusable feelings of love. Some neurotic manifestations, like compulsive behavior, are a defense against sexual feeling; some are the outcome of chronic anxiety caused by the presence of disharmonious sexual feeling, as in the anxiety states. All the manifestations of delinquency are rooted in unwanted and unusable power attitudes. Some delinquent manifestations, like the obsessive thinking of the hysterical character, are a defense against the celebrative mood; some are the outcome of chronic restlessness caused by the presence of celebrative tendencies which have no access to spontaneous activity, producing the social clumsiness, the poor work record, and general unreliability of the psychopath.

Chronic anxiety is parasitic on the thinking capacity of man. An individual who must live permanently in the shadow of anxiety does not have any way of knowing the degree to which his comprehension is compromised. He only knows that he must avoid the unknown at all costs. He believes his position to be normal. His world shrinks to a size compatible with his capacity for self-awareness. Wherever there are no problems, there he is self-aware. He seeks to live in a state of simple contentment, looking for small bits of happy activity in the service of any authority which will not abuse him. Since he is often abused, hate is a nearly constant emotion. Anger is extremely dangerous, to be avoided at all costs. Beyond the circle of the familiar, his mind becomes incapable of comprehending abstractions. He develops an aphasia for the concepts which describe human nature. Where concepts lead to practical application, he may demonstrate a high intelligence. This aphasic tendency where the understanding of human nature is concerned is typical of thinking which must take place under the influence of an aggressive way of life. Intellectuals who suffer from this aphasic tendency show intensified interest in non-human subject matters; the more practical the field of application, the more successful their work becomes. In the theoretical sphere their work suffers from a tendency to become lost in speculation.

Chronic restlessness is parasitic on the constructive abilities of man. An individual who must always pay a tax to restlessness does not have any standard by which to measure his loss of ability. He is guided by the fact that he must avoid obstacles at all costs. He believes his energies are organized in a normal fashion. His world shrinks to the dimensions of those opportunities which his diminished self-confidence can use. Wherever there are no obstacles, there his self-confidence takes its being. He seeks to live in a state of simple happiness, seeking little sources of contentment through the exploitation of any attachment which will not capture or confine him. Since he is often confined, anger is a nearly constant emotion. Hatred is extremely dangerous, to be avoided at all costs. Outside the scope of the tried and reliable, his mind becomes incapable of handling the concrete. He develops an apraxia, which is a loss of ability to act in terms of the values in a situation, for those methods of behavior which deal with human nature. Where methods lead to practical application, he may demonstrate a high native capacity.

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This apraxic tendency where the control of human nature is concerned is a typical manifestation of passivity in the view of life. Men of action who are limited in the scope of their responsibilities in this way show preoccupation with non-human activities, and the more practical these activities become, the more ability is demonstrated. In the inventive sphere, their work suffers from a tendency to elaboration of technique for its own sake.

The progress of civilization depends on the conquering of the aphasic and apraxic limitations on human thinking and acting in the area of human nature. Men who appear capable of understanding any abstraction which is based on truth are revealed to be limited in vision when the curtain hiding human nature is drawn aside. Men who appear capable of handling anything concrete through the instrumentality of the right are revealed to be fettered when the barriers against expansion of human responsibility are removed.

Intimidated activity is motivated by the fear of abandonment. Security is not permanent; it must be earned by service. Activity arising from an autonomous love relationship takes its origin in the expanding tendency of love itself; the service performed is on the background of a secure relationship. Activity on behalf of another which is based on love serves to eliminate needs by gratifying them, thus permitting a full manifestation of willfulness in the character of the loved individual.

Seduced feeling is accepted in order to protect the individual from the rage at impoverishment. Freedom is not complete; it must be constantly sought in sources of pleasure. Feeling arising from an autonomous power relationship takes its origin in the expanding tendency of power itself. The exploitation of the object is on a background of a free relationship. Feeling for another which is based on power accepts the purposes of the object in order to reach their elimination through accomplishment, thus permitting a full manifestation of self-awareness in the character of the possessed individual.

In growth, yielding and assertive elements expand together, and there can be no psychological growth without this reciprocal tendency. It is impossible for love and power to exist separately; where either truth or right come into being a place is made for the other. The active phase of creative thinking is in response to the needs of an ideal subject; if these needs are not genuinely perceived, thinking must undergo a willful deterioration. The experiential existence of the ideal is an inherent part of the discovery of truth. Whatever can be understood must be capable of expressing unity, wholeness, and completeness. Only what is right has this quality in an irreducible way. It might seem at times that men create abstractions on their own, secure in the withdrawn isolation which thinkers seek. This withdrawal is only for the purpose of making the necessary analytic effort. The world which the thinker contemplates is not found in his study; he remembers an experiential world which is his subject matter. If he is not permanently submissive to this world his thoughts are nothing but a self-indulgent exercise, no matter how logical or rational a form he gives to his mental processes.

The attachment phase of creative action is a partial submission for the purpose of better exploitation of a fertile reality; if the forces to which the individual submits are not genuinely used, action must undergo a self-conscious deterioration. The feelingful nature of reality is an inherent part of the attainment of the right. This means that all objects must be given an organic existence psychologically if creative constructiveness is to follow; their endowment with living identity is the price of constructive action. Whatever can be controlled must be capable of embodying eternal qualities. Only what is true is permanent in an unqualified way. It might appear that men enter concrete experience purely at will, free in the emotional indifference which men of action seek. This indifference is only for the purpose of developing the necessary experimental methods. A man may feel that he will try anything; actually he is trying those methods which the materials he exploits call forth. The world he manipulates speaks to him through the tendencies it manifests. Without this fusion of builder and materials his product is only an expression of vanity, no matter how much show of substance and reliability he makes.

Intimidated thinking is in response to the authoritative expounding of pseudo-truth. Such thinking does not serve a true ideal and is incapable of growth. No one thinks by command who can avoid it; intimidated thinking is therefore limited to repetition by rote either in the schoolroom or in response to aggressive political control of ideas. Seduced activity is aroused by the siren song of easy success, following the pseudo-right established by false principles. Such methods do not exploit a genuine reality and are incapable of growth. No one acts in situations beyond the reach of experimentation if he can avoid it; seduced action is limited to the obsessive world of gambling or is the outcome of the passive influence on social institutions, where men cooperate on the basis of fervent patriotic emotions.



The truth seeker is responsive; the man of action who establishes the right is expressive. Every living thing has a double relationship to the world of yielding and assertion. When the human character becomes yielding or assertive there is a preferential relationship to everything in the world where surplus tension or excess energy can be used. It is the same world, whether the individual chooses to be responsive or expressive. As the individual accepts specialization the world in which he lives takes on a corresponding and opposite identity. If the individual cannot idealize the world because concrete events lose their vivid and spontaneous quality, his abstractions will usurp the place of the concrete and ideas will fail to reflect the true world. If the individual cannot find an encouraging reality because abstractions lose their harmonious and sensitive quality, the concrete will replace the abstract and methods will fail to find the right.

Insight so arranges the conceptual picture of concrete experience as to insure its ideal existence; mastery so organizes the methodical handling of abstract feeling as to insure the real existence of opportunity. Insight and mastery maintain the organicity or living quality of the world in which man lives. Insight and mastery are possible only when the world is in an expanding state, psychologically speaking. Man's creative nature endows the world with life. Man's soul comes into existence when the world of his senses and motility comes alive. In such a world growth is assured and man can establish a home for himself and his own kind.

Man's first scientific preoccupation and engineering interest is human nature itself. The Christian spirit is a view of life based on the living quality of human nature; Christian faith makes of human nature an ideal entity. The democratic way of life exploits the richness of human nature in its living aspect; democratic hope makes of human nature a responsive reality.

When truth emerges in an aggressive world it always has revolutionary implications. If the truth seeker is to preserve his capacity for envisioning the ideal he cannot allow himself to become involved by a struggle for aggressive power. The seeking of human truth starts in the retreat, in which the individual voluntarily gives up the rewards of attachment to aggressive authority. The purpose of the retreat is to so locate the self as to deepen the vision of the individual. If the retreat results in a monastic withdrawal from life, the perception of the ideal quality of experience may be lost.

When right appears in a passive world it always has heretical implications. If the individual who reaches toward the right is to preserve his capacity for exploiting reality he cannot become involved in a competitive rivalry between passive principles. The reaching for human right starts in the enlistment, in which the individual voluntarily gives up the privileges arising from passively established law. The purpose of the enlistment is to so organize the self through a fraternal bond as to preserve the vigor of the individual. If the enlistment results in an indifference to society based on an overriding esprit de corps, the participation in social life on a real basis may be lost.

Universal love is the big understanding; objective power is the big responsibility. They take their being side by side and neither can exist without the other. If the thinker remains within an aggressive world of familial mutual self-indulgence, he may search for an ideal for a lifetime and find only grounds for a rising bitterness and cynicism. Misapplied love must turn to hate. Too much hate makes men ill; in order to buy a little peace and a semblance of health they try to put their search aside. If the man of action remains within the passive world of familial vanity, he may reach for a responsive reality for a lifetime and find only provocation for a rising annoyance and opportunism. Misdirected power must become anger. Too much anger results in antisocial relationships; in order to win a little spontaneity and a semblance of social adaptability the individual tries to forget his interest in an expanding reality.

The expulsion of man from the Garden of Eden represents the loss of an expanding world of love and power. The coming of sexual shame and celebrative guilt are ascribed as the causes of this loss. It is impossible for man to dwell in the garden of his dreams, the land of eternal youth and unlimited plenty for which he has always sought, without that larger social understanding and responsibility for which civilization provides the subject matter and sphere of action. The Garden of Eden in which Adam and Eve dwelt was only an illusion. Before men accumulated sexual shame and celebrative guilt they lacked that character differentiation out of which the human

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soul takes its being. Their world was a garden only in the sense that the jungle is a garden to its animal inhabitants. Man means something different when he speaks of a garden, or an El Dorado, or a paradise for the human spirit. Man means a world of eternal springtime in the human heart, where faith never fails and hope never falters, where men always understand more today than they did yesterday, and establish an always broadening responsibility in the world. He means a world of lasting contentment, where the contentment of today passes that of yesterday, and a world of complete happiness where today's happiness is bigger than that of the day before. He means a world of love which fears nothing that the human eye can see, and a world of power which cannot be touched by rage in the performance of any act. When he sees these things he is not dreaming, and when he reaches for them he is not play acting. He is only sounding the battle horn and raising the banner by which he lays claim to ownership of the world, acting in his own name.

Familial love is sympathetic in nature; one individual feels with another without the necessity of conceptualization. There is a mutual nurturing security between them which shares needs and the reaching of gratification. Familial power is cooperative in nature; one individual shares attitudes with another without the necessity of methodical development of the relationship. There is a mutually protected freedom which promotes their purposes and the reaching of accomplishment.

Universal love conceptualizes human nature, and endows it with the qualities of willfulness, separate from the willfulness of any particular individual. Universal love views human nature as a whole under the protection of faith; the emergence of any fact which is not consistent with that unity creates a problem to be solved. Objective power deals with human nature methodically, discovering in it qualities of consciousness, separate from the consciousness of any given individual. Objective power deals with human nature on a permanent basis through the encouraging nurture of hope; the occurrence of any event which is not consistent with that permanence creates an obstacle to be overcome.

Faith in human nature has been kept alive during dark periods of human understanding by faith in a protecting God; hope in human affairs is maintained in times of irresponsibility through the confidence in a nurturing God. The universality and objectivity of the relationship to the Deity is permanent and complete under the monotheism of Judaic-Christian tradition. Faith and hope are on a lesser scale in those religions in which gods enter into the personal affairs of men. The high level of development of objective power in ancient Rome set the stage for the great influence of Jesus' ministry. Roman responsibility failed, just as Christian understanding went underground. Church and state were given separate identities, however, in this crucial turning point in the history of Western civilization. Their subsequent intermingling was only temporary or partial; universality and objectivity were preserved in religious faith and the political hope embodied in evolving nationalism. The church underwent authoritative deterioration, just as the institutions of power fragmented into multiple lawgiving units. The Christian view of life conquered all competition through the centuries through sheer tenacity; the responsible way of life, expressed in those institutions which were to become known as democratic in modern times, was always a potential threat to any rival source of power through the sheer weight of its popular resources. In the two thousand years since Jesus' voice was heard on the shores of Galilee men have dwelt often in ignorance, but they have never forgotten the truth; they have been victimized by immorality in every circumstance of life, but when the right is in their hands they use it with the assurance of total familiarity.

The capacity for endowing material entities with living qualities underlies the creative thinking and constructive building potentialities of human beings. Without this means of fusion with that which lies outside the self man is powerless to find the meanings and values in the world on which wisdom and strength depend. The love of an ideal is a love of something outside the self; the one who loves independently endows the subject of love with organic qualities. When the ideal is another human being it is not necessary for that individual to express his will as such; the willfulness is uncovered by the responsiveness of the lover. Mated sexual love rests on the love of an ideal, preserving the autonomy of both partners. The taking of power over an object which embodies reality is power over something outside the self; the one who possesses the object endows it with organic qualities. When another human being is the embodiment of reality it is not necessary for that individual to show his consciousness in any particular situation; the consciousness is developed by the expressiveness of the one taking possession. Mated celebrative power rests on power over a domain, preserving the autonomy of both partners.

The mating mechanism provides for stable attachments in which each partner is loyal and reliable, yet infinitely expansive in feeling and attitude. It creates the conditions for growth in the adult organism, in which each is oriented and organized by the other, yet permissive of any change which growth may bring. Without this mechanism change would destroy understanding and responsibility; the coming of new truth would destroy the permanence of truth, and the reaching of new right would compromise the completeness of right.

Without growth, man's sensitivity is only an embarrassment to him, an open door to a perceptiveness which must lead to hatred and disgust when the inevitable problems emerge. If a man persists in seeing problems when

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he is not sufficiently secure to work at solving them, he is forced into a world of harsh sounds and ugly sights. Without growth, man's toughness is only a source of trouble, a pathway to enterprise which must result in anger and annoyance when the inevitable obstacles emerge. If a man persists in meeting obstacles when he lacks the freedom for experimentation with the means of overcoming them, he is led into a world of provocation where belligerency is inevitable.

The mating mechanism and the creative character specialization are psychologically the same. Both lead out into the world, developing the individual capacity for autonomous relationships with that which is opposite to the self. The family social unit isolates itself from the outside world, encouraging relationships with others who are the same as the self. Without the development of character which the family nurtures and protects, the individual could not reach an independent maturity. Without the creative maturity of the individual, the work of the family in preparing him for life would be in vain. It is not a simple thing to draw the line between family life and creative social living, especially since the individual has two families, the one to which he is born and the one he establishes for the raising of his children.

Secrets are spatially isolated, taking their existence behind walls away from the eyes of society. The dissociated is separated in time; it has no apparent meaning in the life of the individual and is hidden in the open. It has a safety valve type of spontaneous action, and when it is gone it leaves no record of its existence. The secret, if exposed, is shame arousing; the dissociated, if involved in the main stream of life, is guilt producing. Yielding civilized man has a great secret, his feminine sexual feeling. Assertive civilized man has a large area of dissociated activity, based on his masculine celebrative attitude.

Secrets are a product of the self-indulgent nature of man. Thoughts which are accepted for their pleasure giving qualities are their own end and do no work in the world, lacking the capacity for problem solving. Dissociated behavior is a product of the vanity in men's natures. Modes of action which establish themselves out of their pleasurable qualities are their own end and lead to no permanent attachments, lacking the capacity for dealing with obstacles.

The secret is an inevitable consequence of depth of character; dissociated behavior is an automatic product of vigor in the character. If secret knowledge is shared with others having similar secrets as a form of gregarious experience, the consequence is always perverse. If dissociated modes of behavior are built up systematically as an expression of the individual pride in accomplishment, the result is always antisocial. Honesty does not consist in the sharing of secrets; honesty consists of recognizing all the feelings in the self so that they may be used harmoniously in relationship to the world. The same feelings which produce secrets also lead into the creative psychological relationship to an ideal. It is the insights which are derived from feeling which are communicated. Anything that is true is no longer secret, and this includes any truth about man's secret feelings. Courage does not consist of the obliteration of the dividing line between the dissociated and the adaptive; courage consists of accepting all the attitudes of the self, in an open cooperative fashion with others of like tendency, so that these free modes of behavior become established for creative application to life when the time comes. The same attitudes which lead to dissociated behavior also lead to a creative psychological relationship to reality. Anything which is right is no longer dissociated, and this includes the right in relationship to dealing with the dissociated attitudes.

When the sharing of secrets holds men together, they are in the presence of the magical. When the dissociated expresses the identity of a man, he is the embodiment of the miraculous. When men seek to expose their secret thoughts in public as a form of self-expression, secrets have a revolutionary impact. If this tendency becomes widespread, it provokes a destructive campaign against privacy, in the witch burning tradition. When men undertake to lead the public through miraculous behavior, dissociated attitudes undermine social principles in a heretical fashion. If this tendency becomes widespread, it initiates a system of restrictive rules of conduct in the puritanical tradition.

There is nothing that is true about human nature that people cannot know. Knowledge of human truth does not alter the privacy of the individual, but it provides him with the means of finding personal honesty, so that nothing in himself need be hidden from himself. The tendency to preserve privacy was misunderstood by Freud. He thought that society as a whole had an inner commitment to dishonesty in psychological matters. Society wants the truth about itself, more than it wants the truth about anything, but the process of personal forgetting, called repression, deprives the individual of the data out of which the truth must be built. If society demonstrated its opposition to many of the ideas of Freud's psychological system it was because of Freud's compulsive tendency to expose the secret as an end in itself without the establishment of insight. When the personal honesty of enough individuals in a society is limited, ignorance settles down like a fog in their atmosphere. They believe that they see perfectly, but once a clear space in the fog opens, their blindness is exposed. It is the honest men, however few or however many, who are the seekers of tomorrow's human truth. Those whose eyes are adapted to the fog do not participate in this process. When the bulk of human beings are fog adapted, the backward drag on human understanding is very great.

There is nothing that is right in human affairs that people cannot establish. The espousal of the right does not obliterate the dissociated enjoyments of human beings; it provides man with the means of finding personal

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courage, so that he may freely employ all the tendencies in himself. In the development of national life, the dissociated tendencies have intruded on the institutionalized activities of men. The immoral quality of nations is the product of an inadequately developed brotherhood of cooperation among men. International war takes over the tendencies inherent in mob action, when the group becomes committed to miraculous dissociated behavior. As long as the individuals in a society lack the courage to express their dissociated tendencies in brotherly cooperation, these tendencies will take on a life of their own, a clenched fist of irresponsible power, ready to strike for the sake of striking. This immorality is a parasitic growth, feeding on the pride and heroism that has no home on earth. It is the men of courage, however few or however many, who are the builders of tomorrow's right. Those whose bodies are wasted by the addiction to mob power do not participate in this process. When men enter freely into a world of mutually shared strength, they build those methods of human control on which morality depends, for morality is a development of cooperative action in the everyday activities of man's earthly household, whether in the mountains, valleys, plains, or seas of man's domain on earth, and the only prerequisite for participation in the life of this band of brothers is to be born of human seed.

There is no such thing as a growing morality which does not at some time or other become temporarily immoral. If universal love is not great enough to encompass within its faith the transient weaknesses inherent in strength it is nothing but an excuse to withdraw into a world of dreamy comforts, from which the sweat and dust of the living ideal are excluded. Jesus' injunction to turn the other cheek reflects faith in the ultimate responsibility which comes from the power resources of man. In other contexts he made clear that criminality is to be confined and aggression is to be hated. The embodiment of power is to be loved, whether immoral or not. The forces of objective power are fully capable of stopping the criminal act without abandonment of the delinquent personality by the sources of understanding in the community. When Jesus died between two thieves, he provided mankind with an eternal symbol of the scope of universal love.

There is no such thing as a growing understanding which does not at times sidetrack into the shadows of the erroneous. If objective power is not great enough to encompass within its attitude of hope the episodes of ignorance inherent in wisdom, it establishes nothing but an easygoing world of playful vanity, in which the richness of genuine opportunity has been lost. The sources of love are to be protected, whether in a superficial phase or not. Universal love is fully equal to the task of isolating paranoid thinking without punishment of the neurotic personality by the agencies of social responsibility. In the democratic way of life, the restraint of the person of the thinker, or the policing of the channels of communication, are not used as methods of control of paranoid thinking. This sense of responsibility toward the production of ideas comes with an awe inspiring totality from the democratic spirit; it is the thunder of an uncompromising will heard through the centuries, compounded of the rallying voices of those who adhere to the right. Under the protection of this unassailable authority, men can face any problem, no matter how far they find themselves from the solution, without the interference or humiliation which turns men from the search for truth.

When men undertake a search for truth for its practical value, they lose the inner security on which the capacity to penetrate the unknown rests. Useful knowledge does not even need to be true under certain circumstances. Truth which is no longer useful in a practical sense does not cease to be true. The avenue to truth lies in the intuitive psychological life of the thinker. In no other way can truth be anchored to the outside world. When men reach for the right for its practical consequences, they lose the inner freedom on which the capacity to deal with the chaotic rests. Useful skills do not necessarily express the right. Right which is not useful temporarily does not cease to be right. The avenue to right lies in the inventive psychological life of the man of action. In no other way can right be attached to the world of reality.

Both the abstract and the concrete have a psychological existence separate from the practical. Abstractions are names of classes of experiential entities. The concrete depends on procedures which find meaning through their impression on the self. Experience which does not leave a record behind in the feeling of the individual does not reach the concrete. Every abstraction reaches experience through the idealizing capacity of the mind. Everything concrete reaches feeling through the reality exploring capacity of the mind. The concrete exists in the moment, but is without established limits in space. The abstract is oriented to a particular form, but is without fixed limits in time. If time is of the essence of some practical goal, then the concrete will be seen to be more practical. If space is at stake in some practical undertaking, then the abstract will lie at the heart of the practical. Inhibited individuals think the concrete is more practical; perplexed individuals believe the abstract to be practical. The neurotic thinks getting down to earth will solve his problems; the delinquent believes that figuring things out will overcome his obstacles.

Fear brings time sharply into focus; rage brings space into focus. The essence of flight lies in the time factor; the practical goal is escape before being caught. Fear concretizes the psychological state of the individual. Fighting is an embodiment of control of space; the practical goal is the establishment of the primacy of the individual as the cause of events. Rage abstracts the relationship between the individual and the object so that form is everything. Panic is a state of loss of spatial orientation, due either to an actual danger or to the suppressing of the orienting capacity. Running amok in the manic pattern is a state of loss of organization in time, due either to an actual provocation or to a suppression of the organizing ability of the self.

Ambition which evolves from an aggressive background chooses its field of operation where rewards are greatest for the minimum investment of energy. The opportunities utilized come from the areas in which sympathy is automatic. Wherever fear is present or can be instilled, feeling is reduced to a common basis. Wherever there is a complete acceptance of another's self-serving tendencies, a familial sympathy results. These sympathetic states compel action through the fear of abandonment. The aggressor seeks to stay within the authority of the state, thus avoiding the penalties of criminality. Aggression is immoral only by accident, so to speak. Its purpose is to be amoral, which is a form of degeneracy and perversity. The presence of self-serving aggression in a society is parasitic on democratic morality. It uses the morality of others, but contributes nothing to its growth. If enough members of a society join the ranks of the aggressor, democratic responsibility is left without a world of human opportunity. Aggression cannot be destroyed by police action. Only love is deep enough to erect an impenetrable barrier of hatred against the perverse encroachment of aggressive feeling. This unflinching refusal of participation in the aggressor's world is capable of ending its false power; aggression cannot live in a world illuminated by truth. It is the individual truth seeker's task to refuse the gifts of aggression in his own life. When enough individuals have done so, they will have wrought a bloodless revolution, unseating a pretender from his throne. When men gather around a banner of hostility to aggression they only become more aggressive themselves.

Social privilege which evolves from a passive background takes its being wherever gratifications are the greatest for the minimum investment of tension. The attachments on which social privilege rest come from those areas in which cooperation is automatic. Where rage is present or can be aroused, an atmosphere of unopposable action exists; the social system guarantees a familial helpfulness in satisfying the individual's egotistical strivings. These fixed cooperative relationships compel feeling as a protection against rage at impoverishment. The passive individual is in harmony with the fixed social ideas of his world, thus avoiding the isolation which comes to private paranoid thinking. Passivity rests on ignorance only incidentally; its real nature is superficial, being an expression of vanity and addiction to sensibility. The presence of egotistical passivity in a society is parasitic on Christian understanding. It uses the understanding of others, but contributes nothing to its growth. If enough members of society are involved in a passive social system, Christian understanding cannot find a living ideal in the world of men. Passivity cannot be overcome by the expansion of dogma. Only power is responsible enough to instill an unalterable anger at the social indifference which arises from passive attitudes. The refusal of self-expression through the entanglements of the passive world will dissolve its pretentious attachments; passivity cannot endure in a world guided by right. The men who build the right in brotherly cooperation can succeed only through their common action. Whenever they reach the point of establishment of institutionalized ways, they will have espoused a heresy in which there is no excommunication, rejecting the claim of dogma to the possession of their minds. When men feel as individuals in their hatred of passivity they only become more passive in the process.

It is only natural for man to want to fight an active enemy, or hate a passive one. Man must learn that in the fight against aggression he is confined to words, and these words cannot be polemic in nature. Man's words are for the purpose of finding the truth; the truth sounds the clear note of the battle horn, calling all men of like nature to follow the same path. It is only in acceptance of his individual privacy that the intellectual can take a position against aggression. The rejection of gregariously inspired indulgence is the first duty of any thinker; it is the basis of the thinker's retreat, and it involves a great renunciation. No one is so alone as a thinker in a state of growth; his voice does not carry beyond the four walls of his voluntary prison, and just outside of sight and sound the fluttering wings of hovering fear come and go. If fear does drive the intellectual from his post, he is but another casualty in the greatest war that mankind has ever fought; if he stays, faithful to his love for mankind, the day will come when the mounting hum of answering voices enters his prison door, and he will know that as each man speaks the truth he joins an eternal company.

In taking a stand against passivity, men are confined to the development of modes of action, and these activities cannot be the product of a flight from temptation. Group experimental actions are for the purpose of



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developing the right; the right raises a banner for men of like disposition to follow. It is only in the acceptance of an unalterable gregariousness that the man of action can work effectively against passivity. The avoidance of individually experienced vanity is the first responsibility of a man of action; it is the basis of the enlistment, and it involves a great devotion to group purposes. No one is so inextricably a product of a social milieu as a man of action in a state of growth. There is nothing in life he can call his own, and there is no sense of meaning outside the group. He is never very far from the tightened muscularity and alerted vigilance which is the accompaniment of a hidden and welling rage. If rage does drive the man of action into an individual struggle for a personal domain, he becomes another victim of default in the greatest of human undertakings; if he remains loyal, retaining hope in the power that human responsibility brings, the day will come when his restless feet carry him into a valley of unimagined greenness, a place of harvest without end, where men who find the right have only to walk into the unclaimed land which awaits the arrival of a king.

The psychological retreat usually involves a withdrawal from family life; the enlistment, whether military in nature or related to major undertakings of adventuresome quality, involves a characteristic indifference to family life. The breaking away from familial ties is part of a separation from aggressive behavior and passive feeling. The classical renunciation of worldliness in priestly wisdom and the typical passionate avowal of selflessness in the esprit de corps which expresses the soldier's strength have been the price which escape from intimidation and seduction have had to pay. Human creativity belongs in the context of a normal life, because there it can bring wisdom to all human problems and employ strength against all human obstacles.

If men are to remain creative amidst the intimidations and seductions of everyday life, their maintenance of understanding and responsibility can only come through their relationships with each other. Whenever men find themselves apart from family influence, as in military life in wartime, their paired associations contribute greatly to their mental health and social stability. The formation of ties between yielding and assertive individuals are not actually the temporary and fragmentary experiences which life circumstances seem to establish for most men. The deep feelings and vigorous attitudes which men bring to such relationships enter the realm of the permanent and the total. Men want and need such relationships to last a lifetime and to include in their cooperating scope all the major concerns of human beings. Only through this type of paired relationship can men find the personal security and happiness which makes human creativity possible. Such relationships can attain a harmonious and natural place in the lives of men only when they accept for themselves the position of teachers and the function of leadership. On the success of their efforts to establish security and freedom for the bulk of individuals who lead ordinary lives depends the destiny of the Christian spirit and the democratic way of life. Wisdom which is gained at the price of ignoring the cries of pain of ordinary people cannot win maturity for civilized man; strength which preserves itself by avoiding the distressing details of human suffering cannot rise above pretense. As long as men are ashamed of their feelings for each other, and guilty because of the attitudes which cooperative living brings, they must waste their creative potential in hiding what they feel and keeping dissociated what they do. The human attainments that men care most about lie in the sometimes incomplete understanding and the often faltering help which they offer each other in the spirit of love and in the ways of power, bringing meaning and value to the mundane and ordinary events of daily life. In these personal accomplishments, apparently insignificant and even nonexistent for periods of time, the evolution of the maturity of manhood out of the centuries of its adolescence is coming.

The struggle toward maturity implies rebellion against the false aggressive masculine ideal and heresy against the pretensions of a passive feminine reality. The neuroses and the delinquent states constitute a great human bulwark against loss of faith and hope in human affairs. Whenever a neurosis is cured by the acceptance of cynicism, a light goes out in mankind's world; whenever a delinquent state is overcome through opportunistic living, a champion of human responsibility goes to his defeat. There is an excuse for such compromises; men cannot take more than their share of pain and suffering. When the neurosis is healed through human insight, guided by the love which works alone, a gift of human truth is placed upon the altar of social progress. When delinquency is overcome through human mastery, developed by the power which takes its origin in the brotherhood of man, an indestructible extension of the right is established in human affairs.

The sudden surrender of activity which reveals a permanent consciousness in the self and a total willfulness in the subject matter brings the personality close to tears. Weeping reflects a state of insight which is automatically communicable on a biological basis. Crying in an infant joins it instantly to the mother in feeling, and a child will often begin to cry because another child is crying. When tears are unhappy it is because the surrender of experience is frustrating in nature. In mature adults, tears of joy are the product of a great surge of security and contentment.

The sudden release from cohesive feeling which sets free an unlimited self-confidence in the self and discovers a permanent consciousness in the object prepares the personality for laughter. Laughing is a state of mastery which is automatically expressive of the individuality on a biological basis. In order that laughter be shared, it is necessary to know what the other individual is laughing about. Laughter in a small child sets the mother free of the child's needs. Discontented or scornful laughter comes in response to the cutting off of feeling in a frustrating way. Happy laughter, which is systematically cultivated in the joking which is an essential part of gregarious life, comes on a surge of psychological freedom when some problem situation vanishes in such a permanent way as to cause a sudden expansion of self-confidence.

Weeping comes out of the way things are seen; laughter comes out of the way things are handled. The weeping of self-pity is a claim on sympathy for the purpose of overcoming frustration, and is a product of familial indulgence. Scornful laughter renounces help in overcoming emptiness of emotional attachment, and is a product of familial vanity. The individual who weeps in a dependent fashion also laughs frequently, but without vigor. Laughter which depends on familial attitudes is coupled with a readiness for tears which lack intensity.

Yielding familial feeling becomes the basis of the romantic spirit when it enters social relationships. Romance finds insight in an atmosphere of candlelight and sighs, establishing an idealization based on the cultivation of sexual feeling among similar personalities. Romance must shun the glaring sunlight of the dusty streets because its capacity for idealization evaporates under such conditions. Assertive family attitudes become the basis of the spirit of adventure when they extend outside family life. Adventure seeks mastery in a world of clashing swords and chivalrous standards, a world which lives and dies in the companionship of the moment. Adventure circumvents the obstacles in the ordinary and the commonplace, because its capacity for the exploitation of opportunity cannot endure a relationship with the chaotic in which the celebrative mood is threatened.

Romance ignores universal love; adventure disdains objective power. Romance exploits sexual feeling as a tool of the unification of men; adventure utilizes the celebrative attitude as a channel of individual fulfillment. Romance comes into being where there is mutual self-indulgence; adventure begins where men cooperate for the promotion of their separate vanity. Because romance takes its being in an indulgent social world it can avoid hatred, ignoring that which would otherwise be disgusting, whereas in family life the needs of the offspring require greater honesty. If the courtship of a man and woman has been highly romantic in feeling, the shift into a relationship based on creative love is essential if the marriage is to endure. Often the relationship to the children is better in this regard than the relationship of husband and wife. Where the child-parent relationship is colored by the romantic spirit, the basis for serious mental disturbances of psychotic degree is established. Because adventure takes its being in a world of vanity outside the family it can avoid anger, bypassing that which would otherwise be a source of annoyance, whereas in family life the protection of the offspring calls for greater courage. If courtship has been highly adventuresome, the shift into a relationship based on creative power will be difficult. Where the parental tie to the child depends on the cooperative sharing of adventure, the basis of serious behavioral deviations in the criminal pattern is established.

Romance makes a public show of feelings which are inherently private, but it does so within a group of similar personalities who cooperate together. The romantic is honest within these circumstances, reaching a high degree of self-awareness. Adventure makes a private matter of attitudes which are inherently social, but it does so within a group of similar personalities who feel together. The adventurer is courageous within these circumstances, reaching a high state of willfulness. The ecstasies which romance elaborates are possible only to the chosen few whose protected life relieves them of any obligation to face human problems. The chivalrous knight who defends

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the weak belongs to a brotherhood of skill and daring, but this brotherhood is parasitic on the special encouragement of those unique opportunities which permit the avoidance of refractory human obstacles.

A mature world is one which is governed by the will of its masculine elements, just as it gains its principles from the consciousness of its feminine elements. There cannot be two domains with two modes of living and two sets of principles. The accumulation of money by yielding individuals, coming from success in the career of service to society, and used to insure the material security of the yielding family, must not become a source of power in the social world. Where money is a source of power, aggression becomes inevitable. Skill and ability alone are fit to take power; when those who have money put ability in a servile relationship to them through the withholding of all feeling save that which comes through the practical paid relationships, the independence of the man of action is compromised, and his skill becomes the tool of his feminization. The establishment of social prestige by assertive individuals, coming from success in building cooperative social interests and used to insure the freedom of the assertive family, must not become a source of social ideas. Where social popularity is a source of fixed patterns of understanding, passivity becomes inevitable. Comprehension and understanding alone are fit to bring social ideas into being; when the assertive elements of society have no interest in men of understanding except at a practical level, the independence of the thinker is compromised, and his capacity for comprehension leads to a masculinizing of his social position.

When the yielding and assertive parts of society are joined through practical interaction exclusively, the richness of the yielding character and the spontaneity of the assertive character become constricted. Under such conditions, yielding individuals tend toward emptiness of feeling; the private psychological life shrinks, the warmth of the personality diminishes, and fatigue is an ever present aspect of living. The assertive personalities in a divided world tend toward depression of mood; the dissociated celebrative life loses its vigor, the cooperating relationships die out, and boredom becomes a constant companion.

When men accept a view of life and a way of life which leaves room for emptiness of feeling and a permanent depression of mood, they cannot see life with that unity which can dissipate inferiority feeling and the fear of death, nor experience that permanence of attachment which can undo guilt attitudes and rage at impoverishment. The idealization of experience is the only adequate cure of fatigue; the possession of a responsive reality is the only sure means of overcoming boredom. When yielding individuals attempt to expand experience within familial channels as a cure for fatigue, they turn to hobbies for an outlet. When assertive individuals attempt to expand feeling within family boundaries as a means of overcoming boredom, they develop an addicting type of preoccupation with domestic relationships. No matter how much skill the hobbyist may develop through the discipline of his energies, his position remains self-indulgent; no matter how much sense of attachment the man of obsessive family feeling may accumulate through his loyalties, his psychological organization remains egotistical.

Expanding self-awareness indicates the arrival of truth; self-awareness is not expanding, although without limit in time, when the individual is active in the service of an ideal. The thinker never loses his self-awareness; it shifts between expanding and stable stages. When stable it has the quality of faith and enthusiasm; when expanding it has the quality of security and contentment. When self-awareness cannot expand further, it goes into an active stage of service; in this way it can guarantee its own existence. From this continuity, love takes its nature and the creative thinking capacity takes its being; without the undying patience of a self-awareness which is rooted in the character, man would not live in a world of growing knowledge. Man finds the answers to the questions he himself asks. Beyond the limit of the small circle of light in which he lives, lies the vast stretches of the unpopulated darkness of the unknown; it is his thinking capacity which holds that unknown within the focus of human attention, giving it existence. The recesses of this dark and unformed place are part of man's potential domain; wherever the thinker's mind sends the penetrating light, there man's home expands. As long as men win territory from the unknown, they cannot become prisoners of fatigue.

Expanding self-confidence indicates the reaching of mastery; self-confidence is not expanding, although unlimited spatially, when the individual accepts attachments in the process of exploiting reality. The builder never loses his self-confidence; it shifts between expanding and stable stages. When stable it has the quality of hope and inspiration; when expanding it has the quality of freedom and happiness. When self-confidence cannot

expand further, it goes into a committed stage of exploitation of resources; in this way it can guarantee its own existence. From this uncompromising persistence, power takes its nature and creative constructive activity takes its being; without the stubborn endurance of a self-confidence which is rooted in the character, men would not live in a world of growing ability. Man's inventiveness overcomes the obstacles which he himself develops. Outside the scope of his established capacities, a myriad of chaotic forces are at work; it is his inventive capacities which lead him to maintain a relationship with these surging and restless energies. Whenever his builder's genius harnesses those forces, the world of human experience expands. As long as men are taking control of the chaotic, the impressive splendor of their world can never be obliterated by boredom.

When self-awareness reaches its limit of expansion, a state of longing introduces a growth phase. In longing, the feeling capacity of the individual lacks a subject matter. The experiential ideal loses its vividness and aliveness, and tends to fragment into impressions. When self-confidence reaches its limit of expansion, a state of vigilance introduces a growth phase. In vigilance, the active attitude of the individual lacks an object. Responsive reality loses its richness, and because of its temporary quality stimulates impulsiveness.

If longing is to have that patient quality which is essential to creative thinking, the individual must be secure in his relationship to an organic world. When the experiential ideal begins to lose its sharpness of outline, the creative process is in danger. If the individual is to rediscover the vividness of life without diminution in faith, he must be sure of the inherent vigor, expressiveness, and unity of his subject matter. It is not the thinker's task to paint an ordinary world in colors which bring exciting qualities to it; his task is the revelation of its inherent magnificence. When he does this, he submits with all his heart to an indomitable will. Only under these conditions is it safe to accept longing as a part of life. Wisdom is a gift from patience; there is no other way to get it.

If vigilance is to have that enduring quality which is essential to creative action, the individual must be free in relationship to an organic world. When responsive reality begins to lose its permanent quality, the creative process is in danger. If the individual is to reestablish the richness of life without diminution of hope, he must be confident of the inherent plasticity, responsiveness, and permanence of his object. It is not the builder's task to embellish a commonplace world with ornamentation imitative of value; his task is the development of its inherent worthiness and goodness. When he does this he takes unreserved domination over a pervasive consciousness. Only under these conditions is it worthwhile to accept vigilance as a part of life. Strength comes from the readiness for action inherent in vigilance; there is no other way to get it.

Universal love recognizes the organic unity of human nature; objective power discovers the organic permanence of human nature. Man can feel a will in the restless forces of the universe and find a consciousness in its manifold resources; it is much harder for him to attain the universality of abstract thinking and the objectivity of concrete action in relationship to his own kind. When he seeks to submit to the awesome nobility inherent in human nature, he becomes intimidated; when he tries to dominate the inexhaustible generosity of feeling inherent in human nature, he becomes seduced. Man, the scientist, is still a schoolboy in the realm of human knowledge; man, the engineer, is still an apprentice in the practice of human skill.

Civilization carries two great burdens which dissipate the tension holding capacity of men and waste their energy reserves. The chief problem of civilization is the presence of paranoid thinking in the sphere of social ideas. The chief obstacle to human welfare in civilization is the presence of criminal tendencies in international intercourse, leading to international war. The paranoid mechanism leads to the automatic communication of emotionally colored ideas. This readiness to accept ideas in terms of their elemental emotional appeal hinges on magical thinking. Men become vulnerable to paranoid influence when they cannot tolerate the privacy of rational thought; ideas sweep in and out of their heads, blown by the winds of public sentiment, and the permanent quality of truth is forgotten. When men accept beliefs in this empathetic fashion, little that is private remains. In this atmosphere of intimidated gregariousness, the sexual feelings must be hidden if they are not to be caught up in the general tendency toward public exposure. Dishonesty concerning sexual feelings is required for the control of perversity. Awareness of sexual feeling becomes dangerous unless it is strictly channeled in a fashion controlled by authority. Because of this serious limitation on the individual consciousness, the sexual problems which are inherent in civilization have not been solved.

The criminal mechanism in national life gains significant expression at the level of international relationships. The autonomy of nations draws the euphoria of its peoples into the phenomenon of patriotic fervor. There is a readiness to accept modes of procedure which gratify the sense of individuality, utilizing miraculous techniques. Men become obsessed with the need to experience mastery in all the acts of their international relationships when they cannot tolerate dissociated experimental action in their personal lives. When men reach toward mastery creatively, they accept a break with the practical and the adaptive. Their experimental activities reach wide and far, leading to gregarious cooperative inter action with others of their own kind. When the rage at impoverishment forces them to reach for immediate mastery they may find it at the level of national pride. The political institutions of men are not a suitable outlet for exploratory action; it is in the world of voluntarily chosen group undertakings that men find the proper sphere for the exploration of the right. The utilization of the national identity as a repository of the self-confidence of the citizens of a nation makes men power conscious in a seduced fashion. Dissociated activity in the pattern of play tends to disappear from their lives. They become afraid to express their celebrative tendencies; the danger of becoming individually criminal makes cowards of men. The expression of the celebrative attitude becomes equivalent to being antisocial. Because of this serious limitation on the individual will, the celebrative difficulties which are inherent in civilization have not been worked out.

It means nothing that men should think alike, unless they are sharing the truth; it has no value that a man should act on his own, unless he is expressing the right. In the paranoid world of shared irrationality all men think alike; this unanimity becomes the measure of truth. In the criminal world of irresponsible war making, each man expresses himself through the actions of the nation; this untrammelled sovereignty becomes the measure of the right. Paranoia is inherently contagious; in order to withdraw from its influence, many men have had to make the priestly retreat. Criminality is inherently impressive; in order to avoid imitation of its methods of control, many men have had to accept the soldier's enlistment. The flight from paranoia may be a necessity, but it is a taxing sacrifice of the richness of human understanding. The fight against criminality is often a necessity, but it constitutes a terrible waste of the heroism inherent in human responsibility. Man's great need for harmony of spirit should not end in the hermit's cell; human nobility of purpose should not end in the blood bath of the battlefield. Men respect the hermit and honor the soldier, because there are times when truth has no home save in a cell, and right has no domain save the battlefield. When men find the psychological means of living honestly, accepting awareness of everything they feel, and courageously, giving expression to their entire capacity for self-confidence, they will emerge from the mists of paranoid thinking and put aside the temptations inherent in the pomp of criminal chauvinism.

The real progress of society is measured in the growth of human wisdom and strength. If men have enough knowledge of their own natures they can resist paranoid contagion; if they have enough ability in dealing with human nature they can forego social self-expression of a criminal variety. Where scientific development in the non-human sphere far exceeds the advances in human understanding, the general sensitizing of the yielding

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personality which intellectual development facilitates makes paranoid tendencies more pervasive when they do come. There is no one more ignorant than an educated man where paranoid mechanisms have taken over the area of human understanding. Where industrial development far exceeds the advances in the capacity for human responsibility, the general invigoration of the assertive personality which industrial opportunity facilitates makes criminal tendencies more forceful when they do come. There is no one weaker than a man of highly developed manipulative talents where adherence to criminal mechanisms has broken down morality.



When men outgrow yesterday's truth it is not put in the class of error; it is replaced by a larger truth which includes it. In the absence of growth each item of insight becomes a piece of property; if it is divested of its tension creating capacity it leaves an empty space which is never filled. If a changing world forces a reduction in the emotional investment of certain important ideas, the individual who cannot grow watches them disappear like old friends taken by death; as each goes, the individual dies a little more. When ideas lose their emotional quality suddenly, as when rebellion sweeps away a submission to a false ideal, a phobic reaction with panic may ensue. Growth has its own time schedule, and the individual cannot outrun his orientation.

When men outgrow the right ways of yesterday, the right does not become wrong; it is replaced by a larger right which includes it. In the absence of growth each moment of mastery becomes a necessary part of life; if its energy expressing opportunity is lost the individual must pass through a mood of depression. If a changing world takes away opportunity for the exercise of certain important ways of acting, the individual who cannot grow participates that much less in living; their function is never replaced, and as his interests decline he grows steadily poorer. When pathways of action disappear suddenly, as when heresy wipes out an area of false reality, a psychopathic reaction with manic episodes may ensue. Growth finds its own scope, and the individual cannot go beyond the attachments which keep him organized.

No man can be honest to the extent that he is left without orientation; if a teacher shows him that the beliefs on which his life is based are errors, he must refuse to accept that teaching. Most men's lives are not based on error, however, but on truth which goes in and out of focus, depending on the amount of phobic anxiety generated by its perception. In those situations where almost everyone of similar psychology is dishonest, truth seeking produces an isolation in the thinker of severe degree.

No man can be courageous to the extent that he becomes disorganized; if leadership opposes on moral grounds the fixed modes of behavior on which his way of life is based, he must ignore that leadership. Most men's lives are not based on adherence to the wrong, however, but on right which expands and shrinks in scope, depending on the amount of psychopathic restlessness generated by the adherence to it. In those areas where almost everyone of similar psychology is cowardly, the reaching for the right produces a dissociation from adaptive social life of severe degree.

Truth will always conquer error, because of the inherent permanence of truth. Right will always overcome wrong, because of the inherent exclusiveness of right. Truth is not altered by circumstance; right is not subject to compromise. Men will dispense with error in their social beliefs only when they can see the truth; they cannot look into the mists and still be honest, for if a man sees no truth, he cannot possibly be aware of error. Men will give up the wrong in their institutionalized modes of behavior only when they can adhere to the right; they cannot be mired in a swamp of ineffectuality and still be courageous, for if a man cannot find the right, he cannot possibly turn against the wrong. In a mature world, all men have access to the truth about human nature, and all men can adhere to the right in human affairs. The expansion of human knowledge and skill proceeds as smoothly as it does in any scientific and industrial field, and not in an atmosphere of constant alarms set off by the emergencies of phobic and psychopathic crises.

The winning of a mature world is the first task of all civilized men. The battle horn sounded by the intellectual is a call to all men of thought to take the position of truth seeker and hold it, in the sunshine or in the fog, against all comers whether friend or foe, as long as his life lasts. This battle of the intellectual is a war without violence, locked in a single human heart. If he remains at his post, unmoved by the fear that walks in the dark places, there is nothing human that he cannot understand. The banner which the man of action raises for others to follow gives the identity of fisher of men to a great brotherhood. He carries this banner wherever opportunity calls, into his own back yard or over mountain ranges and across seas. This submersion of self in great undertakings does not result in submission; it is an enlistment shared among equals. If he remains responsible in taking command of his world, uninfluenced by the rage that invites him to take the bright sword of omnipotence in his hands, there is nothing human that he cannot make his own.

When man has reached his social maturity he will not forget the days when honesty was not to be had for the asking, but had to be won from a struggle with shame and inhibition. He will recognize his debt to the victims who could not triumph over the fears which love set loose in their own hearts. He will not forget when courage could not be had for the taking, but had to be found in a morass of guilt and perplexity. He will know how much he owes to those who were destroyed by the rage which took over the hands that reached for power.

As long as civilization maintains that faith in love which underlies the neuroses, cynicism can never claim a triumph over wisdom; as long as that hope for the fulfillment of power which is the basis of delinquency remains alive, opportunism can never take the reins that were meant for the hands of strength. Through the understanding and responsibility neurotics and delinquents share together, they can do more than hold a fort against a common enemy. Together they can leave behind the lands laid waste by futile rebellion and empty argument, and find that home of eternal contentment and complete happiness which is the only kind of home that is fit for men to live in. Faith and hope can win this home for man, because where truth is secure and right is free growth has no arbitrary limits; in such a home there is always work for love, and always opportunity for power. If such a world seems to have idyllic qualities, it is because civilized man, being a creative animal, finds the greatest pleasure and enjoyment wherever he can be most productive. If man cannot find a full place for his pleasure seeking tendencies, consistent with the mature demands of understanding and responsibility, he may as well give up being civilized, because the character specialization on which civilization depends is rooted in pleasure. Only universal love can fuse pleasure with limitless understanding; only objective power can include enjoyment with unqualified responsibility. Such depth and vigor is only possible where men nurture and protect each other through the places where fear and rage threaten to emerge. Love is a hungry emotion which requires the vividness of an experiential ideal to remain healthy; power is an impelling attitude, requiring the unfailing plasticity of a feeling and responsive reality in order to accept domestication by social forces. Love and power are a natural pair; put apart, love sickens and power runs wild. If men do not bring their honesty and courage to each other's aid, so that they find a view of life and way of life through each other, the great undertaking which is civilization may still go down under the hammer blows of fear and rage. It is not fitting that men should attempt to make peace with pain and suffering, ignoring the great problems which depth of character exposes and bypassing the fundamental obstacles which vigor of character confronts. Let the truth be told; let right be done.