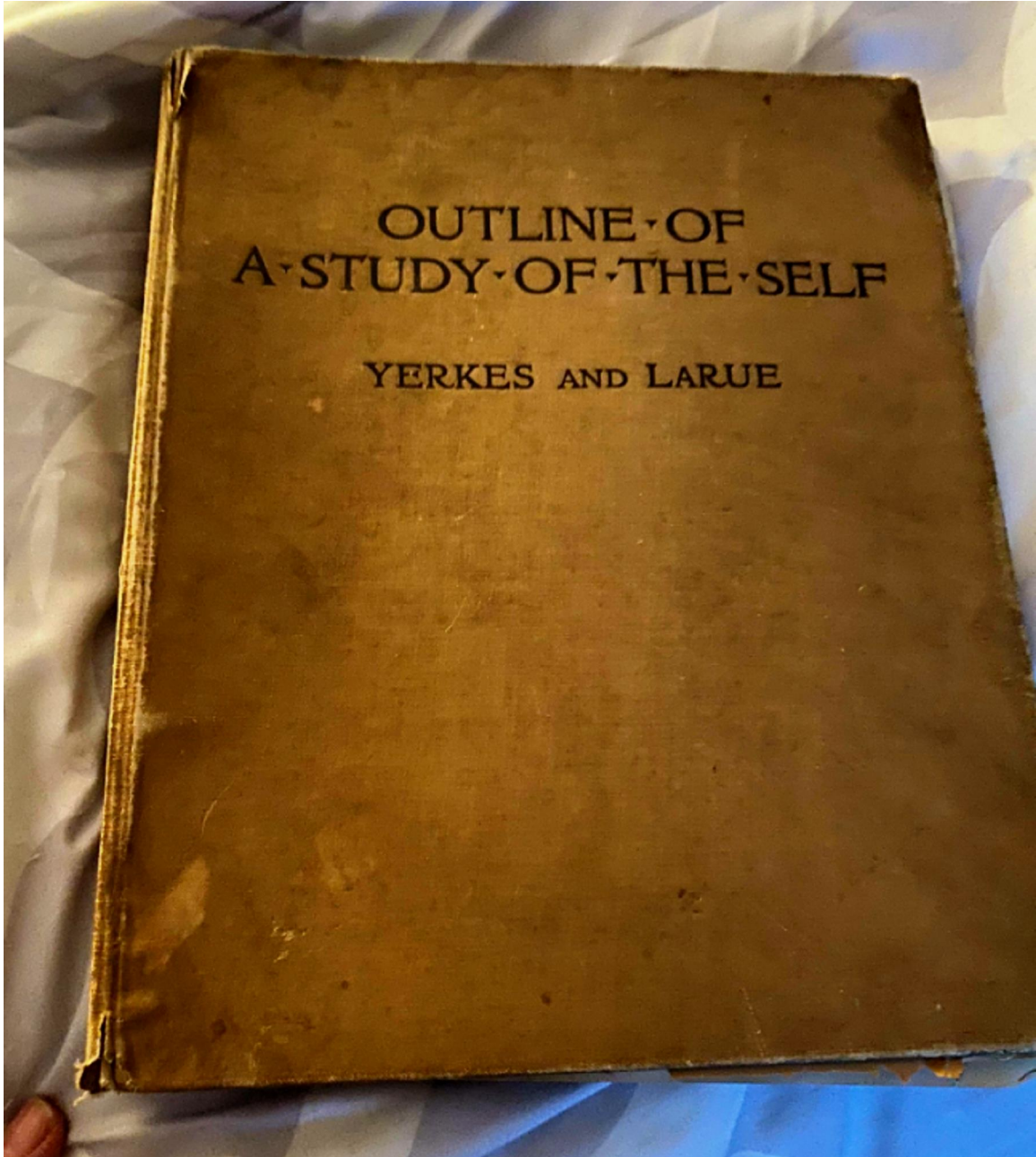


**Memoir of Eli Romberg**  
**The Self in Childhood (Third-Twelfth)**

by  
**E. C. Romberg**  
**Harvard University**  
1914

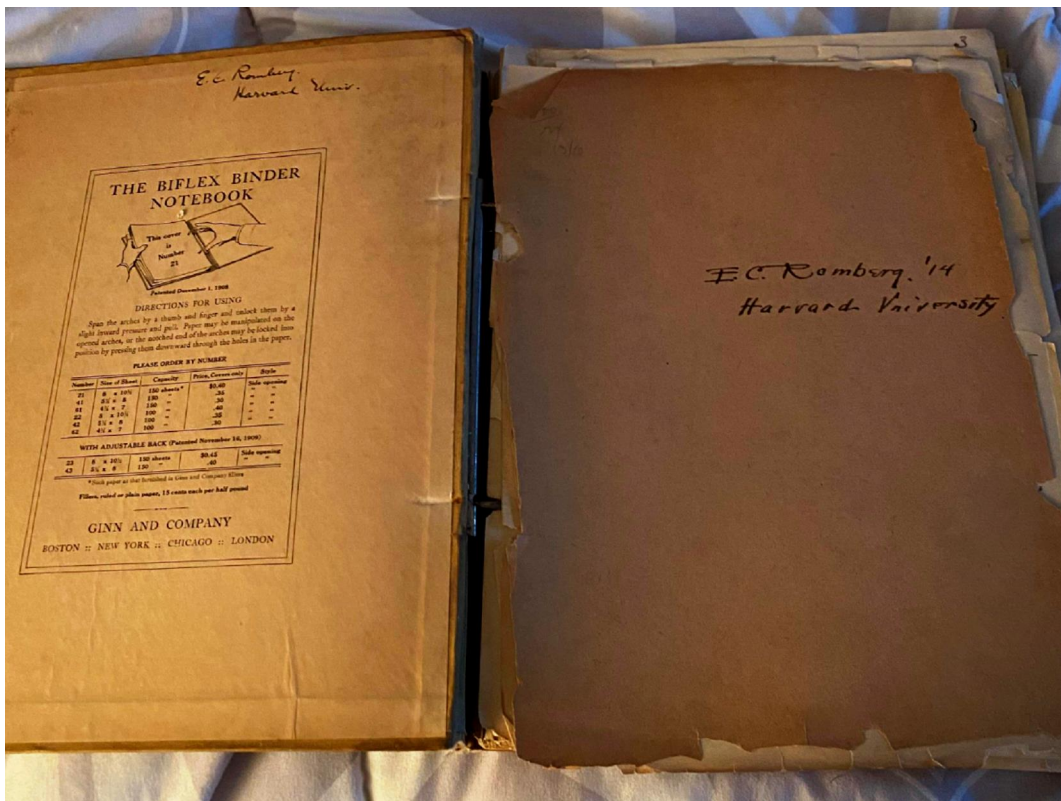


My dear Mr. Larkes:

I am submitting my thesis starting with "The Self in Childhood" (Third - Twelfth Years), for I have previously given you, during the early part of the course, the early pages of the report.

Very sincerely yours  
 Eli Charles Romburg.

January 22, 1914.



## **Memoir of Eli Romberg**

### The Self in Childhood (Third-Twelfth)

#### (a) Environmental Influences:

Since our coming to the United States we have lived in cities. This I have always considered unfortunate, for I appreciate the great benefits the growing child derives from an active life in the open air; where his continual environment is Nature, which develops qualities in his character that influence him in the actions of his later life. There is a sturdiness, a wholesomeness of character that we generally find in one whose environment has been such. From his earliest years he has learned the value of a simple life, in which he has formed the habits for a quiet existence with none of the city's attractions to lure him from any work that he may be able to accomplish. This quiet, regular life has a great deal to do in the development of a sturdy constitution which is of such great advantage to him in later life.

In Russia we lived in very comfortable circumstances, in fact, we were considered wealthy. But on account of our nationality and because of an official edict that was being sent out by the government we were compelled to leave the city. But rather than begin life all over again in new surroundings and among strange faces, with the possibility of the same sort of eviction occurring, my father decided to sell all his properties at a loss, and come to America, where he might at least try his fortune under favorable governmental conditions. Soon after his arrival here he established himself in business, and lacking in good knowledge of conditions here he soon lost all the money he possessed. This left the family in dire straits, with only my father and older sister as the ones upon whom we had to depend for our existence. We lived in a poor community, the Ghetto of the city. We were poor, and so were our neighbors, so that my house, clothing, food, toys, and playmates were the same as those of the average child in the community.

As far as I can remember I was content and happy during my childhood, hardly realizing, if at all, the struggle and sacrifices my parents were making to keep the wolf from the door.

Had I the opportunity at that time to enjoy my summer vacations in the country, to live a more restful life, I think my development would have been different. As it was, I grew up knowing the existence of nothing else but the Ghetto surroundings, had no more idealistic friends than the rough little ones of the streets whose parents had no time to give them a strict house training. Fortunately for me my parents and older sister overcame this handicap which

they realized I had by inflicting upon me such severe discipline that I recall everything as if they were the incidents of only yesterday.

All this worry on their part for my welfare might have been overcome if we could only have lived in a better neighborhood. As I look back now, I realize that I would not know so much of the sufferings of the other side of life, and I would not appreciate the qualities of goodness which are there, but which the world does not realize, had I not been one of them in my early years. My severe discipline at home made me realize and appreciate the advantage I had of a house where I considered the homeless life of my playmates. They were all rascals full of mischief, and ready to enter into the most daring projects without the slightest hesitation. From what I have said about my severe house training I may have given the impression that I was a quiet lad. I was at home, but as soon as I was out among the boys, I was just as bad as any of them. Outwardly, I gave the impression of being a quiet youngster, my facial expressions and general bearing stamping me as an unmischievous lad.

(b) - Physical Development:

I have not had any physical defects which persisted from infancy or appeared during childhood. I cannot recall my height and weight during the difficult years of life. I remember that I was very small and slight. I remained this way until I was about twelve years old when I gradually began to increase both in weight and height. I cannot account for this sudden change of physical characteristics for my manner and habits of living had not been changed in any very marked degree. For my height I ought to have weighed much more; but it seems from past experience that I took on weight very easily and lost it the same. It seems very natural for me to do so. Both of my parents were very stout yet all of the children except one are very slight. Some to whom I have spoken about this condition ascribe my lightness in weight to my evident restlessness and unceasing activity. Though I was not powerfully strong among my fellows, for one of my physique I could hold my own. But I was very active and energetic, and anything which called for the use of quick play found me as one of its most eager participants. I was extremely fond of athletics and whenever my parents would allow me to go out, I immediately sought my fellows and encouraged the beginning of some activity. But my parents kept watch over me continually, compelling me to report every hour or so, so that it would only be by the price of a severe scolding that I would venture out with the boys on their escapades.

My parents later in life told me that they really feared for my future, thinking that I would develop into the "rowdy" whose qualities I had already acquired. They had almost given up hope of ever curing me, and as a last resort wrote a letter to themselves, which they showed me at the supper table, in which they intimated that some party was corresponding with them in regards to purchasing me. They thought that they would frighten me in this way. It had its effect, and for a time I was quiet.

However, at times, and for very long periods, I would not seem to care very much for this outdoor excitement. For I took great pleasure in reading, and for hours at a time I would ... reading book after book or draw pictures, of which I was passionately fond.

I have never been sick during childhood, with the possible exception of measles which took place very early in life and which left no after-effects.

(c) mental development

I entered into kindergarten when I was about six years of age. I was just an average student, earnest in my work, and particularly attached to such subjects as drawing, reading, and writing. It was only when I reached the sixth grade in the grammar school that I reached my first real stumbling block. This was in arithmetic, especially in ... and fractions. It seems that I resemble my father and mother in my mental development and tendencies. My weakness in arithmetic was not a peculiarity of myself, for this trait seems prevalent among the remaining children of the family. If I can attribute this weakness to any parent it is to my father that I believe this trait is traceable. Nearly all my other mental development seems to be inherited from my mother. I have not had any defective sense organs or sense peculiarities, but later in life, when I was about sixteen years of age I became nearsighted. After a delay of a year, my eyes were tested and glasses were fitted for me. I do not know whether I can call this a sense peculiarity; but even as I ... of nine I had an abrupt "abnormal" sense for color and shapes. Even at this age I was able to discriminate between good and bad combinations, and in my work at school this discrimination was successfully carried out in my drawing class. So it was in the sense that demanded an appreciation of artistic things that I was especially keen, and it was in this field that I naturally and easily attended. In drawing and anything of a like nature I was easily the leader, doing all my assignments of work with great ease and much pleasure.

I found it very difficult to remember the exact words of a lesson. I recall my sister promising to pay a playmate of mine if he would help and encourage me to commit to memory a little poem. In my very young days, that is in the early days of school, I used to "hum" along in the songs because I was unable to retain for any length of time the words of our numerous songs. And so it was with my other schoolwork: If I made very extended efforts I would succeed in memorizing my lesson, but this retention would only last for the time intended, after which it would entirely leave my memory, with only the general idea of the lesson gained. I very easily catch the general idea of a subject, but am unable to give a detailed comprehensive view of what I had heard. The kind of information that I could remember most easily and accurately was that which was told in a narrative form, with all the subject matter arranged in a logical, clearly expressed manner.

When I consider most of my actions then I think I belong to the "feeler" type, emotional and impulsive, only deliberate when I realized the seriousness of the situation in which I was placed.

As I stated before, my memory for the retention of long, connected groups of words was bad, and it was only the general idea of the subject or single thoughts that I was able to retain. I have very little difficulty in recalling any detailed descriptions of events that occurred even as far back to my fifth year of life. I cannot give you any reason for the existence of such a condition or how it originated; it is still with me, and I find it a very great handicap, especially in the studies which I have chosen for my life work.

On the other hand my imagination is very fertile, almost abnormal. I remember when I first received my drawing lesson when I was five years of age, how I assiduously applied myself to practicing it, imagining my figures in the (... composition?) which I was creating in all possible positions. This practice, and my great love for fairy tales, seems to have over-developed this side of my development so that other elements of it have suffered neglect. You might almost term it a one-sidedness of personality. It is still with me, increasing in its range. The more I study the arts of the past, view the creations of the fertile minds of our genius painters and sculptors. This continual imagery is also proving a handicap to me now, for many a time, especially after I had delved into the works of artists, I have periods of daydreaming, in which I am unable to concentrate upon another task of an unartistic nature for any length of time. Many times when I attempt to ... in the (...forms?) of drawing the images that I see, I find it difficult to do so, for just as I seem to have the object in mind ready for expression, another image flits by and disturbs it.

My judgement and reasoning are good, especially when the demands are upon my common sense. From my very early youth I was very clearheaded, and later in life when I, according to my natural tendencies, viewed people and events from a critical point of view, I applied all my past experiences in the judgements and reasonings. But all this ease in reasoning loses its strength when it begins to direct itself towards the abstract, especially in mathematics. I find myself utterly hopeless in this subject, and I cannot attribute its existence to any specific cause. I know it is a weakness in our family, for my sisters proved failures in this subject at High School. My teacher in algebra at the preparatory school was to a very great degree to blame for my ignorance of the subject. He would permit me to pass the course although I had done but very little work. I do not know why he showed me this favoritism, except perhaps because of the portrait sketches that I used to make of all the school teachers. I can never forgive him for his attitude, for it has caused me a great deal of trouble in my college work. This inability to do mathematics made me feel ignorant among boys, especially when I realized that boys who might be classed as "morons" could pass the examinations that I am unable to pass. I have tried to overcome the handicap that my instructor has apparently imposed upon me by concentrating and making up my mind to conquer the subject, for I had been taught, "where there's a will, there's a way." But it was all useless. The more I tried the greater the difficulties I got into, with

the result that I lost an interest in even the work I loved. This was indeed a bad state of affairs, but the continual consciousness of my ignorance.

From the earliest years of my youth I showed many evidences of a very strong emotion. You might term it more popularly "tender-heartedness", for ... instance that there was an opportunity for a display of emotion, it showed itself in an outburst of tears. This condition continued until almost my eighteenth year, when the tears ceased, and only quiet, inner-felt emotions are displayed. All this "soft" emotion I believe I inherited from my mother. On the other hand the displays of emotion that I show in my anger which is easily aroused, which appears merely in the excitement of my person without any feeling to do personal injury, is inherited from my father. If there is anything said or done that displeases us we at once fly into a rage, our eyes flash, our voices become louder, and we gesticulate more wildly as our anger increases. But its show is very brief. We quiet down and become more agreeable in our manner than we were before this outburst of passion. None of the members of the family, even with their characteristics of emotions which I described there as ... show any signs of affectivity. There is very little embracing or other usual signs of affection between brother and sister or parent and child. We are very cold in manner, and it is only when we go away for a few days do we kiss each other, and even then I believe, it is done simply because this became a habit.

I have not shown any signs of fear at any period in my life. This is very surprising when I consider my father who is almost "woman-like" in his fears. He will never go in a dark room at night, and will never stay at home all night all alone. One night when every member of the family had gone out with the exception of my father, and when we returned we found every room in the house lighted. In thunderstorms you can find him saying the prayers that the orthodox Jew has when he entreats God to save him from any possible destruction that the claps of thunder can cause. I have noticed very lately that before going to bed he will put out of sight every knife. This action has made me very curious for I suspected that he must had some unfortunate instance in ... of a family affair with a knife as a great factor. I questioned him about his actions, and he told me that knives should always be kept out of sight at night, for should robbers come these would serve them as very effective weapons. For several years I was very timid about fires. One time, when I was about twelve years old, we had a fire at our home, in which we nearly all lost our lives. Every night after that before going to bed I would go all around the house to see if I could find any sign of fire or smell smoke. Gradually however, the fear left me, till now it is entirely gone.

When a child I had a very bad habit of collecting all sorts of bits of rubbish, and try to make something from them. I remember ... collecting all the colored chalks I could, rubbing them between two large bricks, till I had this large mass of this multi-colored material. I did not have any idea what I was going to do with it, but I loved to keep my hands active. Of course, I had the usual childish drive to collect things that were pretty, and when the colored pictures were put in the

cigarette boxes I became one of the most eager collectors. Even now I have books and papers and relics of my past years. I know I will not have any use for them now or in my later life, but I keep them because they remind me so much of the past. This habit seems to be only with me in my family, for my parents and sisters are continually urging me to get rid of this useless rubbish as they term it. This was one of the forms of play that I had. I have already spoken of the part that I took in playing. Again it seemed unusual, as in the matter of fear that I should be fond of play, especially forms of amusement that took place in the open-air. For most of the members of our family are extremely unathletic, preferring to remain indoors and read or to take part in the many other household tasks. Even now my father discourages my attempts to take part in any purposely created exercises, as skating, tobogganing, etc., for as he says, "Those are for little children, and the walking that you do in your daily tasks are sufficient."

Although my work, especially in Art, has been of a very imitative nature, on the whole I always have tried to have my own way so that I could show the original ideas that kept suggesting themselves to me. I could imitate very well, and it only needed but one lesson of instruction to have me perform my task correctly. My desire to be original was displayed at a very early age on account of my inventiveness when I tried to make something of the innumerable things that I kept collecting.

It is only of late that I have had any desire to wander far from my present surroundings, to see different things and to know different kinds of people. This is more of an acquired instinct I believe, brought about by the routine quality of my work which has its reaction in a desire for "wanderlust." I believe it was only once in my youth that I felt like going far away; and this was not done in a spirit of adventure, but because of a childish infatuation that I had for a handsome lady teacher who had moved West. I was not the only one so afflicted, for another young friend of mine and I were contriving of the means we could take of getting there. We even went so far as to inquire about the railroad rates.

Again I depart from the peculiarities of my family and show certain qualities of the fighter. I remember that I used to urge my little cousin to pick quarrels with larger fellows so that I could intercede for him and take up the thread of combat which he had so unsuccessfully contested. This would not last very long, however, for in some way my sister, who seemed to be my Nemesis in my childhood adventures, would appear on the scene and then run to summon my father who ended the fight by chastising my innocent victim. Putting my fighting spirit into actual combat has gradually disappeared as I became older, till now I hardly even take part in any, and the things that I should like to do to a man who has angered me all take place in my emotions and in my imagination.

I was a very idealistic young fellow, as are my father and my mother. This tendency to form ideals has increased yearly, as they kept developing as I



furthered myself in education and in the friends and people I met. My strict training that I had received in my youth, and the stories that were told to me in order to make this training more effective, formed my earlier ideals. Later, as I entered upon a serious study of Art my ideals became ... and more realistic in their characteristics, personalities in whom were qualities of character that one can find in real, live people.

When you consider all my different subjects of study as a whole you might call me a good student. In no special field was I brilliant, and it was only in mathematics that I was very poor. For this lack of knowledge I have already stated my reasons. It was only in drawing or painting, that I showed exceptional ability, I believe. All my work in this field was done with hardly any effort. I entered it with a vim and enthusiasm that made my work a pleasure. This work I still love and it is the only work in all my college tasks that I enter without feeling that I have a labor before me to perform.

#### (d) Temperament and Character

I believe that from very early childhood that I impressed myself frankly, and nearly all the time honestly. I say nearly all the time, for I believe that during my very early youth I was guilty of telling the falsehoods that youth is guilty of, when he finds himself in difficulties. They were not serious falsehoods, for the truth would soon be disclosed when I realized the danger was over. And so in later life. I always try to be frank and honest to others, only concealing truths when I felt that conditions would not be bettered by my disclosure of the true facts.

I was fearless of injury, entering all the pranks and adventures of youth with a fearlessness and courage that one would expect from one of my physique. I was very just in my relations to my fellows and later in my actions in business after I had left the preparatory school. Although of a very excitable temperament, I showed great evidences of self-control and willpower. I believe that it was this strong willpower that saved me from many of the bad habits that my young playmates formed.

For though but a lad I was able to distinguish between right and wrong, and then acted accordingly. I am very ambitious and it was through my own efforts that I was able to go to the preparatory school and finally to college. For when I was only thirteen years old I had to "shift" for myself, and ever since that time I have been paying my own way through life. I have before me a goal which I want to attain, and though I have had an infinite number of discouragement, I have kept ahead.

As I stated before I am naturally emotional and undisciplined and it is only in my later life when I began to realize the rashness of an act hastily conceived and carried out, that I have begun to act thoughtfully and deliberately. But these qualities are unnatural, for while I am contemplating the situation, I am entirely conscious of it and feeling that I am doing so under stress and effort.

When I compare myself with my fellow playmates, I think that I was a very good child, for I really had no bad qualities, and those that I did possess were of a mischievous nature that all boys have, and which immediately pass off as soon as years of discretion are reached.

I was very high strung, nervous, and high-tempered, yet I attempted to soften these qualities by the overabundance of self-control that I possessed. This nervousness of temperament made me quick in thought and in similar manner in actions. At times I lack the power of concentration, brought about frequently by the "day-dreams" that I frequently have. But once I get started, I accomplish my work in a very short order, doing what might have taken me days of unconcentrated effort in a surprisingly brief time.

All my feelings were sincere, and when I felt a thing deeply, the impression thus left for a time changed the manner of my thought and action. I was very revengeful, and though I never felt like inflicting any bodily injury upon anyone, I never liked to have anyone get the better of me.

I was pure in thought and in speech, and I remember distinctly that the boys used to "josh" me because I was very careful not to use any slang. Even now I am very sensitive about using unusual words. I was very careful of my reputation, for my parents kept continually telling me what harm would come to them if I should disobey any of their teachings. It was for my attempts to be so attentive to the wishes of my parents and of being a boy that would do no wrong that I was particularly reputed.

I have given up lying for I have learned by past experience that lying is only a temporary relief, and though one may be saved an inconvenience for a while, the truth will be eventually discovered, with the results more embarrassing. It was primarily through the training of my oldest sister that I was taught to be careful in my attitude, gait, speech, use of voice, nails, teeth, dress, statement, and judging others.

I have already considered the aspects of sensitiveness, self-dependence, caution, courage, recklessness, and love of adventure. As far as I remember I was very vain, for even as a youngster I was conscious of my appearances and the favor with which the girls met them.

I was ready to make sacrifices for my future good and for others as a youth. I was very glad to forgo the pleasure of a dainty food if by giving it away to someone else, I would see him enjoy it. And I would give all the clothes I could spare out of my own meager supply to my needy playmates. As I made plans for my future, I always had the future comfort of my parents and family as my main consideration. In this display of self-sacrifice I seem to have inherited the same characteristics of my mother.

(e) Vocational suggestions

As soon as my father had lost the money that he brought from Russia, he had to enter in a business which demanded but little capital. So he started a little grocery store. It was very little, and as I had my conception of success in terms of quantity, I felt ashamed to tell people that my father was the owner of the store. But I was not so disposed towards my father, for I had frequently been told of the prominence he held socially and financially at his native city in Russia. So I knew that it was not on account of his lack of ability that he was compelled to do such menial work, but because of his inability to shake off the discouragements that kept pouring in upon him.

From my very early childhood and up to the time I was fifteen years of age I had made up my mind that I was going to be a doctor. I did not know why I came to such a conclusion, but it is probably something that was suggested to me by my parents. However, I myself knew the position that the doctor held in the estimation of the people, and so it was my ideal to become such a wise man. I marveled at the wonders he could perform, of the immeasurable things he knew, and of the faith people had in him.

But when I was about fifteen years old a dear friend of our family advised me to study architecture-- I had hardly heard the name before. He told me of the talent that I possessed and the success that I would surely make. He spoke of the discouragements of the life of the physician, how hard it was to make a success in his work. I agreed with him, and finally believed that architecture was the field where I was to make my mark.

I have found myself most attracted by women. I do not know whether this is a family characteristic or not, but as soon as I could draw fairly well enough to express the ideas that I had, I looked for my types among men and women; but the women, with their ... emotional features seemed to attract me the more. I was not attracted to her because I knew her to be engaged in a certain profession that I admired, but because she was a representative of a certain type that I had either cherished in my mind or had seen elsewhere in some picture. The more I delved into the mysteries of Art, the more I appreciated and sought the beauties of women. So it was surprising to see me as a mere youth gaze steadily at the person of an attractive woman. To such a degree had it reached, that once, when I was on the Nantucket boat, and was in the midst of such an act, that one of the officers of the boat came over to my sister who was with me, and said, "You want to look out for him, he has a bad pair of eyes."

During my childhood I spent most of my time reading, drawing, and playing in outdoor sports. Among my playmates I excelled in drawing and painting, and those games that demanded feats of running or jumping. I was, on the whole, much quieter, more industrious, and of higher ideals than they. If I had my own

choice I generally sought books in which there were great displays of imagination, as is found in the "Arabian Nights" or Grimm's "Fairy Tales."

Drawing and painting appealed to me most strongly in my childhood and it was in these that I best succeeded. This success has followed me throughout my years, and the older I become the greater my love and enthusiasm for the work grows. I am yet undecided what to take, but it will be either painting or Architecture. I want painting by all means, but on account of the financial aid that I believe I owe my family for the sacrifices they have made for me in the past, I feel that I ought to go into Architecture which has greater remunerations at the beginning of one's career.

(f) Habits of special importance

I cannot recall that I had acquired any particular habit at this time. I know that I was particularly fond of girls and loved to be in their company. I do not know whether to call this a bad habit or not, but its continual development has I believe been a partial cause for my inability to concentrate at times. There are times where I will leave things to be done until the last minute, and then during this time complete the work but not with the thoroughness that is demanded. In all the five qualities mentioned particularly: honesty, healthfulness, justice, fairness, conscientiousness, I had developed habits which as years went on, developed characteristics which permitted me to better perform the above qualities. Thoroughness, or lack of it, was the particular habit that I had learned. I do not know how I came about it, perhaps it was my own laxness, or the demands of my teachers or parents were not strict enough. The only work in which I was thorough and extremely patient was in my drawing and painting. It seems that the works in which I find great pleasure is executed with much enthusiasm and thoroughness, and it is only that which is distasteful to me that is slighted by me.

[Not] during my childhood, in fact in no time during my life, did my parents give me any instruction concerning sex. It was only when I was eighteen and my oldest sister was about to return to Russia that she asked me if I was still "pure", and she then urged me to be so as long as I could. So all the instruction that I had was from my own experiences, and that which I picked up from my companions, and the abundant literature that the ... and inquisitive youth is accustomed to ask.

As early as twelve years of age I felt a passion for the company of girls, though I honestly did not know why I wanted their company. I knew the physical differences that existed between sex, yet I hardly understood the significance and the proper or true nature of the different organs. I believe I had not as yet reached the age of puberty for I did not as yet experience the peculiar sensations that arise in emotional situations. on, I gradually learned more of the relation of sexes. I realized the intensity of my passions through the restless dreams which frequently possessed me at night. Somehow, I never considered or even for a moment thought of the sex question when I mingled with my numerous young girl friends. They were like chums to me, and I was just as free with them as I was

with the fellows except that I would not take any "rough and tumble" liberty with them.

At sixteen I felt more conscious of the differences in sex, and almost suddenly my attitude towards girls changed. Though I liked their company just as much as ever, I felt very uncomfortable in their presence, and blushed and felt guilty if I happened to have accidentally touched their body. We continually took part in the games of childhood in which we kissed each other; but it was all done in the spirit of innocence, except of the actions of the more emotional and passionate fellows who wanted an embrace in addition. I saw my first nude women at the art school when I was seventeen years old. I was curious to see the form of a woman, and it was primarily for this reason that I made extreme efforts to be admitted to the exclusive class, though it was distinctly stated that only the older men were admitted. No particular passion was aroused, to my total surprise, on her entrance, and I drew as though she were a marble statue. Perhaps a year later I felt that I had to give vent to the passions that were in me, especially in my case, where such figures were constantly in my midst, both in imaginative drawings and from life. But the only thing that kept me away was my lack of courage. I had not yet been told of the dangers that were thrust upon one in such instances, for in fact, in was only within these last two years that I learned the true results of intercourse. If I had any idea at all of the dangers they were false and distorted, bits of information that I had picked up here and there, and to which I had supplemented my elaborate threads of imagination.

Up to this time, that is when I had reached the age of twenty, I had not as yet given vent to my passion, except in restless nights that I must have passed as morning experiences showed. At times I felt very depressed, and my blood was very sluggish. I had frequently been advised that medical authorities encouraged proper intercourse for young fellows as "Nature demanded it." This seemed good logic, and I made up my mind to satisfy my desires. I was at this time making studies for the nude for a little outside work that I was doing; I had the model pose for me at her room, and it was during one of these settings that I broached the proposal. But although she was immoral, she was aware of my chastity and encouraged me to remain that way. And as I have, till now in my twenty third year I can still boast of chastity, especially in the midst of the life in which I worked. I confess that since that time I have made the acquaintances of many "wild" types, young women who came from respectable families, and are themselves intellectual, respectable girls. And yet they are veritable monsters in my presence, and later when they are spoken to about these extreme actions, they feel no hesitancy in saying that they are not ashamed to allow such outbursts of passion before me, for they think that I with my training in Art ought to look upon them from the proper point of view. Wild actions like those of course tend to call upon the emotions of the other party. The result is that I continually am reminded of the passions that I possess, but which I am curtailing for the purpose of "holding out" as long as possible. I cannot definitely say why I am doing this, but it is but a part of one of my ideals. Even now, I feel that

my studying would be improved, that I would be able to concentrate in my work more, if I gave vent to my passions. But I fear that once I begin, and break the thread that I have under the worst trying circumstances preserved, that there will be no end to my extravaganzas. I do not even know now whether my friends were right when they said "The demands of Nature must be satisfied."

I do not feel that anyone has done me any injustice by not properly enlightening me at an early age. I believe if they saw any evidence of my discomfort that they should have made some suggestions for its improvement. If they had told what to do and what not to do, I do not believe that the child has the willpower to withstand the temptations that he knows are open to him. It is true that no one can live through the world on the advice of others, that he only fails to take them and he must be "burned" himself.

All the child needs is a pure home atmosphere, where high ideals are taught him. I believe that his own willpower will keep him away from taking part in affairs that he realizes are destroying the chief elements of the ideals that he has formed.

(g) Social relations and tendencies.

The members of our family, as I have stated before, were very unaffectionate toward one another. It was only towards me particularly that any marked signs of affection were shown, and that for the reason that I was the youngest in the family and the only boy. My father and mother were particularly fond of me, and I was her only source of joy in the troubled times that we had up to her early death.

We were very religious at home, especially our parents. The home was conducted on orthodox principles, and though the children tended to depart from the dictates set down by their parents, their strict teachings at least compelled them to obey their requests. On the holidays we attended the synagogue, taking part in all the festive ceremonies that custom has dictated. Morally and socially our home influence was good. Especially was this true when my older sister lived with us. She tried to elevate our ideals by giving us serious talks, by disciplining us very sharply, and by inviting friends to our home from whose personalities we would be sure to derive some good. Every Sunday evening it was usual for us to have large gatherings where we sang, danced, and talked. We were well known in our district, and our home was the meeting place of all those who wished to pass a pleasant evening. It was in this way that at an early age I came in contact continually with older people, and assimilated the mannerisms that they displayed and the thoughts they expressed. I believe this was one of the chief causes for the serious views that I took of life, though I was but a very young fellow. The entire spirit of the home was harmonious. Although the members of the family were on intimate terms with one another, I do not believe that we made any attempts to confide in anyone. I recall in my own case that I would rather tell one of my companions a secret than to disclose it to any member of the family. I cannot account for any such action, but it was so with

every member. This situation persisted until very recently when all the children were worried with the exception of an older sister and myself. It was during this time that we told each other our secrets, and confided in one another for the main purpose of overcoming our troubles. Our parents could not understand us. My father was very old-fashioned and narrow in his ideas, especially after he had again married to a woman who did not approve the value of a higher education, and did everything she could to discourage me in my efforts. This continual pressure on her part simply heightened my father's point of view until we had to entirely disagree and shift for ourselves. However he meant well, and I believe that his opposition to us was merely a result of her attitude. ...where our successful results proved our stand he encouraged and sympathized with us.

I had many companions in my childhood and did everything I could to make the acquaintances of others. I had very few intimate chums, for it seemed that I took a liking to some and then suddenly would lose all my interest in them.

I did not enjoy school except during two years when I was attended to my studies by the delightful personality of my teachers. They were very young women who broke the monotony of our daily tasks by ingeniously contriving games in which they awarded prizes to the successful competitors. This gave us an impetus to the studies which we might have otherwise found distasteful. They were very pleasant young ladies who demanded our respect though they mingled with us on very familiar terms. These teachers, Miss ... and Miss Rowe, I recall with great pleasure now even though ten or twelve years have gone by and I have met men and women of greater intellectual capacity, but hardly more inspiring.

I very much enjoyed social gatherings and entertainments ... my interest in these fields in the numerous clubs to which I belonged. My cousin and I were always in the list of officers probably on account of the active interest we displayed in its welfare, and the prestige that it brought us among our companions. I was very stubborn in all of the arguments that we had at our meetings, and generally I succeeded in having my own way. I believe that I preferred the society of my own sex until I was twelve years old, for I admired those who could perform feats of bravery and agility, and the girls whom I knew did not show those qualifications. I think that during my entire childhood I had but one strong attachment, and that was for a beautiful little girl with whom I had spent my very early childhood. We lived in the same house and were continually together. Though we were continually quarreling we would soon "make up" and be just as fond of each other as ever. So strong had this attachment become, and so great was our desire to be continually in one another's company, that the different members of our families "joshed" us in speaking of our future marriage. We took up their challenge, and frequently feigned that we were playing house, and that she was the wife and I was the husband.

All Jewish children must study the Hebrew history and language before thirteen, so that when they reach that age they can be confirmed. This task is disagreeable to every youngster, especially in one of those lax, unkempt types that the child of the Ghetto has as his (instructions?instructors?). He is by no means an ideal whom the child can uphold in his studies of the myths of the Bible. This distasteful work, coming immediately after school when the child wishes to play.

I feel that the teachers I have had at the Latin School have played a very important part in shaping the ideals that I now have. When I entered the school I came directly from the Ghetto whose environment was by no means ideal. I became thoroughly acquainted with men of strong character, who felt that it was not their only duty to teach but to develop the morals and ideals of their young students. Mr. ("Cudjo" Capeu?), Mr. (Selah Howell?), Mr. (Arthur Fiske?), Mr. (Henry Pennypacker?), and Mr. (Wm. Morse?) were men of such a type. From their vast field of experience with men and the world in general they drew forth stories that always had a moral and left a vivid impression in my mind. At this same school I made the acquaintance of many admirable fellows from whom I acquired the qualities of gentility that many of the students of the Latin school possess. There I began to learn the difference of caste and of race prejudice. Some of the fellows who were members of the old, aristocratic families of Boston would not show any feeling of superiority that they in reality possessed. They invited me to their homes and reckoned me as one of their friends. However, there was the other type of fellow who always took great delight in emphasizing racial differences, and making things disagreeable for him. It was then that I appreciated the seriousness of my position in the world, and the struggle I would have to undergo to work my way successfully to the front. This "fighting" spirit I had to show in our military drill, where I had become captain though even the military instructor had opposed me. During the whole year I suffered the remarks of the other captains, but at last in our final competition at Mechanics Building I succeeded in winning a prize. I always look back to this experience with great pleasure and satisfaction for it has made me realize what persistence and courage will accomplish.

We were never rich since our arrival in America, and so when I had become old enough to work it was necessary that I begin to earn my own way. I wanted to go to school and the members of my family wanted me to do so, with the exception of my father who realized that he had no money to give me for further education, and that the money that I could earn would be a great aid in supporting the family. So from that time on I decided that I would not be dependent upon anyone, and would see if I could earn anything in my spare moments. I looked about, and finally got an opportunity to work at an Art publisher from three to five pm. and all day Saturday. This brought me five dollars a week. During the summer I worked at the same place. When I had left this position, I became a telephone operator at a hotel, and that became my chief means of support thereafter. Before I entered college I worked in the office of a



large Brewery, taught at an evening school in Boston, illustrated, and finally was a solicitor for a printing corporation. On Sundays I gave lessons to foreigners in English. All this work was done in one year after I had graduated from the preparatory school. As a freshman and sophomore at College I taught at the evening schools, instructed on Sundays, and did little illustrating jobs.

I believe in co-education. Most of the young men who have not had the opportunity of social training at home, receive something of almost as valuable a nature in a "co-ed" Class. That is why the Country boy, or the boy who has received such instruction is more polite, has greater respect for women, and in general is able later in life to make a better impression in the company of young men and women. In the class-rooms a natural competition arises between the boys and girls for the supremacy in class honors. The young man at once appreciates the difference in sex, and modifies his behavior with this point in view. Contrast the free, open-mindedness, and amicability of the "co-ed" in the presence of young ladies, and the awkwardness and hesitancy of the fellow who has been among his own sex all his life. The one lacks the polish, refinement, the faith in himself that is so necessary in making the acquaintances in later life.

My home life was not a very happy one, for my mother, who had exerted so much influence in the home had died, and my father had married again. One does not have to relate the discomfort that exists between such a personage and girls who were already old enough to appreciate the value of their own mother. The continual quarreling made our home life very disagreeable, so that we lost that which is so necessary to the growing child, the love and affection of a mother. I do not know that we have become worse for the lack of this, but I believe that our lack of affection towards each other is a result of this loss of our mother who might have been here to tie together our interests with all our affections centered towards her.

My step-mother was a very good cook so that we had very good meals. Although I was able to get some exercise I realize that it was not sufficient. Most of the time I remained indoors either in employment or studying for my next day's work. I was compelled to study until very late at night so that I did not get the rest that a growing youth needs. No member of the family made use of stimulants, narcotics, or drugs.

I was not able to follow out a well thought-out program of sleeping, exercising, and working because of my outside work which sometimes compelled me to work later than I had expected. Though I had planned to eat regularly, this unexpected interruption would delay my meal, and accordingly as my home-lessons had to be done, my sleeping hours were shortened. Ordinarily, I ate what was given me. But if by a past experience a certain food disagreed with me I simply eliminated it from my meals and simply partook of those from which I received pleasure without any disagreeable results following later.

I believe that my environment was unfavorable for my development, for I believe the youth must have a home to which he is attracted, where he can expect to receive encouragement in his failures and praises in his successes. This continual (labor?) without any of the pleasures that a youth ought to have dissatisfied me, and made me feel that the share in the (world?) was unequally divided. Instead of working hard in addition to my studies at school, I should have exercised, played with the fellows, and enjoyed that period of youth to which man looks back with great pleasure. I tried to improve it by trying to meet more fellows, to take part in more pleasures than I had, but I had to change all this soon for I felt it interfering with my school work.

I believe that an adolescent of my sex should first, and by far the most important, have a house to whose coming he should look with pleasure, whose members sympathize with the efforts of the young man and where there is a family affection existing between the different members. He should not be hampered in his pleasures and in his regular school work by any financial worries, though he should be encouraged to foster a spirit of self-independence by working during the summer, and during times that do not interfere with his regular routine. Most of his extra time should be spent in developing some qualities from which he can derive pleasure in later life, as the study of music. He should make every effort to develop his body by extensive outdoor exercise.

#### (b) Physical development

I was very skillful in the use of instruments and account of the continual use of my hands in drawing they were adapted to the most delicate manual labor. Although I had this skill I was not enthusiastic enough in such work to create little objects of my efforts.

Physically, if you consider it from the point of view of health I was perfect. The only defect is my eye-sight which now compels me to wear glasses. It is merely near-sightedness, probably a result of my continual reading and straining my eyes when drawing in bad light. I am small of build and light in weight. I do not know whether my height could have been made greater by more exercise, for this characteristic seems to be prevalent in our family as none of the members are tall or short. I confess that I might have increased the muscular development of my body, but I believe it would have been wasted efforts for my health is perfect and I am performing my activities as well as I could have under more muscular conditions. I am strong, strong enough to execute my daily tasks and to perform my chosen work. My muscles are hardened as a result of my ceaseless activity, and so is the circulation of the blood. I have had no trouble with my bodily organs as I have stated before, and occasionally, but not oftener than is natural, I have had the secretions that is customary among our sex. I do not know when it occurs, but it seems to take place after days during which I was very nervous and restless.

#### (c) Mental development

I was very quick to recall the things that I have seen, and later I described them with great accuracy. However, my memory for remembering worded passages was very bad, and it was only for a short time and with great difficulty that I remembered any specified group of words. Firstly, before I could understand what I was learning I had to repeat the words several times till I formed a mental picture of what I had before me. My imagination was very vivid, and during the moments in which it was active I could see most wonderfully conceived figures and objects. They did not occur in single pictures or objects, but in (innumerable?), intricate groups. So wide in range was my imagination that I had great difficulty to express them in (words? works?) or in pencil drawings. They were mostly conceptions of either single types of people, or countless figures enacting the different scenes that flirted through my imagination.

I like nearly all kinds of foods, but more nearly, those foods that are plain and wholesome. Very often, I enjoy candy in very small quantities. I like beautiful people, especially women. But if they are only beautiful, and lack entirely what one might term intellectual veracity, then they have no attractions for me. If they can converse intelligently on (page 83 ends here) a variety of subjects, if their aims and labors are not self-centered, then they join the circle of my true friends.

If I am interested in a subject my attention can be held for a very long time. As for example a lesson in drawing or painting. This lesson may (...) of a most intricate and illogical nature, yet I will persist in my attention. In fact, in anything where my enthusiasm is aroused I display a great interest and nothing can shake me off from my labors until I have satisfied my desire.

My memory is best for those things which I have seen. I can see a person but for a minute yet I can tell you almost in detail his chief characteristics. And so with a picture which may have the most intricate groupings, most elaborate colorings, yet I can give a fairly elaborate description of it. The same with auditory experiences. Let me hear a thing that has been expressed, simply, forcibly, and logically, and I will have a fairly good recollection of the matter. But in all other cases the process of learning and recalling is very difficult, and it is only under the most trying conditions, as I have said before, that I am able to overcome any difficulty.

It is very difficult to say just in what direction my judgment was best. Of course, it seemed to be most successful in those things in which I had the greatest experiences. Although I had a tendency to be a little impulsive in my reasoning, I always tried to be logical, broad-minded, and fair. Many times when I was trying to form a judgment in regard to a matter I would always (...) of what I would do under similar conditions, and with these points in view, I would draw my conclusions.

My emotions especially those of a sexual nature were the strongest. And as was that emotion that I received on viewing a picture which pleased me. The

reaction (...) and remained so until I was in the presence of the object, and frequently for some time after I had left it. I confess that they influenced my reason. Though I realized my actions during such a state and tried to act as if I lacked this derived emotion.

I had very many esthetic and moral sentiments. These were very definite and strong with me, probably a result of the strict training I had had in my childhood. They lasted for a long time and were probably the cause of my desiring to remain chaste as long as I possibly can. I was not very religious, and if I made any obvious sign of being so it was merely done out of respect for my father and my mother who I know would have liked to see me religious had she lived.

I had very great will-power, a quality which I possessed from early childhood. Ordinarily, I argued out the situation within myself, and if I felt I was justified in my stand, I was obstinate in my purpose. However if I felt that nothing could be done on account of the other party's obstinacy, I was willing to make some compromise, and agree to any satisfactory solutions.

I had special ability in drawing and painting, and I made every effort to increase this ability. I realized that it was in this field that I would practice my life-work, and so it was here that all my interest and enthusiasm centered.

(d) Temperament and character.

I am a very earnest, ambitious young man who is very desirous to achieve fame in the field of Art. The nature of my work has tended to make me a little impractical, and the only way I can hope to remedy this defect is to emphasize the practical in life whenever I have an opportunity to do so. During my adolescence men who have made great fortunes and achieved great honor have been my ideals. In my field of work such painters as (Tintoretto?) and (Velasquez?) have by their works goaded me on to greater efforts. At times, I have found men among my acquaintances who possessed (...) one quality of my ideal, and it was then to him that I became attracted. These ideals have persisted up to the present time in almost the same form.

Of course, as I grow older my ambitions and desires to attain greatness quickly have become greater, so the conceptions of my ideal increased proportionately.

(e) Vocational suggestions

Ever since childhood I have shown distinct talent in drawing and painting, and this ability and the enthusiasm with which I entered in my work made it evident that this was to be the field where I was to direct my activity. Hereditary facts seem to indicate that I should not enter any field where ability in mathematics is required, for there is hardly a member of our family who ever took part in or loved such work. As I consider myself carefully and weigh my favorable and unfavorable qualities, they all seem to point to the work that I have chosen. Vocational advice on a basis of a careful study of the characteristics of the self are worthwhile, for there we have our conclusions based on the characteristics

that the person shows and has shown in the past, and it entirely neglects any particular fancy for a subject which the person imagines himself capably performing in the display of his best efforts.

I have chosen my life work and am determined to become a portrait painter sooner or later, as my conditions at home will permit me. I am aiming high and have chosen as my ideals the highest men in the profession, forming as my chief ideals the unapproachable works of the old masters. My chief motive in life is to attain success, to be able to execute the desires that I have, to place in a comfortable position those members of my family who have made so many sacrifices to permit me to go to college. I want to feel that I am not performing merely routine work, but that my efforts are making some form of development in the field of work in which (...) strive.

(f) Habits of special importance.

I have very many habits. I love work, especially the work that pleases me. Lately, I find that if I have a task assigned to me it is very difficult for me to make up mind to start it. But once I do, I complete the task, no matter how difficult it is, in a very short order. My mind and body must be active continually, and should I have nothing to do, I look for something, no matter how useless it may be.

All the play I get is in the company of my friends or acquaintances in social gatherings. There I carry myself with all the dignity, self-respect that befits one of good manners. Yet I am jolly, and try to make myself agreeable and pleasant to the rest of the guests.

My reading, especially with thoroughness, has been neglected because of the many tasks that I have. I read very hastily, giving my mind very little time to assimilate the "meat" of the matter. It is only during the process of reading that I am able to enjoy the story. I am easily annoyed by any disturbance or physical inconvenience, and show this annoyance by silence which betrays itself in the unusual silence of my person. If the annoyance persists for any unreasonable length of time, my mood breaks out in excitable fits of temper, which quickly passes away after the source of annoyance has been adjusted.

I knew how to form a habit and break one. This was easily done by me on account of the unusual strength of my will-power.

(g) Social relations and tendencies.

I love the company of men and women, and if I am not with them for any length of time, I purposely go out and seek them. I did not need to converse with them: As long as I saw them, whether it be in walking up and down our main thoroughfares, that was enough to satisfy me.

I was naturally generous and altruistic, a probable result of my (severe?) home training in early youth, when stories of sacrifices were told me to form examples for me in my later life. I did not make friends simply because I realized that by

making their acquaintance my position in life would be increased. It was because of some attraction that they possessed that compelled me to seek them. On the whole, though there were many exceptions, I was self-centered. I believed that I was struggling along (alone?) in this world under very serious difficulties, and under these conditions could hardly make (...). I thought that it was the duty of each individual to look out for his own interests, for if he of all persons should neglect himself, no one would stop to encourage him or help him out of his difficulties. I felt that I was responsible for the comfort and happiness of all my fellow beings, in only that part which I, as one of them, was performing faithfully and honestly. Of course, I tried to help along anyone who was striving to accomplish some definite object, but I absolutely had no sympathy nor words of encouragement for the laggard who sat by waiting to reap the benefits of the untiring efforts of his fellow-beings. This was my entire attitude in life: Encourage efforts among your friends by speech and personal example, but entirely overlook those of parasitic tendencies

### (III) The Self of Today.

#### (I) As an Expression of Heredity with respect to

##### (a) Physical Condition

It was probably because of hereditary influences that I am not large in stature. So far, since I have never been seriously ill, nor have any physical defects, I cannot determine if I have inherited any weaknesses, for past medical examinations have commented favorably upon my physical condition. I have inherited the facial characteristics of my mother who had the same color of dark hair, eyes, and shape of mouth as I have.

Those members who are on my father's side are very thrifty, ordinary people of fair ideals. Their intellectual capacities were limited and their education consisted merely of Hebrew studies. The female members were kind-hearted but of very nervous temperaments.

While the males were very hot-headed, narrow in their ideals, and entirely unappreciated of the value of education. My father differed from the rest, for he was a great lover of music and higher education. It was only later when he had come in contact with the low ideals of his second wife that his ideals for higher education were lowered. On the other hand my mother and her family were all gentle people, lacking in aggressiveness, and of fairly high ideal. They appreciated the value of an education, and though none of them extended their work very much in the school, they received a very thorough grounding in Hebrew and the Talmud. This was the education that was customary among the Orthodox Jews. They were not very strong and tended towards nervousness.

It was from my father's side that I think I have inherited my excitability and easily angered temperament. While from my mother's family I have inherited those traits which are of a softer nature. My generosity is inherited directly from my father while my mother has given me my sensitivities.

On the other hand all the members of my family had my high ideals. Especially was this so of my oldest sister. It seems that as soon as opportunities for development were presented our latent abilities were expressed. We all strive to develop ourselves in the fields of education, and were especially successful in those things that were expressions of emotion. In all these aspects I resembled my sisters. All our ambitions are high: my sister wants to accomplish something big for the service of humanity. My youngest sister studied elocution and it was her ambition to become a great actress. And I desire to become a painter. All this development educationally has occurred in only our present family, for no indication of this nature has ever presented itself before.

I think I am an improvement on the family type on account of the higher aims forward which I am directing my efforts. I am striving to better myself as much as I can intellectually, while the previous types are satisfied merely with the learning they received from their Hebrew training. I am trying to make my fields of effort much wider, and to come in contact with as many different types of men and women as possible. I do not believe that heredity has had anything to do with my vocational learning on choice for no member of either my mother's or father's line have shown any indication of ability in this field. I may have received from them the trait of appreciating beautiful things, but my attempts to portray these feelings in visible forms was simply a result of the instruction I had received in my years at school.

The habits of laxity and forced concentration is not a valuable one. I should like to rid myself of it, but after a close analysis I have found that it is not entirely my fault. I have undertaken to accomplish too much, with my school, and my late outside work. I am handing in a fit condition to accomplish all my actual tasks properly. It is only when I feel that the thing must be one that I buckle down and work under unnatural conditions. Complete my work. The ideals which I have formed of chastity, I believe, is a good habit. My anger, or easy excitability is unfortunate, and is a very great degree due to innumerable tasks which I have to accomplish, some of which are very disagreeable. Many of my habits have been developed because of accident and environmental influence, while my greatest and most important habits are the result of a determination on my part.

I am continually careful of my body, both within and without. Although I am not able, through lack of time, to take part in as many forms of exercise that I would like, I always aim that my body is always in a healthy condition. I believe that it was because I had to undergo as much indoor work when I was young, when I should have been out playing, and because I could not keep a regular routine form of life during my growing years, that I have not developed as solidly as I might have. I believe that I made more progress in one year when we lived in a small suburban town, during which time I took part in all sorts of outdoor sport, than in the several years that we lived in the city proper.

I find that my environment at home and in school has been the same as it was during my adolescent period, except that at school more opportunity was given me to make a wider study of man, and by my continued contact with them have acquired some of his thoughts and share activities. Those companies which I have chosen for a more interesting acquaintances were young men and women whose efforts were directed in work of a same nature as mine. I found particular pleasure in talking to musicians, artists, and with them discuss different phases of their profession. This desire finally reached its ideal form in a society which we have founded for the development of the Arts . music, literature, drama, and the graphic arts. All the traits that I disclosed in my adolescence I possess in my mature life. All my social and political ideals are acquisitions, while my religious and moral ideals were both inherited and acquired.

I believe that my frankness, honesty, sincerity, cordiality, my agreeableness of voice is a result of influences that have acted upon me. I have observed the commendable qualities in other people and making up my mind acquire them, I strove by force of habit till I possessed them. Of course, in my childhood, my home training had given me ideals which to follow, and served greatly as an impetus for my present ideals. I also realize that to be a successful unit in my social life I must have to a great a degree as possible all the qualities that I have named above.

My body is a smoothly, efficient working machine. If it should sometimes feel sluggish, I have found out that all it needs for its readjustment is a change or cessation of labor, and plenty of outdoor exercise. I believe that the order of importance in respect to bodily function should read as follows: self-reverence, self-control, and self knowledge.

I have no fear for anything, am very curious, and am easily repelled or attracted by any person or thing. I understand the general bodily structure and functions, and know the essentials of personal hygiene. I have not studied his but have learned it all by personal experience, and what I have picked up in my various bits of literature or in conversation.

#### IV The Significance fo the Characteristics of the Self

##### 1. Vocational

(a) Relation of physique to occupations. I realize that on account of my physical ability I cannot choose any vocation that will depend upon its proper performance upon the display of strength. I, therefore, had to select one in which mental processes working in unison with a well-trained hand, would perform my tasks successfully. I am physically fit to undergo the severe study that is required of one to master his work. With all these considerations in view I deem myself physically fit to enter into the field of medicine, law, teaching, and business and from the physical standpoint, I think I might succeed equally well in any of them.



I feel very much in need of vocational advice, for though I realize that I must find my vocation in the field of art, I have not the courage to finally say that I shall try my fortune in portrait painting, for I ought to consider the financial element and turn towards a more lucrative field as Architecture. I do not care for my own position but I have always desired to be able to give my family all the comforts of life, and portrait painting does not promise fair returns until many years of struggle, full of discouragement.

(b) Relation of mind and temperament to occupation. When I consider all my mental capacities, temperamental traits, character, and special interests, Painting and Architecture promise me greatest success and happiness. As I have frequently stated before I have decided my self fit to follow the study of painting because, first, and most important, I am very enthusiastic about it. When by my past work in a subject I have shown myself as possessing talent which would probably spell success later if I applied myself assiduously in my discouraging tasks. I have learned to appreciate the beautiful things in life, know their chief characteristics, and how to apply them in my work. I have my original conception and need only technical skill to express them.

I am very ambitious, and my chief desire in life is to be able to feel that I am producing good work. I would like to attain a position of power in my profession, in which I felt that my opinions were of great importance among my fellow workers. If wealth, fame, and social position came in addition to my success, my life would, naturally be all the happier.

I believe that my character is such as to justify my ambition. To a very great extent I have reached the position in which I am now mainly through my own efforts, displaying certain qualities of mind and effort that promise success. When I have made up my mind to do a certain thing, and I have no petty things to disturb my mind, I can work steadily, effectively, and conscientiously; and if the work is that in which I am interested, I can labor joyously. I have learned to take satisfaction in doing things well if I enjoy the work and it is something that interests me. But if I am pushed hard by outside matters, and the task which has been assigned to me does not attract my best attention, then I will do the work merely for the sake of getting it done. I trust myself in all matters of truth, honesty, and sex, fully and fearlessly. There are several people in whom I feel more confidence than myself, especially those who have greater ability than I have in the fields in which I am working. Especially is this so when they have a mental characteristic that stands out above the rest in its strength. Character seems to be of major importance in ones career, for ones efforts in his work and in his relation to his fellow beings all depend upon the quality of the character that he has developed. Upon the nature of your character will depend how many and what kind of friends you will make, and what success you will make in the world.

As I look back and consider the different vocations of the nucleus of the family, there does not seem to be any vocation that attracts me, that makes a demand upon me, and for which I feel especially suited; there does not seem to be any family traits which point me unmistakably to a hereditary calling. My father wishes me to become a doctor for he believes I can make immediate financial success and at the same time be able to be termed a professional man. The remaining members of the family wish me to enter any field that will bring large and immediate returns. This does not mean that they undervalue education, but by past experiences have learned the power money plays in our American life, and with this point in view are urging me to acquire it. I am making a very hard struggle to shape myself from their point of view and stick to work I love, and in which I feel I shall make a success. The only thing that can swerve me from my course is the thought that is uppermost in my mind %ou owe something to your family.+ There are very many ways in which I could make money but which my pride does not allow me to do. It seems that it would be unusual and unfortunate that I should enter a field of labor after years of study, and waste my energies in this lonely labor, which I could have entered years ago without any education and become successful. I have grown up among friends who have seen me develop into a fellow of high ideals, and from whom they expect big things. They would question my ability, would wonder if all these years of study had not been wasted after all, if I should enter upon a task which is so unrelated to the studies in which I was interested.

In choosing one's occupation one must consider very carefully his physical constitution, mental traits, temperament, and character. The professions chosen must be one which will make use of the qualities of these various characteristics. The wishes of parents, sweetheart, fiancée, husband or wife, should receive but very little consideration. He must consider what his ambition is, and with this point in view should spend every effort till he has reached his goal. He has his sense of duty to society, which is being developed and made more efficient by the earnest efforts of such men as he. He has his own sense of duty to his own ideals on success, happiness, and social service.

## 2. Marital

(a) The inheritances of the self: physical, mental, moral, social, and vocational.

Most of my family have lacked initiative, the courage to bring forward qualities which they surely possessed. They were a very easy going people, easily satisfied to remain at a certain level as long as they had all the necessities of life. Most of its members, except those of our present family did not approve of a higher education. They were narrowly religious, but very impressive in their social and moral life. They were all of good health, though the women showed tendencies towards nervousness and irritability of temperament. The women and some of the men were very kind hearted and generous in any way they could to other members of the family or strangers. Here was the prevalent ?????, with perhaps the exception of this extreme sensitiveness of person, which

I to a slight degree retain. There is, therefore, no sufficient reason that I should not marry or have children, for if I am a representative of high-class stock, it is my duty to have as many children as I can successfully rear, that is as many as my finances will permit to enjoy all comforts of life.

If we consider all those qualities of mind and body that have been moulded by environment, and entirely neglect inherited traits, then those qualities which do not appear in our own person and which we have all this time unsuspected may appear in our children. So in choosing our mate we should look further than to mere selection of one whose qualities seem to give evidence of being the best possible mate.

It is possible for me to improve my physical fitness for marriage and the production of children by living a more regular life than I have been accustomed to. This might simply develop my constitution, and make the performances of my duties more facile and pure. I fully realize the probable effects of general demeanor on marital happiness and on offspring.

It is difficult to say whether I should marry a similar or dissimilar individual. If I married the latter, there is a possibility of the type to be of a stronger nature, for a strong quality of this dissimilar type may prove to be a prominent characteristic of the offspring, and so ????? ?????. The question to me is very difficult. I at least would marry one who is socially and mentally either equally or superior to me, but never inferior. My mate should have high ideals in intellectuality and morality, and should try to develop these characteristics for the development as a core(?) factor.

Physically, mentally, morally, and socially I am fit to have children. My physical constitutions have in my past life not shown and characteristics of inherited diseases, and my entire life has been chaste. Mentally our family has been well-developed, but in an education of a different nature, founded upon the quality of their environment. But it has shown its powers of adaptability, for it has made excellent progress in education, through its development has been of a very few years. I understand fully the facts and laws of heredity and eugenic teachings, and I feel, that as a member of society, I ought to feel responsible for all possible children, and all those yet unborn.

Physically and mentally, I am prepared for the duties and responsibilities of parenthood, but financially I am not. Furthermore the doubtfulness of my position in life, the continuous struggles that ????? to undergo under such conditions, ????? make me a fit over-seer of the home. I expect just as much of my wife as of myself, in the way of sex control, abstinence, purity of thought, and of act, for in order to successfully carry out the part in life for which we have so carefully started out, both parties must start out in a nearly as equal basis as possible.

I know something or as much as one can know of the laws on heredity, nothing of the conditions of conception, pregnancy, parturition, and slightly about the physical, mental, social conditions, in which the expectant mother of my child should live. But all this knowledge is so slight, hardly sufficient to justify me in becoming a husband and father.

I know hardly anything of the care of infants, but enough of the course of physical and mental development and the significance of environmental influence during infancy, childhood, and adolescence, to make me an intelligent, sympathetic, wisely helpful, unselfish parent.

I know very little about the essential facts concerning the anatomy, physiology, and hygiene of the reproductive organs of man and woman. All my information concerning the merits and demerits of personal purity has been drawn from my own experiences and function based upon the hearsay evidence gleaned in light conversation. I have heard the use of sexual organs is necessary for this normal functional development and for my comfort and health. But all this information received from my friends and from literature that seemed to contradict one ?????? in these conclusions left me bewildered, so that even now I do not know the proper attitude that I should assume in meeting the question.

### **3. Social**

The education that I have received, and the ambition that has urged me on towards my goal has imposed upon me the duty of being a social leader. I have not been taught to have social interests continually in mind except that I should always try my utmost to help my fellow-man. During the last five years in my teaching at the Evening schools when I continually came in contact with foreigners I felt a great desire to do something for their benefit. I realize that merely with a little effort I can contribute something of a moral or educational nature that might be of great value to them in their future lives. It is only with my immediate family that I feel responsibility, especially one of a fine social nature. My personal ideal is not one of individual success and happiness, nor one of social usefulness, but rather a combination of both. The lines of development that I have followed might have some influence in leading society to better modes of thinking and living if special attention was given to its development among those who obviously lack the qualities that are necessary to the display of proper characteristics.

If I have high ideals and they have been tried and have proven good I should make every effort as a leader in my particular channels of life to spread these qualities.

Both on account of my training in early life, and through the formation of my own ideals I am moral and religious. These moral principles that I have formed force me to avoid certain social relations, and to gain as wide a personal influence in certain social groups. My religious belief is very limited and what I do is merely

out of respect for my parents and my friends. With this narrow point of view, therefore, I believe I possess no qualifications to impel me to enlighten, convert or save others.

As I suggested before I do not know whether my morals are best when considered from a physical point of view. I merely have adapted them because I have considered them the most ideal from the training I have had, and because of what I consider to be best with the consideration of my own person and society at large. As I consider these and realize the state of my mind in my relations to the other sex. I, of course, feel that they ought to be applicable to every human being, especially of my age. Especially is this so with people who have had the opportunities of education, who realize the great value that high ideals of morality develop in the preservation of the best standards of race. I do not hesitate to state my ideals of morality to anyone, for I have so much faith in them, that I feel that others might derive benefit if they assume my point of view. In religion I have no right to take a similar stand as I have confessed my lack of any specific religious beliefs. This, to my mind, is strictly a matter of personal feeling, and one should adapt any beliefs that to him seem to have the qualities of making him a better man for more efficient performance of his duties as one of a complex social life. I realize that one cannot live a happy life unless he has some belief of a religious nature.

I have chosen my vocation because of my love for the work and because I feel that extended efforts will bring me success in this field. Although I realize that the fair assessed remuneration is not very great, I hope to help others both financially and socially which my position in life may permit me to do. My vocation, if I consider the results of married life of persons of like ambitions, is not one favorable to family life. For the atmosphere, the people with whom I share probably have to mingle are types which do not encourage family life. This does not mean that I have no ambitions to rear children, and to give them all the advantages of life my circumstances will permit and for which I myself had to struggle. I shall try to make the home life of such a character by personal example and by the general atmosphere which I can develop, that the children can easily form the high ideals that I have cherished.

In my experience with people I have found out that I can inspire confidence in a very few environments. I make them feel that I am interested in their welfare, and want to know their ideals in life and what they are doing to accomplish these ends. They probably are impressed by my sincerity and soon, almost immediately after I have made these acquaintances, they are talking to me seriously, and frankly in speech and thought.

I do not want to be egotistical but I have been complimented on the immediate confidence that I inspire in people. I have not made any intentional development of qualities which might tend to attract people towards me. But in reality, if I am attracted to a person, I immediately display all sincerity of attitude in anything that

I state on in what he might wish to disclose to me. I confess that I take pleasure in the knowledge that I possess this little power, for I realize that it is a valuable acquisition. It has helped me to understand my fellow man better when I can get in closer touch with him, and learn the frailties of the human mind, qualities that are not betrayed from outward appearances.

As a husband I should strive my utmost to develop a happy relationship between myself and my wife, so that we can both work in unison for the greater and more vital a matter of the development of a proper home atmosphere, in which our children can grow properly and under the most favorable conditions to form high ideals in life. As a father I should see that my children receive no physical handicaps in life due to my wife or my own previous indulgence; to permit them to enjoy a healthy childhood under most advantageous environments which will develop the best qualities in them for their leading a most valuable life both from their own point of view and that of the society in which they live. But above all, I must give them a good start in life, and not heap upon them hereditary characteristics either physically or mentally, that will handicap them in their ambitious effort. The husband and wife should by their daily companionship show by personal example, and by continued, patient teachings, the ideal qualities of life from a religious, social, mental, moral, and physical point of view. The child should feel confident in the teachings of his parent, and the nature and range of their confidence depends upon the faithfulness with which the parents carry out these ideals. The relationship between the parent and child should be frank and open, in which the child is gradually told of all his duties in life. There must not be the break that is so evident in many of families of today, but a sort of companionship should exist, where the child will voluntarily and fearlessly confide in his parent. It is a faithful adherence to this type of ideal that will help us to understand ourselves and become happy and useful members of society.

**(This is the end of the journal)**

Written by Eli Charles Romberg, Harvard University 1914

Transcribed from the hand-written original by Elihu Romberg and others