

PSYCHOLOGY

Health · Happiness · Success



Are You Afraid
of Facts?
Never Mind Sex!
Shall I Buy
that Car?
Don't Watch Your
Step!

May 25¢

LIFE IS NOT WORTH LIVING—

Without Sound Nerves

YOUR nerves govern your life—your efficiency, your happiness, your health. If your nerves are depleted, you cannot concentrate or think clearly; you have not the “pep” and spirit to enjoy your pleasures and sports; you have not the physical comfort and well-being without which happiness is impossible. Is life worth living under these conditions? No! You merely exist—you are not getting out of life everything that it has to offer!

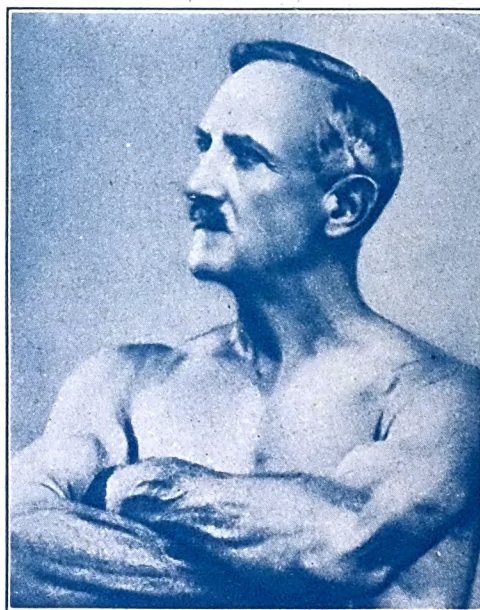
We are living in an age of **SPEED**; we are leading a “mile-a-minute” life. We crowd two, or even five years of life into a single year! We hurry, we worry, and, often, we dissipate our vital forces through ignorance.

Yet, we go on living our lives hard and fast, little realizing that we cannot go on for long, that there must come an end to our stock of Nerve Force, and that Nerve Exhaustion is staring us in the face!

Every victim of Nerve Exhaustion, when he is stricken with this terrible malady, firmly believes that he has been stricken **suddenly**. This is **not** true. The fact is, that it has been **years** developing, and that he has had many, many warnings of what was coming—but he did not heed them! Though he passes through years of sub-normal nerve supply, he pays no attention, he believes it quite common—as many misled people do—to feel tired and worn out; to suffer sleepless nights in periods; to feel discomfort after meals; to feel depressed, irritable, melancholy, and often in a “mental fog.” He believes his trouble will solve itself “somehow,” “sometime,” especially since his physician assures him that there was “nothing physically wrong,” that all his “organs are perfect,” that all he needs is a “rest” and he will be “all right.” A little rest helps a **little**—for a while, and then he is right back where he started, leading the same old life. Finally, he becomes a bit discouraged, believes that every man must endure “a few discomforts,” and keeps going **while the going is still good**. Little does he realize that every day he is undermining his constitution, paving the way to all sorts of physical and mental disorders, and going through life only **HALF ALIVE**!

The country is teeming with cases that fit this story like a glove (for we Americans are the most nervous nation under the sun, not barring even the hot-headed Latins), they may be called “near-neurasthenics.” A near-neurasthenic is but a next-door-neighbor to a full-fledged neurasthenic, in the grip of **actual, terrible and complete** Nerve Exhaustion—Nerve Bankruptcy!

There is but one malady more terrible than Nerve Exhaustion, and that is its



PAUL VON BOECKMANN

Author of “Nerve Force” and several other books on Health and kindred subjects.

This photograph, taken very recently, shows him at the age of 57—the acme of Strength, Vitality and Nerve Force.

kin, Insanity. Only those who have passed through a siege of Nerve Exhaustion can understand the true meaning of this statement. It is **HELL**; no other word can express it. At first the victim is afraid he will die, and as it grips him deeper he is afraid he will not die; so great is his mental torture. He becomes panic-stricken and irresolute. A sickening sensation of weakness and helplessness overcomes him. He becomes obsessed with the thought of self-destruction.

The symptoms vary according to individual characteristics, but the development is usually as follows:

First Stage: Nervousness, restlessness, sleeplessness, lack of energy, poor circulation, and other minor symptoms of low vitality.

Second Stage: Nervous indigestion, belching, sour stomach, gas in bowels, shallow breathing, decline in power of the reproductive functions, high or low blood pressure, hot or cold flashes, heart palpitation, mental uneasiness, irritability, undue worry, despondency, self-consciousness, etc.

Third Stage: As nerve weakness advances, the symptoms mentioned before become more severe. It is then the more severe mental symptoms appear; namely, fears, melancholia, dizziness, loss of memory, hallucinations, suicidal thoughts, and finally **INSANITY**.

If only a few of the symptoms mentioned here apply to you, especially those indicating mental uneasiness, you may be certain that your nerves are weak and deranged. Fight this weakness as you would fight for your life. **Conquer it**, or it will conquer you. There is nothing more terrible than Nerve Exhaustion.

Medicine Useless

Medical treatment for nerve weakness is worse than useless. Taking drugs to stimulate jaded nerves is like making a tired horse run by dragging him behind an automobile.

Physical Exercise May Be Harmful

Don't be deceived into believing that some magic system of exercise will restore lost Nerve Force, as is so often claimed by physical culturists. More often it wastes the little that is left, for exercise demands expenditure of Nerve Force. Bear in mind that some of the worst nervous wrecks may be found right among our physical culturists, prize fighters and noted athletes. Nerve abuse wrecks the strong as well as the weak.

Important Book on the Nerves

Many excellent books have been written on the care and strengthening of the nerves, but by far the most practical book ever written for the benefit of the general public is “Nerve Force” by Paul von Boeckmann, the noted authority on this subject, who has for thirty years made an intensive study of people with weak and deranged nerves. The book is illustrated and contains 64 pages of condensed facts and advice upon the subject of Nerve Culture. The cost, prepaid, is only 25¢ (coin or small denomination stamps).

Your Children's Nerves

This book is of inestimable value to parents. Proper care of a child's nerves is as important as his mental training, for education is of little value unless backed by sound nerves. Nervous parents are likely to beget nervous children. The information contained in this book will give a parent a thorough understanding of the dangers that threaten a child's nerves and how to counteract them, so that the child can become immune to nerve strain and become strong and healthy.

Unconditional Guarantee

This book is guaranteed from cover to cover. If after applying the advice it contains, your nerves do not feel 100% calmer and better, your money will be refunded **PLUS** your outlay for postage. There is no time limit to this offer.

Over a million copies have been sold, a record never before reached by any other book on health. This book and several other books on health subjects by the author are now on file in many public libraries and at the National Medical Library at Washington, D. C. They are highly recommended by noted physicians, scientists, teachers, ministers, and students of health culture.

What Others Say:

A prominent lawyer in Ansonia, Conn., says: “Your book saved me from a nervous collapse, such as I had three years ago. I now sleep soundly and am gaining weight. I can again do a real day's work.”

A physician says: “Your book shows you have a scientific and profound knowledge of the nerves and nervous people. I am recommending your book to my patients.”

A mother writes: “I always had that dragged-out feeling. I could not take any interest in my children's activities; they annoyed me. I could find no relief until I read your book. It taught me how to build up my nerves. Now I am a companion to my children, can play with them, and am interested in their doings.”

A college student writes: “I studied so intensely to pass my ‘exams’ that I broke down completely, and had to leave college. After following your teachings I was able to return to school and complete my education, graduating with honors.”

A young girl writes: “I have been suffering from depression for a long time. I tried many cures, but none succeeded. In changing my mental attitude to life, you saved me from this terrible melancholy.”

An athlete says: “To look at me, you would have thought me to be ‘the picture of health.’ But my appearance was deceiving—I was strong physically but internally my nerves were shaky and life was a burden to me. Now I understand that muscle isn't everything.”

A business man writes: “Your book did more for me for indigestion than two courses in dieting.”

Fill in the attached coupon today—**NOW**. The book will be a revelation to you.

Paul von Boeckmann, Studio 1470
Cellini Bldg., 48 W. 48th St., New York City.

Dear Sir: Please send me your book on Nerve Culture, subject to guarantee. Enclosed find 25¢.

Name.....

Address.....

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Psychology May This One Lesson Will Make You from \$5,000 to \$10,000 a year as a Salesman if



Why He Did Not Get The Order

A salesman calling on dealers with a line of fountain pens, found he was having a difficult time in getting orders. Then one day a dealer unconsciously corrected his one big selling mistake.

"There is," said the salesman, "less trouble with this pen than any other pen on the market." The dealer frowned. "Trouble, trouble, TROUBLE," he said, "I don't want to handle anything with ANY trouble."

Negative suggestions kill sales.

You Get It and Know How to Apply It Our Practical Demonstration Method Shows You How This Amazing Book FREE

YOU see what the salesman did that was wrong! It is a simple but powerful lesson in salesmanship—one of hundreds in the secrets of selling that has enabled thousands of men from all trades and professions—all walks of life—to quickly become master salesmen and earn up to \$5,000 and \$10,000 a year.

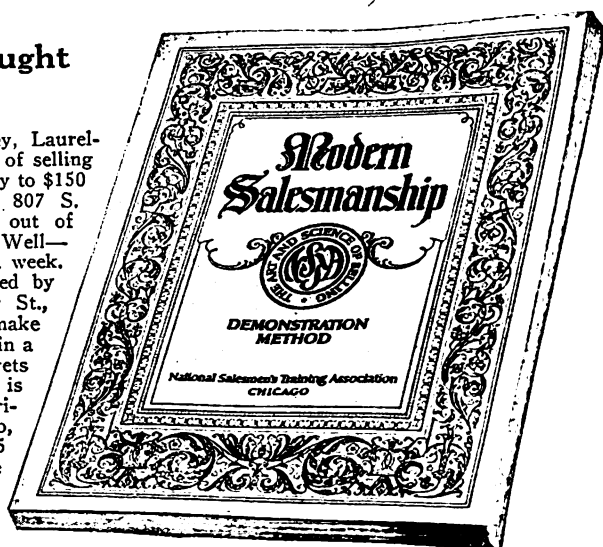
Talk to the average man about "training" and he will shrink from it because it suggests weary hours of study. But salesmanship as taught by the National Salesmen's Training Association is like reading an interesting book.

Then again, talk to some men who have had no selling experience and they will tell you that the ability to sell is a "gift"—that salesmen are "born" and not made. During the past 20 years thousands of men who thought they were not "cut out" for selling have become big producers and big money-makers as a result of the training they received from N.S.T.A. at home in their spare time.

If you "get" the point in the lesson above without having to ponder over it, then you can "get" every other point in the entire course of salesmanship as prepared by the N.S.T.A.

Look What It Brought These Men

A former telegrapher, H. J. Frey, Laureldale, Pa., put the N.S.T.A. secrets of selling to work and quickly jumped his pay to \$150 a week. Did D. W. Caulkins, 807 S. 49th St., Phila., get any good out of these wonder-working secrets? Well—he reported earnings of \$250.00 a week. \$7,000 the first year was reported by B. F. Boilon, 1211 E. Whittier St., Columbus, Ohio, who used to make chicken-feed wages before he put in a little spare time studying the secrets of star salesmanship. Then there is the remarkable case of M. Barichievich, 3 Carl St., San Francisco, Calif., who is now earning \$125 a week—remarkable, yes, because he was an emigrant, earning only \$8 a week as a dishwasher.



Don't Dodge Bigger Pay

If thousands have succeeded in a big way as a result of the N.S.T.A. System of salesmanship Training and Free Employment Service—men who had never sold a dime's worth of goods in their lives—then is there any reason why you should not succeed?

No man is more important in business than the salesman. He tops the list of money-makers because he is the motive power back of any business. The profits depend on him—the routine workers depend on him.

With My Compliments— An Amazing Free Book

It will not obligate you to fill in and mail the coupon below. And you owe it to yourself. I want you to get the facts—then decide for yourself. Mail the coupon right away.

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WORLD'S OLDEST AND LARGEST SALES TRAINING INSTITUTE

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Without cost or obligation send me your FREE book, "Modern Salesmanship," together with your \$10,000 Endowment Brochure, explaining the J. E. Greenslade Better Salesmanship Endowment.

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Age.....Occupation.....

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PSYCHOLOGY

Health!

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Success!

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Founded and Edited by Henry Knight Miller

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In JUNE

THE SECRET OF INFLUENCING OTHERS.—This is a talk by a college professor—but you would never guess from its happy, everyday style and its simple practicality that it is a professor speaking. While “debunking” a lot of current loose ideas about “breaking down” opposition and similar theories, the professor lays down workable theories for getting the best out of others for the best aims of all. An article for salesmen, employers, parents, teachers—and all who must deal with the wills and the wishes of others. By Professor Harry A. Overstreet, reported by Hazel Ross Hailey.

SELECT YOUR EXPERIENCES! A plea for the dynamic choosing of what life shall bring us rather than taking passively what it sends. By Helen C. Weinman.

WHAT YOUR TOWN NEEDS. A graphic description of the average small town, with practical points for its betterment. By a favorite Chautauqua lecturer, Dr. Harry Hirschman.

LIVE WITH YOUR CHILD. A stirring, human talk with parents. By Zelia M. Walters.

Arthur H. Howland, Managing Editor; G. Arthur Gayer, Contributing Editor; Kaye Wheeler, Assistant Editor; Charles H. Desgrey, Advertising Manager; Joseph Sproul, Circulation Manager; James F. McCarthy, Executive Secretary.

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Break Away From Your "Little Self"

**Startling Realization Lecture,
Now Sent Entirely Free, Explains
How to Master Your Little Self
and Do the Things You Want to Do.**

Have you ever felt there is something within you that is holding you back?

This "something" is not your imagination. It is your Little Self, measured by psychologists as the one-fifth of your brain you habitually use in your futile strivings for happiness, success and all the things for which your heart hungers.

Your Little Self derides your splendid visions, sneers at your ambitions, doubts your ability in everything you attempt and ridicules your noble acts. It tugs and nags and drags at you to keep you from all the abundance, success and happiness in life that otherwise you might easily obtain.

Your Little Self is your temporal, quibbling mind, that tries to keep you from being the broadminded, capable, admired, successful man or woman whom you otherwise would be.

It is your **GREATER SELF** that occupies four-fifths of your brain. It built your body from the beginning, and still repairs, renews and sustains it. It never sleeps. It is timeless, changeless and deathless. It would abundantly give you every desire of your heart, if it were not held back, discouraged and defeated at every turn by your doubting, fearing, hating Little Self that makes you think and say and do the things that make you unattractive and common and unpopular and a half-success or failure.

Coupon Brings Lecture Free

The attached coupon will bring you free of charge and without any obligation whatsoever the remarkable Realization Lecture by Judge Daniel A. Simmons, educator, psychologist, author of many notable scientific works, and judge of the highest trial court of his state.

Psychology, or the science of the mind, including the systematic investigation of its powers and functions, has taken enormous forward strides during the past few years. The new psychology is working many miracles of human happiness, and has gained a wide popularity. The Realization Lecture reveals a discovery made by leading psychologists and heretofore occasionally stumbled upon, more or less by chance, by just ordinary men and women, who, through its use, have become geniuses of literature, art, music, commerce, government, invention, etc.—have made their lives what they want them to be, and obtained the things and conditions they desired.

The Lecture, in plain, easily understandable language, explains how to quickly break loose from your Little Self's harmful ridicule, procrastination, doubts, fears and worries, and be anything you want to be, have anything you desire and accomplish anything not in violation of natural law that you wish to accomplish. Your Little Self tells you this is impossible, but we have a huge mass of documentary evidence from people in every walk of life that absolutely proves it true.



Not a Penny—Now or Ever

You have not a single penny to pay for the Realization Lecture now or later; nor will any representative call upon you.

The coupon which brings Judge Simmons' Lecture should be the turning point of your life; BUT you must break away from your Little Self long enough to fill out the coupon and mail it. It is your Little Self that makes you speak sharply when kind words would benefit you . . . makes you selfish when generosity would serve you best . . . makes you act spitefully when a lovable action would gain for you love and respect; makes you do and say the things that defeat your hopes and ruin your prospects of happiness . . . and it will do all in its power to make you procrastinate and hesitate in sending the coupon for the free Lecture.

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305 Law Exchange Building, Jacksonville, Florida

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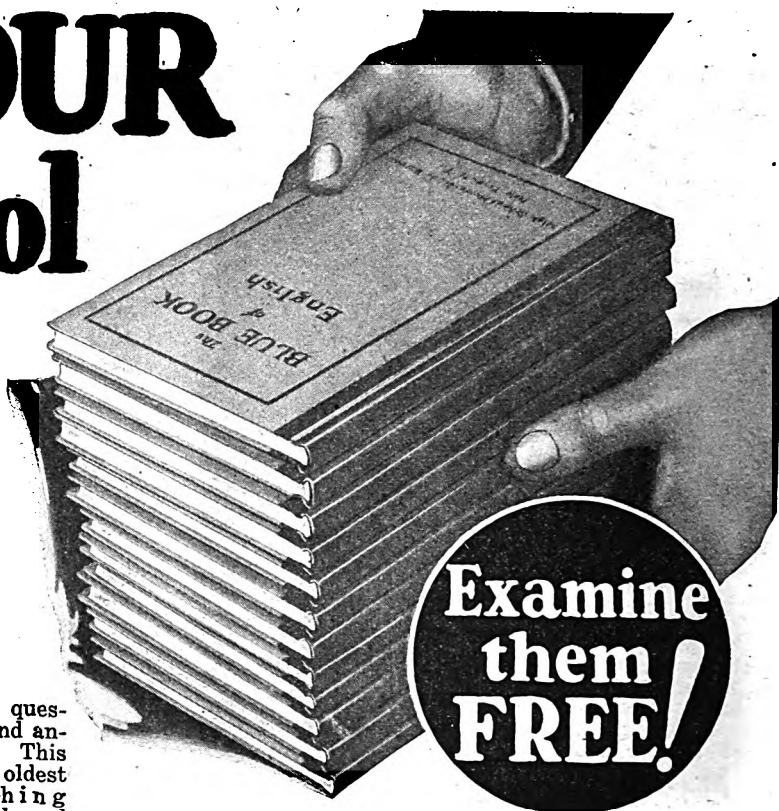
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Who was Homer?
By what rule of economics does Charlie Chaplin earn more money than President Coolidge?
Who said, "Give me liberty or give me death"?
Which freezes quickest—water, mercury, alcohol?
Do fish sleep?
What is a pentameter?
Who wrote *Virginitus Puerisque*?
What nation first divided time into months, weeks, hours, minutes and seconds?
Where was the Pantheon?
Why is glass transparent?

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The Science of Self Realization

By Judge Ben B. Lindsey

NOTE: Judge Lindsey has coined an apt thought exactly describing what all of us want. You have ambitions. You have hopes. You want to gain comforts, wealth, honor, respect, power. In short, you want to *realize* your inner self. In this article Judge Lindsey tells about the remarkable method he discovered, which he calls the "Science of Self-Realization." This method will help you to discover yourself—tell you how to develop the powers of self-realization that will bring you greatest advantages and benefits.

WHEN I learned that Pelmanism had been brought to America, by Americans for Americans, I was among the first to enroll. My reasons were two: First, because I have always felt that every mind needed regular, systematic and scientific exercise and secondly, because I wanted to find out if Pelmanism was the thing that I could recommend to the hundreds who continually ask my advice in relation to their lives, problems and ambitions.

I first heard of Pelmanism while in England on war work. Sooner or later almost every conversation touched on it, for the movement seemed to have the sweep of a religious conviction. Men and women of every class and circumstance were acclaiming it as a new departure in mental training that gave promise of ending that *preventable* inefficiency which acts as a brake on human progress.

Pelmanism is a big, vital, significant contribution to the mental life of America. I have the deep conviction that it is going to strike at the very roots of individual failure, for I see in it a new power, a great driving force.

Failure is a sad word in any language, but it is peculiarly tragic here in America, where institutions and resources join to put success within the reach of every individual. In the twenty years that I have sat on the bench of the Juvenile Court of Denver, almost every variety of human failure has passed before me in melancholy procession. By *failure*, I do not mean the merely criminal mistakes of the individual but the faults of training that keep a life from full development and complete expression.

It is to these needs and these lacks that Pelmanism comes as an answer. The "twelve little gray books" are a remarkable achievement. Not only do they contain the discoveries that science knows about the mind and its workings, but the treatment is so simple that the truths may be grasped by anyone of average education.

As a matter of fact, Pelmanism ought to be the beginning of education instead of a

remedy for its faults. First of all, it teaches the science of self-realization; it makes the student *discover* himself; it acquaints him with his sleeping powers and shows him how to develop them. The method is *exercise*, not of the haphazard sort, but a steady, increasing kind that brings each hidden power to full strength without strain or break.

Its big value, however, is the instructional note. Each lesson is accompanied by a work-sheet that is really a progress sheet. The student goes forward under a teacher in the sense that he is followed through from first to last, helped, guided and encouraged at every turn by conscientious experts.

In plain words, what Pelmanism has done is to take Psychology out of the college and put it into harness for the day's work. It lifts great, helpful truths out of the back water and plants them in the living stream.

Other methods and systems that I have examined, while realizing the value of mental exercise, have made the mistake of limiting their efforts to the development of some single sense. What Pelmanism does is to consider the mind as a whole and treat it as a whole. It goes in for mental team play, training the mind as a unity.

The human mind is *not* an automatic device. It will *not* "take care of itself." Will power, originality, decision, resourcefulness, imagination, initiative, courage—these things are not gifts, but results. Every one of these qualities can be developed by effort just as muscles can be developed by exercise. I do not mean by this that the individual can add to the brains that God gave him, but he can learn to make use of the brains that he has instead of letting them fall into flabbiness through disuse.

Pelmanism is no miracle. It calls for application. But I know nothing that pays larger returns on an investment of one's spare time from day to day.

(Signed) BEN B. LINDSEY.

Accept Judge Lindsey's Advice

As Judge Lindsey has pointed out, Pelmanism is neither an experiment nor a theory. For almost a quarter of a century it has been showing men and women how to lead happy, successful, well-rounded lives. 650,000 Pelmanists in every country on the globe are the guarantee of what Pelman training can do for you.

No matter what your own particular difficulties are—poor memory, mind wandering, indecision, timidity, nervousness, or lack of personality—Pelmanism will show you the way to overcome and correct them. It will be of direct, tangible value to you in your business and social life. In the files at the Pelman Institute of America are hundreds of letters from successful Pelmanists telling how they doubled, trebled and even quadrupled their salaries, thanks to Pelman training.

"Scientific Mind Training" is the name of the absorbingly interesting booklet which tells about Pelmanism in detail. It is fascinating in itself with its wealth of original thought and clear observation. Your copy is waiting for you. It is absolutely free. Simply fill out the coupon and mail it today. Don't put it off and then forget about it. Don't miss a big opportunity. MAIL THE COUPON. THE PELMAN INSTITUTE OF AMERICA, Suite 685, 71 West 45th Street, New York City. Offices in London, Paris, Stockholm, Delhi, Durban and Melbourne.

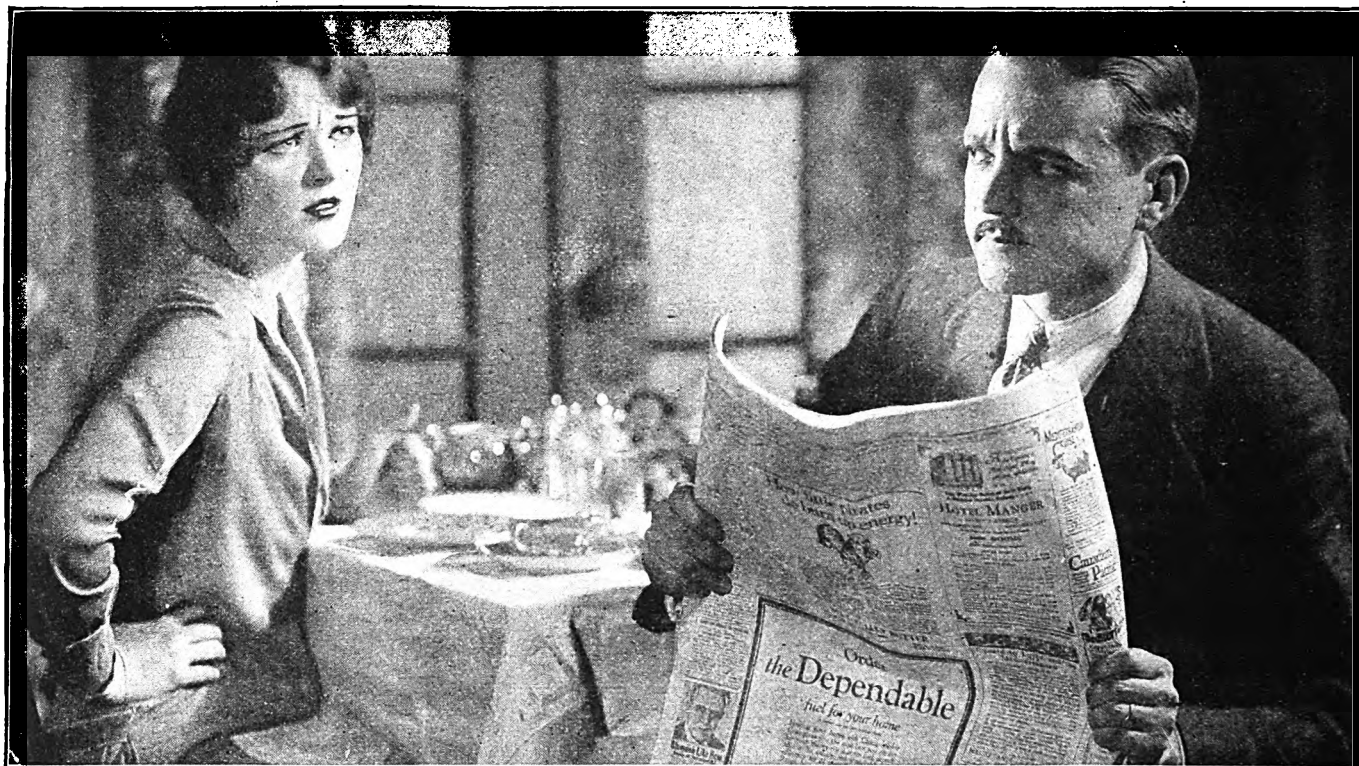
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"FOR weeks you've been talking about 'getting up your nerve' to go in and tell Mr. Hutchins about your plan for marketing the new floor polish. And then last night between dances when he deliberately came over to you and said, 'Well, Barnard, I think we've got a winner in this new floor polish,' you sort of wilted up and gulped, 'Yes, I think it's all right.'

"I could have cried—I was so mad. It would have been so easy for you to answer, 'Mr. Hutchins, I've got an idea I'd like to tell you about—I've been giving a lot of study to this proposition and I think I've worked out a plan you'd be interested in.'

"That was your big chance—your opportunity to show him you had brains—and you hardly opened your mouth! Now I understand why you never get promoted—why we never have anything! You're actually afraid of your own voice—you are the smartest man in that organization—but no one would ever know it. You can't put your ideas across—can't stand up for your rights—you just let them use you for a door mat. Here we are still living in a dingy little four-room flat while all our old crowd have lovely homes out in the country.

"And last night after you had gone to sleep I laid awake for hours and figured it all out. The only trouble with you is that you have no ability to express yourself—to say the right thing at the right moment. Just the other day Alice Vaughn was telling me

that Jack used to be troubled the same way—and then he began training with the North American Institute of Chicago—at home in his spare time. It took only about twenty minutes a day and in no time at all he was able to give little talks at club meetings. In the last year he's had three promotions—all due, he says, to his ability to talk with ease and vigor.

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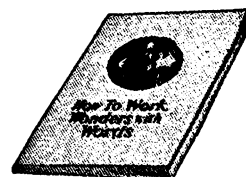
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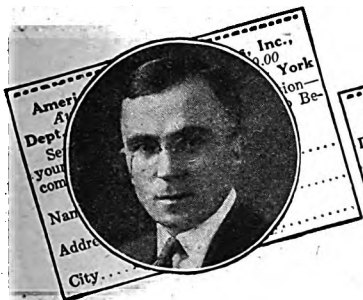
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Like Eating Your Cake

LIFE is a series of choices. You can order this or that, but you cannot order both this and that without paying an extra price.

—American Magazine

* * *

"Girls were harder to kiss in your days, weren't they, Grandpa?"

"Well, mebbe; but it wasn't so blame dangerous. The ol' parlor sofa wasn't apt to smash into a tree jest about the time ye got all puckered up."

—Catalina Islander

* * *

Sure Fire

"Are you sure," an anxious patient asked a physician, "are you sure that I shall recover? I have heard that doctors sometimes give wrong diagnoses, and have treated patients for pneumonia who afterwards died of typhoid fever."

"You've been woefully misinformed," replied the medico indignantly. "If I treat a man for pneumonia he dies of pneumonia."

—The Tatler

* * *

Landlady: Isn't this a good chicken?
Boarder: It may have been good morally, but physically it's a wreck.

—Catalina Islander

* * *

To a Capricious Lady

By JOHN MCCOLL

Should I snare the virgin moon,
Smiling from the pleasant
Shallows of a dim lagoon,
For your birthday present,
Rather bored and quite unawed
(Could you so arrange it)
You would send it back to God,
Asking Him to change it!

—College Humor

* * *

She: It says here, "A preposition is a poor word to end a sentence with."

He: That's the bunk. What'd you want to get that book to be read out of from for?

—Cornell Widow

A Cry in the Wilderness

(Editorial in a Wisconsin country weekly)

It is reported that one of the fastidious newly married ladies of the town kneads bread with her gloves on. This incident may be somewhat peculiar but there are others. The editor of this paper needs bread with his shoes on; he needs bread with his shirt on; he needs bread with his pants on; and unless some of the delinquent subscribers to this Old Rag of Freedom pony up before long, he will need bread without a darn thing on, and Wisconsin is no Garden of Eden in winter time.

* * *

She: Mama and Papa think we ought to wait at least a month before getting married.

He: Aw, I hate these long engagements.

She: So do I—but we have to give them enough time to find a larger apartment.

—Life

* * *

Suggestion: The United States might well have given up Nicaragua for Lent.

—Life

* * *

Slow but Sure

"Waiter, it's been half an hour since I ordered that turtle soup."

"Sorry, sir, but you know how turtles are."

* * *

Sunday School Lesson

"The Biblical story of the creation must have been written by a baseball reporter."

"How come?"

"Well, it starts off, 'In the big inning—'"

—Centaur

* * *

Fresh: Dad sent me something this morning to keep my fraternity bills down.

Soph: Say, that's swell. What was it?

Fresh: A paper weight.

—Texas Ranger

An Irishman about three sheets to the wind was on his way home. It was after midnight, and as he crossed a bridge he saw the reflection of the moon on the water. He stopped and was gazing into the water when a policeman approached from the opposite direction. The Irishman, addressing the policeman, said: "Phwat's the matter down there?" "Why, that's the moon," replied the policeman. "Well, how in the deuce did I get up here?" asked Pat.

* * *

First Student: That girl you've started going with is a smart li'l gold-digger.

Second Pauper: Then all I've got to say is, she's a darn poor geologist.

—Colorado Do Do

* * *

Some people are passionately fond of poetry.

Others are fond of passionate poetry. While still others are poetically fond of passion.

—Cincinnati Cynic

* * *

Judge: Isn't this the fifth time you have been arrested for drunkenness?
Old Friend Sot: Don' ash me. I thought you'sh keeping score!

—V. M. I. Sniper

* * *

He: If I ever get an aeroplane, it will be one with 300 horse power.

She: But are there that many horses left?

—Texas Ranger

* * *

"Doctor, I'm going to die."

"What makes you think so?"

"My lifetime fountain pen just broke!"

—Dartmouth Jack o'Lantern

* * *

In the Hall of Armor

The scene—a museum. In a corner on a dummy is a complete suit of underthings that women wore in 1900.

Rollb: And what war did that soldier fight in, Mother?

—College Humor

acceptable

Not until the last vestige of dandruff is gone can you be considered a fastidious person, acceptable socially.



Dandruff? Not a trace!

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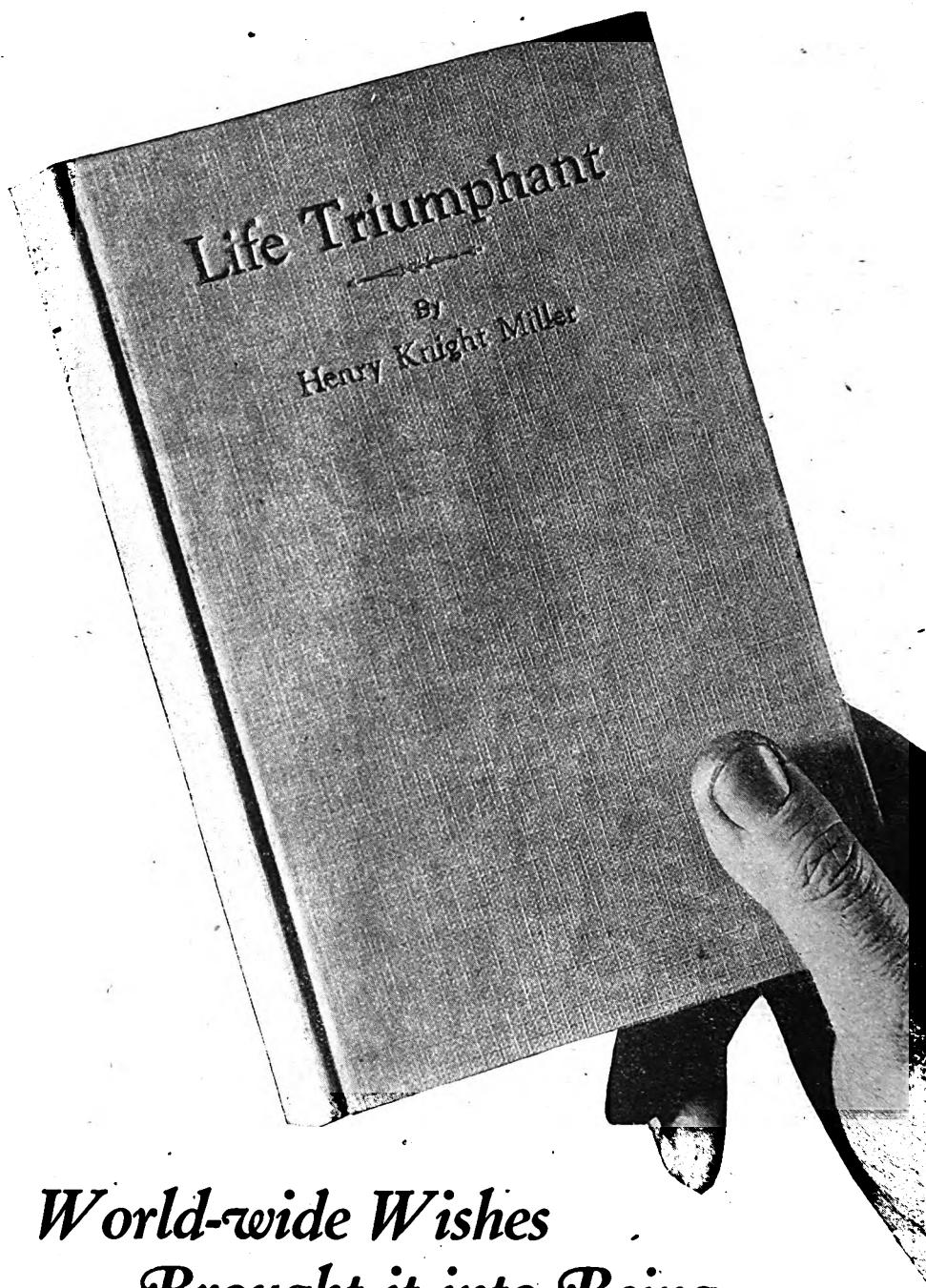
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She Lies and He Knows It

**She Says She is Lonesomely
Waiting, But He Knows the Truth**

HANDWRITING CANNOT BE DISGUISED!

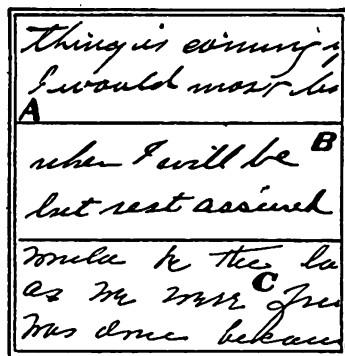
This young lady's letter reads sweetly enough—but her fiancé knows graphology! He has studied her handwriting and *knows* that she is deceiving him. The engagement will be broken off.

Handwriting is an accurate reflection of character. *It cannot be disguised!*

As everyone knows, palmistry, phrenology, astrology and cards are of no real value in themselves, in fortune telling. They are uncertain and unproven.

Handwriting, however, is the mind on paper! To one who knows a few simple facts it reveals the truth as well as if a full, honest confession were made.

TRY THIS TEST



The three specimens of handwriting shown above were clipped from the original letters of applicants for a position of trust. One is a crook and thief; another is insane; the third is an intelligent and capable person who was engaged and is regarded favorably. Which one would you engage, if they all applied by letter for a position of trust?

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AM

Yes

My Darling—
Every night I am
longing for you, wishing
you were here I
have seen no one since
you left—do not care
for anyone but you—



What is it in the handwriting of above letter that denotes this woman as fickle and unfaithful?

...ne anything that
to some definite line

A young lady of estimable character was engaged to the man who wrote the specimen of handwriting shown here. He was a handsome, bright, entertaining chap, a glib talker and extremely sociable. Can you tell from his handwriting why she felt obliged to cancel the engagement?

These orders are small
but at least are an of

bad, in St. C.
of the Fair,
Selling Mr.

A New York firm advertised for a good road salesman. Two men applied for the position by letter. One was a "crook" and thief and the other was thoroughly reliable, and as capable a salesman. The firm selected one of the two men, because of his appearance. After three months' service, the firm discovered treachery, dishonesty and dissolute habits in their choice. Which of the two men would you have selected, judging them by their handwriting?

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Do you ever forget to do things that you intended to do? Do you find certain tasks distasteful? Do you have unaccountable "blue" streaks? Are you inclined to be morbid—morose—unhappy? Do you ever feel as though the work you are doing is not suited to you? Do you ever long to engage in another line of work for which you believe yourself better fitted, yet haven't the courage to make the change? Do you ever feel as though "you never had a chance"?

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7. What is the Milky Way?
8. Who was Delilah?
9. What famous speech begins: "Friends, Romans, countrymen, lend me your ears"?
10. What do the following mean: (a) "Parlez-vous français"; (b) "Parlez-vous français"; (c) "Hablo Usted español"?
11. How far does a falling body drop on the first second after starting from rest?
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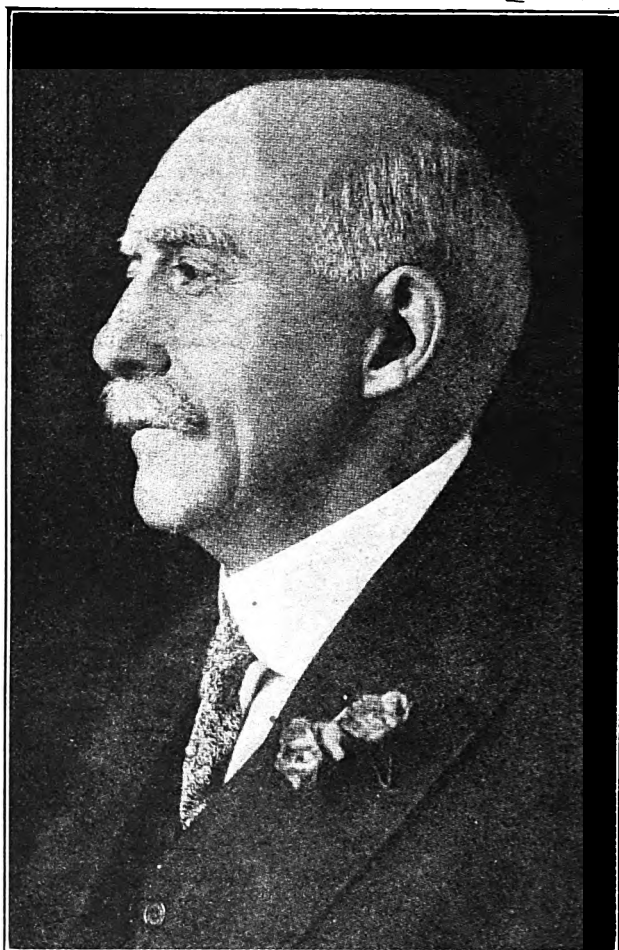
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A Chat With the Editor

Henry Knight Miller

Do You Believe in Yourself?

THE most insidious barrier to human emancipation is the haunting sense of inferiority which holds the masses in its deadly and enervating grip. In every inspired hour when the soul seeks to face the heights the chilling voice of this remorseless enemy utters its warning of self-distrust, and the vision glorious of one splendid hour is dissolved, leaving the ugliness and squalor of uneventful mediocrity. Millions are pregnant with world-conquering visions that are never born because of the inhibitory influence of this ghostly visitant, wailing forth its solemn warning of failure, limitation and lack.

There are but few who throw off the deadly terror of this haunting sense of inferiority. Its chief henchman is fear. These twin parasites prey upon human weakness, thwarting life's noblest ambitions, bursting our bubbles of hope, blighting our castles of aspiring dreams.

What of the tragic army of the defeated? What of the misery-cursed masses who have failed? Had they no vision glorious to lure them to sun-kissed heights? Did no sacred fires ever glow upon the altar of their souls? Were they never stirred and quickened by some call to noble service? Did no dream of achievement ever disturb them with a divine discontent and urge them to marshal the cohorts of their larger selves to do noble, honorable battle for racial good?

BATTLES THAT NEED NOT HAVE BEEN LOST

YES, these, too, heard the clarion call to serve; these souls also were fired by some mighty evangel; these minds labored with some great and transcending ideas. But all their children of mind and soul were still-born. The fatal grip of fear and the deadly feeling of inferiority strangled these embryos of heart and soul ere they could be born. "It can't be done,"

cried some shrill and ghostly voice. "You can't do it," wailed another. "What's the use?" screamed the third, and the battle was lost before it had yet begun.

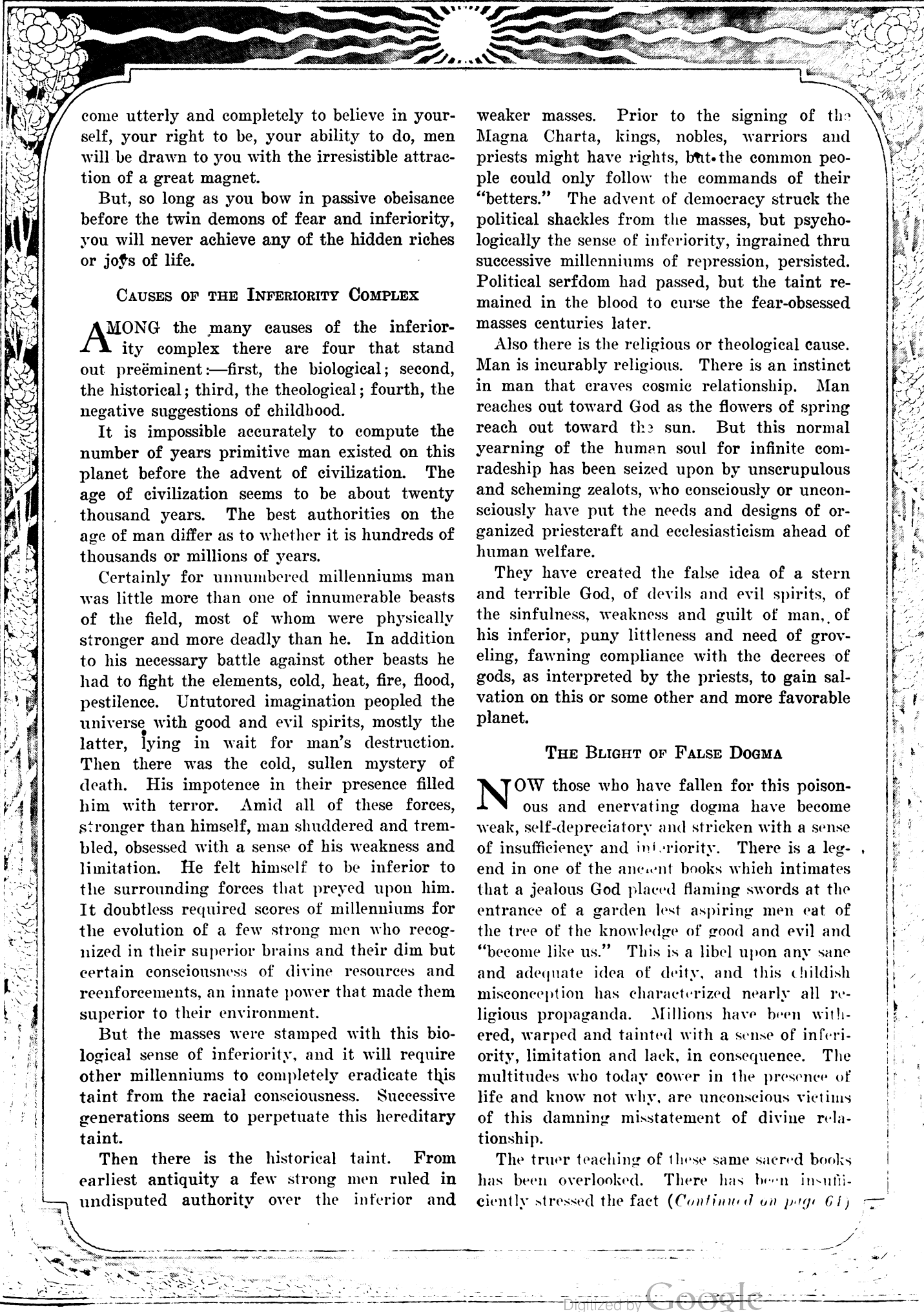
The few who conquer these subtle destroyers are life's heroes. They are the racial leaders who dream, dare and do. While millions grovel in terror and self-distrust, these rugged leaders call the masses forth and lead them on to loftier heights. They initiate new standards, hurl stones of reason at the Goliaths of superstition, defy the deadening weight of inertia, laugh to scorn the inane chorus of enshrined bigotry, ignore custom, convention and tradition, scorn all warnings of failure, hurdle every obstacle, break down every barrier, and press their resistless way to new summits of achievement.

They may be stoned, hooted and crucified today by the unthinking rabble who fear innovation and resent every challenge to their own stupid enslavement to decadent standards and irrational fears. But future generations rise up to call them prophets, creators, empire-builders, saviors, saints.

THE FRATERNITY OF THE UNAFRAID

THESE racial leaders are the sacred fraternity of the unafraid. They know no fear because they believe in themselves. Neither flood nor fire can quench their ardor. Not rack nor dungeon can deter their fixed purpose. Ridicule and hate have no power to halt their inexorable advance. They are leaders because they are free. The shackles of fear and inferiority are broken. They believe in themselves, hence they believe in life, in the power that motivates life, and the divine goals that justify life.

No man ever succeeded in leading others until he first destroyed every vestige of the haunting sense of inferiority. Others will never believe in you until you believe in yourself. Once you



come utterly and completely to believe in yourself, your right to be, your ability to do, men will be drawn to you with the irresistible attraction of a great magnet.

But, so long as you bow in passive obeisance before the twin demons of fear and inferiority, you will never achieve any of the hidden riches or joys of life.

CAUSES OF THE INFERIORITY COMPLEX

AMONG the many causes of the inferiority complex there are four that stand out preëminent:—first, the biological; second, the historical; third, the theological; fourth, the negative suggestions of childhood.

It is impossible accurately to compute the number of years primitive man existed on this planet before the advent of civilization. The age of civilization seems to be about twenty thousand years. The best authorities on the age of man differ as to whether it is hundreds of thousands or millions of years.

Certainly for unnumbered millenniums man was little more than one of innumerable beasts of the field, most of whom were physically stronger and more deadly than he. In addition to his necessary battle against other beasts he had to fight the elements, cold, heat, fire, flood, pestilence. Untutored imagination peopled the universe with good and evil spirits, mostly the latter, lying in wait for man's destruction. Then there was the cold, sullen mystery of death. His impotence in their presence filled him with terror. Amid all of these forces, stronger than himself, man shuddered and trembled, obsessed with a sense of his weakness and limitation. He felt himself to be inferior to the surrounding forces that preyed upon him. It doubtless required scores of millenniums for the evolution of a few strong men who recognized in their superior brains and their dim but certain consciousness of divine resources and reinforcements, an innate power that made them superior to their environment.

But the masses were stamped with this biological sense of inferiority, and it will require other millenniums to completely eradicate this taint from the racial consciousness. Successive generations seem to perpetuate this hereditary taint.

Then there is the historical taint. From earliest antiquity a few strong men ruled in undisputed authority over the inferior and

weaker masses. Prior to the signing of the Magna Charta, kings, nobles, warriors and priests might have rights, but the common people could only follow the commands of their "betters." The advent of democracy struck the political shackles from the masses, but psychologically the sense of inferiority, ingrained thru successive millenniums of repression, persisted. Political serfdom had passed, but the taint remained in the blood to curse the fear-obsessed masses centuries later.

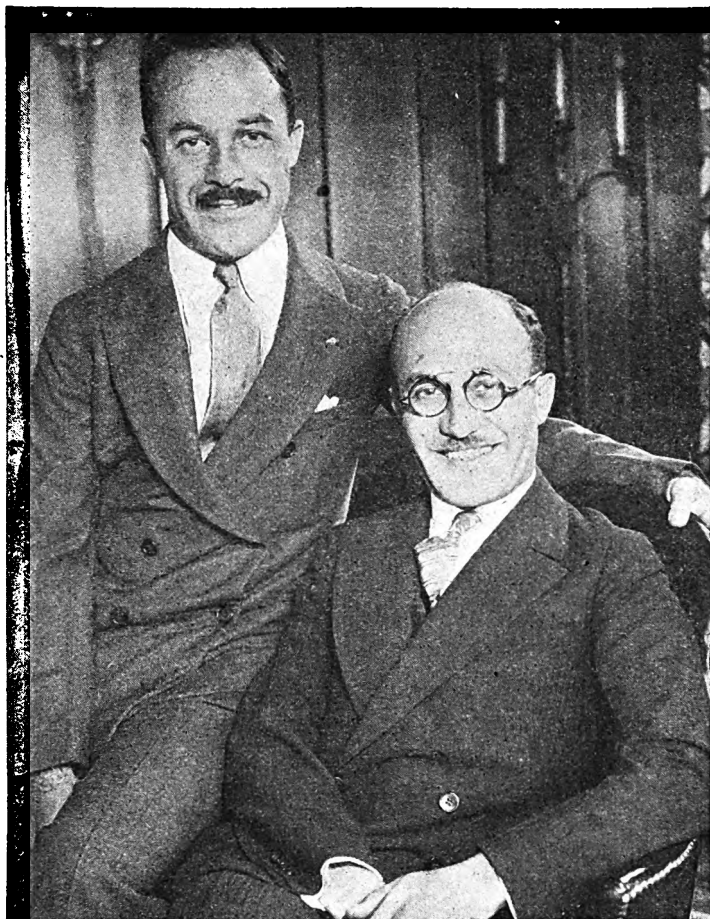
Also there is the religious or theological cause. Man is incurably religious. There is an instinct in man that craves cosmic relationship. Man reaches out toward God as the flowers of spring reach out toward the sun. But this normal yearning of the human soul for infinite comradeship has been seized upon by unscrupulous and scheming zealots, who consciously or unconsciously have put the needs and designs of organized priestcraft and ecclesiasticism ahead of human welfare.

They have created the false idea of a stern and terrible God, of devils and evil spirits, of the sinfulness, weakness and guilt of man, of his inferior, puny littleness and need of groveling, fawning compliance with the decrees of gods, as interpreted by the priests, to gain salvation on this or some other and more favorable planet.

THE BLIGHT OF FALSE DOGMA

NOW those who have fallen for this poisonous and enervating dogma have become weak, self-depreciatory and stricken with a sense of insufficiency and inferiority. There is a legend in one of the ancient books which intimates that a jealous God placed flaming swords at the entrance of a garden lest aspiring men eat of the tree of the knowledge of good and evil and "become like us." This is a libel upon any sane and adequate idea of deity, and this childish misconception has characterized nearly all religious propaganda. Millions have been withered, warped and tainted with a sense of inferiority, limitation and lack, in consequence. The multitudes who today cower in the presence of life and know not why, are unconscious victims of this damning misstatement of divine relationship.

The truer teaching of these same sacred books has been overlooked. There has been insufficiently stressed the fact (*Continued on page 61*)



The brothers Henry I. and Irwin S. Chanin.

THERE'S no secret about what we're all after in this world. It's the same with you as it is with me—and not jot or tittle different with the man who “cleans up” in Wall street or the man who “cleans up” in Central Park. Preacher and clerk, statesman and merchant, aren't we all shooting at the same target? Let us miss it by so little as a dismal inch, and we're counted failures. But the world is our oyster if the bead be true!

Is it Money we're after? Or is it Power? Fame, maybe? The opportunity to Serve our Fellow man? All of these—on the surface. But underneath, giving proud and urgent birth to them all, isn't it our basic human desire to be effective in our community by being effective in our business or profession?



The spacious lobby of the Hotel Lincoln (right), located at Forty-fifth Street and Eighth Avenue, which the Chanins built “because they couldn't ever find an empty room.”

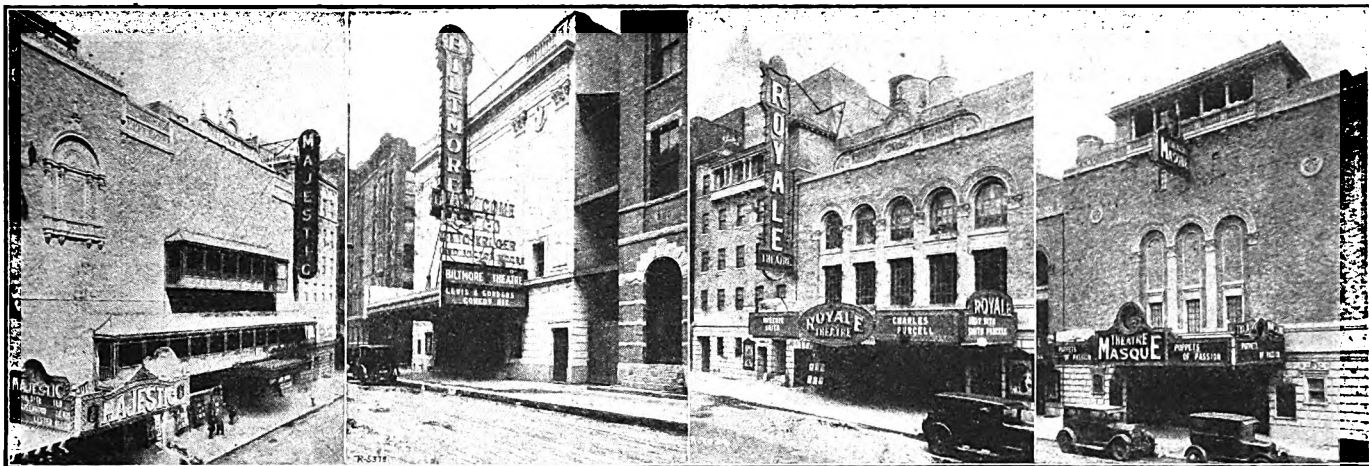
From \$100 to \$100,000,000 in 8 Years

The Unprecedented Story of the Chanin Brothers Whose Technique of Success Is: Give the People Something Different, Something Better, Something More Than They Expect

By Kerry Conway

The Chanin brothers, engineers and builders, are superbly effective in both their profession and their business. As the ultimate expression of their ideas has always been a house, an office building, an hotel or a theatre, millions of citizens have profited by their practical passion for improving the conditions under





The four theatres built and controlled by the Chanins: the Majestic, the Biltmore, the Royale and the Theatre Masque.

which men live, work and play. The Chanins have rolled \$100 into \$100,000,000 in less than nine years. That means Money, Power, Fame. But the man who works in a Chanin skyscraper, stops overnight in a Chanin Hotel, watches a Broadway show from a spacious orchestra seat in a Chanin Theatre, doesn't begrudge them their unprecedented financial rise. He is persuaded their first concern has always been to serve him and his fellows more efficiently than it has ever been done before.

So their Midas touch, which has everywhere turned steel and concrete into gold, is seen merely as a reaction incidental to their human touch, which has ever sought the needs, and not the purses, of men.

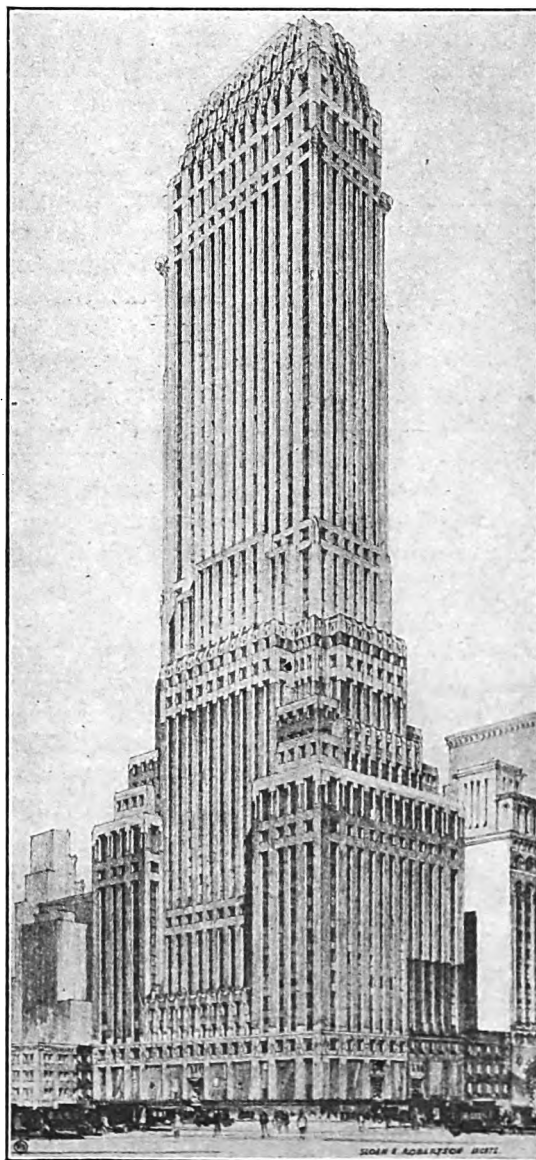
Scratch the surface of a Chanin operation in any stage of completion, and you will find the selfsame, well-ordered forces at work. You will observe paramountly the effects of careful—*very* careful—planning, eliminating costly delays. For instance, the Chanins were able to erect their Royale Theatre in New York in exactly 77 days. Theatrical producers thought this extraordinary. The Chanins wondered why. They had done their planning *before* building. They wouldn't countenance a situation where needless interest charges accumulated due to avoidable construction developments.

By contrast, one of the hardest theatrical legends of this generation is that the New York Hippodrome was on the verge of being opened to the public when its sponsors suddenly discovered that no provision had been made for such a trifling matter as the actors' dressing-rooms!

As careful planning is nullified without a corresponding discretion in execution, the brothers Chanin have been at great pains to assemble a force of workers at once expert and pliant. And as the continued competency of such a force is in large measure dependent upon the spirit which animates it, they have generated a psychology of service whose results are prodigious. This done, the Chanins have gone serenely about their job of being effective in their community by being effective in their business.

And there, in a few hundred words of generalization, you have the story of America's newest multimillionaires. But it is the office of even the most ephemeral biography to enlighten, and, by indirection, to instruct. The public demands (at least, so runs the tradition!) that fact be piled on fact, and dollar sign on dollar sign, until the chronicle of success shall look like nothing so much as a treasurer's report.

To us this has always seemed a preposterous performance. Of what possible interest is it



Architect's sketch of office building of 56 stories which the Chanins have under construction at Forty-second Street and Lexington Avenue.

how a man made his second, ninth or sixty-fifth million? The test of character, of courage, of resourcefulness, came with the overcoming of those early obstacles that bulked so large. The rest is just a matter of elementary banking.

So let us get the fiscal impedimenta out of the way by recording that the Chanins control and operate property in New York estimated to be worth a hundred million dollars. For those who like pictures with their figures let us add that, in a little more than eight years, they have constructed buildings of varying sizes totaling 141. And for those who specialize on high lights the information is vouchsafed that their principal operations—all in the New York Metropolitan district—have embraced the erection of the largest office building in Brooklyn; Marcus Loew's Coney Island Theatre; the Fur Centre Building; Chanin's Forty-sixth Street Theatre; The Biltmore, Mansfield, Royale, Masque, Majestic and Roxy Theatres in the Borough of Manhattan. The Lincoln Hotel on Eighth avenue is their latest project to reach completion. A new office building, fifty-six stories high, is well under way at Forty-second street and Lexington avenue. In its vicinity the Chanins plan to erect the largest hotel in the world. It will have 6,700 rooms.

In the light of such formidable achievement it is interesting to note that the Chanin brothers are arrestingly young. Irwin S. is 35. H. I. is 33. Irwin originates, while Henry is responsible for the administration of affairs. Each is insured for a million dollars for the benefit of the Chanin Company.

Well, you ask, how do they do it? So many fail and they succeed. Their experience is necessarily limited, and yet they have never made a mistake. They think in seven figures without losing either their composure or their money. What's behind it all?

The answer is as simple as the one which Eugene Victor Legaren offered for the success of Sigmund Freud—by observing how the mind failed to work, he discovered how it ought to work. By observing how money failed to come in, the Chanins discovered how it ought to come in. (Give more value than is expected!)

That is only half of the answer to their success, however. As builders, they know when to go into certain districts, when to launch a theatre, an office building, an hotel and when to "get out"—while less enlightened capital rushes in to profit tardily by their intuition.

Underlying all their projects, of course, is the insatiable desire to fill a public need better than any one else has ever done it before. That may be a matter of pride only, but it is the sort of pride that made Maecenas nearly as famous as the Rome he patronized.

Irwin S. Chanin prepared himself for success almost from the day of his birth—which event, by the way, occurred on October 20th, 1892, in Brooklyn, the scene of his earliest endeavors. Thru his father, a painter and small contractor, he made his first contact with the building business. By the time the boy was five, the father had accumulated \$10,000, and had decided

to return to his native village in the Ukraine, there to pass the rest of his days as became a man of affluence.

Irwin was prohibited from attending public school in Russia because of his foreign birth. At a private school of his father's choice he worked incessantly. He has never departed from this youthful habit, being one of those rare men who do not find it necessary to seek recreation or relaxation apart from their business.

A railroad was being built thru the section of Russia in which his family lived, and Irwin, for the first time, saw surveyors at work. The transit problem immediately captured his interest, and he determined then and there to become an engineer.

This ambition began to be realized seven years later when, at the age of seventeen, he enrolled for the night courses at Cooper Institute, New York. The family had returned to America some years previously, following the loss of the father's money.

Irwin worked all day and studied most of the night. He handled men for his father at this time on small contracting jobs, absorbing that knowledge of the human animal and his mental wrinkles that has subsequently proved so helpful in welding the Chanin organization into 800 efficient co-workers.

He later entered day school at Cooper Institute, and, following the well-known law of cause and effect, won three scholarships. Geometry became his passion, a fountain of beauty to him as well as of utility. The decorations of the new Lincoln Hotel bear ample evidence of this prepossession.

When the United States entered the war he was assigned to Camp Wadsworth to erect buildings for the Chemical Warfare Service. He says the government doesn't owe him anything for this job. He learned so much doing it.

The war over, he was discharged at the age of 26. He had acquitted himself of his army task so handsomely that his major telegraphed him he had a \$5,200 a year job waiting for him. It took great courage to decline such an offer. But he did. He felt that it would hinder, rather than help, his full development.

For weeks he simply walked about and studied conditions—a rather lordly procedure for a penniless young man. But Chanin was determined to enter only that field which permitted the widest use of his capacities.

His survey led him to Bensonhurst, Brooklyn. He became convinced that this was an ideal spot for the erection of better-than-the-ordinary one-family dwellings. He made up his mind to build two, each to cost \$10,000. He planned to give people "something different, something better, something more than they are expecting to get."

To this day, that remains the Chanin policy, the Chanin philosophy of business. It is Irwin S. Chanin's method of expressing his nature. It is his technique of living.

Chanin had everything to go ahead with except money. But his resourcefulness was immense. He borrowed from friends (Continued on page 64)

PSYCHOLOGY Family Welcomes *the Readers of the New Age*

A Brief Review of the Work of Dr. Orison Swett Marden and the Influence of His Message of Success

By A. H. Howland

WITH this issue of PSYCHOLOGY the big army of the followers of Dr. Orison Swett Marden and readers of *Success* magazine, later the *New Age*, join the happy family of PSYCHOLOGY readers. This is one of the happiest and most significant events in the stirring history of American journalism. Dr. Marden was one of the most powerful influences in the life and inspiration of Dr. Miller, founder and editor of PSYCHOLOGY. The two men were firm friends and during the closing years of life Dr. Marden was keenly interested in the growth of PSYCHOLOGY. His articles appeared in this magazine and no one rejoiced more than he in its rapid development. Devoted to the study and application of Psychology the new magazine carried many of the tones and principles of Dr. Marden's own periodical. As *Success* marked a new step in American journalism, producing a real gospel of optimism and brotherhood, so PSYCHOLOGY was a still more definite advance, showing the possibility of putting the facts and principles of scientific psychology into the form of wide-awake journalism and proving that the American reading public is eager not only to be entertained but instructed, and is willing to join with earnest minds in exploring the mysteries of life, character and destiny.

Dr. Marden's own life is one of the most stimulating in human history. Meeting every sort of bafflement and discouragement in youth, losing his mother in infancy and his father in early childhood, forced to toil in what amounted to practical slavery in the homes of strangers, undernourished, misunderstood, ill-used, the boy plodded sturdily forward, performing almost superhuman tasks of endurance and labor, plunging into academic studies, graduating with honors from Boston University, later taking a full medical course, as well as briefer courses in law and theology—his academic labors being interwoven with hard, even menial tasks—then beginning his great work as teacher, inspirer and prophet to America and to the world.

At his death he left behind him a record of more than thirty great books, many of them translated in

foreign tongues, making his name a household word in many lands, as well as booklets and special addresses and articles that give him rank as one of the outstanding figures in the literary and pedagogical history of the world.

Success magazine was founded in 1897. After a decade or more of brilliant progress, the magazine was swept out of existence by a combination of internal misunderstandings and outside opposition. Dr. Marden took his temporary defeat as he took every other hardship of his sturdy life, with dauntless courage and unyielding hope. In 1917 the magazine was revived, and the brilliant successes of the early years were repeated.

There were years of splendid growth and development, until, having reached beyond the traditional age of three score years and ten, and stricken with an incurable malady Dr. Marden left his home and his work in the East, journeying to California in search of new strength. Lingered there for a few peaceful months, during which he was in constant touch with his affairs in the East, the brave spirit passed into the unknown on the tenth of March, 1924.

Since Dr. Marden's death one of his loyal disciples, Mr. F. C. Lowrey, has made a brave and costly effort to continue the magazine. Despite splendid progress he finally felt it advisable to discontinue publication and merge its circulation with PSYCHOLOGY. The last issue of the *New Age* was that of April, 1928.

Altho the matter was never discussed between them there can be no doubt that if Dr. Marden could make his wishes known today he would express gratification over the present plans which assure the continuous spread of the message and the creed to which he gave his life under the auspices of PSYCHOLOGY and the leadership of his friend and disciple, Dr. Miller.

The editor and publishers of PSYCHOLOGY extend a hearty welcome to all the former readers and supporters of *Success* and the *New Age*, and feel confident of their continued loyalty to the old truths of Hope and Brotherhood and their aid in the continued search for that ultimate truth that shall make us all Free!

"The Bravest Woman I Ever Knew"

*The Story of Dr. Olga Stastny, who was Declared by Popular
Vote to Be Omaha's Most Useful Citizen*

By Ada Patterson

OMAHA has a heroine. By popular vote it named her as its most useful woman citizen.

By no rouge-stimulated blush, nor silk-sheathed ankle, nor tireless dancing, nor transparent gown of flapper did she win the Omaha tribute. Dr. Olga Stastny is six feet two inches tall and is nearing fifty years of age. It was her public service that won for her the title. The public service backed by the finest courage I have ever known in woman. Of all the women with whom I have ever talked, or of whom I have read, or heard, or known, I rank her the bravest.

For two reasons I rank her highest among women of courage.

Picture with your mental lens a tall, wide-shouldered woman with steadfast eyes and resolute lips, working at cots and operating tables in hospitals to make the remnants of humankind that war had left into sufficient and efficient human beings. Picture her healing them, inspiring them, admonishing them, prescribing medicines and addressing earnest lectures to them. Then imagine the eyes dimmed and the heart weighed with mother longing and hear the commander of the post say, "Don't worry about your boy any longer, doctor. We'll bring him over to you."

"Thank you," she said. "While helping other boys I must not forget my own twenty-one-year-old."

Picture the boy the day after his arrival, clear eyed,

glowing with vitality, strong in his clean young manhood, ascending in an aeroplane. Then in the far sky the happening of the dread unexpected. A burst of

flame. The blazing, blackening fall as of a rocket. A call to the physician making her rounds in the hospital.

"Doctor, come to the field. There has been an accident."

The tall figure kneeling beside two blackened bodies, a girl who made the flight and another. The tall figure turning from the black body that no longer breathed, to the other. Saying, "That isn't Bobby." Hearing a ghost of a voice, "Yes, it is mother. Good-bye."

A lifting of his head upon her arm, a call for "water," her ear searching for his heart. Then, hope gone, the slow, reverent bestowal of the charred young body, sacrificed to scientific adventure, upon the ground.

Low-toned directions to those who stood about as to where to carry both bodies. Then a long look as they were borne away, and a slow, groping walk to her own room in the hospital.

When the military rites had been performed over Bobby's body, Dr. Stastny's parents and brothers said, "Come home now with us. You need the voyage and the visit." But Dr. Stastny answered, "No. My work is only half done. Forgive me if I go away into the hills alone."

For two weeks she lived in a village in the hills. The

Study the face on the page opposite and ask yourself if this can be the face of a woman who lived—for weeks, for months, in Hell!

Facing the uttermost anguish that a woman can know, an anguish thrust upon her by one of those grotesque twists of fate in which the whole cosmos seems disarranged for a moment in order that one individual shall be tortured, she went straightway into other hells—horrors of hospital work in battle-torn French towns and in refugee camps—centres of infectious diseases—with Death stalking everywhere.

And these later tests of courage could be met because earlier tests had been faced bravely.

Thru all this she came, sweet and smiling, to go on with her work of counsel and healing.

Do you wonder that Miss Patterson, trained and seasoned observer of human-kind calls Dr. Stastny "the bravest woman I ever knew!"

villagers asked each other about the tall woman with the chalk-like face and the tragic eyes. All they knew was that she was staying at the inn and talked to none except the servants who brought to her neglected meals.

"All day and late in the evening, from sunlight to starlight, she walks," said older women of the town, women schooled in war sorrows. "She never speaks. But she looks as tho her eyes were seeing terrible things."

If they could have read her lips, from which, tho moving, no sounds came, the wondering women would have translated the soundless message, "I will look unto the hills, whence cometh my help."

When Dr. Stastny returned from the hills she went without a word, or sign of tarrying, to her work. Paler, quieter, but no whit less skillful. She remained until her two-and-a-half years of post-war service in Czecho Slovakia were finished.

Those wordless, valiant, triumphant two weeks among the hills of Bohemia place Olga Stastny above any of the world's heroines I have known. In those hills, steep and stone-strewn as the way to the Cross, instead of spending her strength in the cries of bereft motherhood, she concentrated all the forces of her courage. She triumphed over fear—demonstrating that sort of heroism which Amiel, the Swiss philosopher, defines as "the dazzling and glorious concentration of courage."

Less than three years later was her high soul to pass again thru the fires of sacrifice. Dr. Esther Pohl Lovejoy wrote of her in *Certain Samaritans*. Dr. Stastny was assigned to Macronissi Island, Greece. Of that camp and hospital for contagious diseases Dr. Lovejoy said:

"Of course I had to warn Dr. Stastny of the dangers of her position. She recognized them fully. She counted the possible costs in advance and was on the

island to stay till her work was altogether finished.

"I have no duties which take precedence of my duties here," she answered."

"Her presence inspired confidence," continues Dr. Lovejoy's report. "She was tall, very handsome, unconsciously commanding. I somehow felt that she would make good on that job. A guard of two hundred and fifty soldiers was placed at her command and when insurrection stirred, the presence of Olga Stastny, of Omaha, had more influence in quelling the trouble than the Greek military guard."

The population of the island increased until there were seven camps of refugees. When the food supply was low the refugees rebelled. Some of the physicians and nurses, no longer able to rise from their cots, tossed there in typhoid delirium. Dr. Stastny's chief assistant, Dr. Poumouras, died. But she stayed on at her post on a devil's island of horror, danger and loneliness, poisoned by fever, stalked by death for the five months of her enlistment for the work. Twelve thousand of the refugees were sent home, well. For this work she was decorated with the cross of St. George. It was pinned on her breast beside the *Medaille de la Reconnaissance Francaise* for her work of healing in French towns.



Dr. Olga Stastny.

"The need of a physician to teach sex hygiene is great." The call came out of Bohemia. Dr. Stastny, American and native Nebraskan, was chosen because she knew the language. Her parents were Czecho-Slovakians. She is a cousin of that other tall, fair-haired daughter of the statuesque folk of the North, the actress, Blanche Yurka.

Again Olga Stastny faced an ugly, necessary duty. But one of the reasons why she is a heroine is that she is an idealist.

"Earth would be poor and life would be unendur-

able without ideality," she said to me. We were talking of the honor that Omaha had paid her. She had said. "It is pleasant to receive recognition for earnest effort, especially from one's own townspeople."

"All prophets are not without honor in their own country," I reminded her.

The tall, handsome woman who is on the sunny plateau of life and who, because she is sane in mind and body, will dwell long on it, sent me a smile that was a reflection of a serene spirit. "I particularly appreciate the editorials saying that I have remained womanly," she said. "It has always been one of my greatest desires to do my public work, pursue my medical practice and handle my private affairs in a womanly way. We need never depart from that way."

"And so you went to Czecho Slovakia and taught sex hygiene in camps," I said.

"Yes," she returned thoughtfully, "and I have worked here in the Young Men's Christian Association and the Young Women's Christian Association on the same lines." That she has become a world authority on that subject, with unquestioned skill in presenting it clearly and effectively, I had to learn from others than herself. In the little blue-and-gold drawing room of her apartment at Beaton Street, while her car waited outside to take me to the station to catch the midnight train, she looked the gentle, untouched-by-the-world hostess of a well-kept home. Yet there was scarcely a rigor of war, hardly a depth of grief, she had not known.

"The need of instruction in sex hygiene is known. It is only about the means that society differs," I said. "What do you think is the best means of teaching it?"

"That takes us back to ideality," she answered. "I believe we should keep our eyes on the stars tho our feet stumble. No person, no nation, no world goes far without ideals. When I have gone before audiences, whether of scarred soldiers on European soil, or pale clerks who have hurried from their offices to the Y. M. C. A. gymnasium, or girls from jobs or homes at the Y. W. C. A., I have always had in mind the picture of a clean home and clean life. I have usually begun my talk by picturing both. I have held that picture high, as a standard-bearer when going into battle holds his banner aloft.

"I have stressed that picture. I have expanded it. I have shown it as an indispensable element of lasting national life and of the world's progress and mankind's happiness. When I am sure that I have hung that picture in the memory halls of all my hearers, I have pictured the menace, the woe, the stigma upon this and succeeding generations of the reverse. From the psychological I pass into physical consideration of the theme. Then I summon the sense of responsibility."

"That line of demarcation between the good and the bad citizen," I said.

"Exactly," agreed Dr. Stastny. "In my talks to army and club, in camp and drawing room, I have

made the same plea and in each environment found equally effective, the argument, 'Would you for the sake of a transient moment blight lives of another generation?' That is my peroration. It seems to stir the consciences of all who hear. I receive thousands of letters that prove it."

Czecho Slovakia's response to the argument was to make attendance upon Dr. Stastny's lectures compulsory. Every soldier must hear the lectures because the government believed that every soldier would heed them.

The rudest, most primitive of audiences give respectful hearing to Dr. Stastny's arguments for clean living for posterity's sake. In her they see no drawing-room reformer. They see a soldier of life. They recognize the physician who speaks not in the verse of the poet, nor the dream of the visionary, but the cold terms of science.

Dr. Stastny's courage was tested on earlier battle grounds than those of the World War. At twenty-eight a widow, with a small son and daughter, she faced grim foes—illness and need. She lived in a small town near Lincoln, Nebraska. She supported herself and children by contributing the news of that small town to a Lincoln newspaper. She worked her way thru the Medical College of the University of Nebraska. Gradually she built a successful practice in Omaha.

Then the clarion call heard by men and women to war. Reluctantly, for the hearthside's insistent whisper sounded as loudly in her ears, she obeyed that call. Her young daughter was happily married. Her son was finishing college. She must go to the front because she "might" go. To represent the American women's hospitals she went. And to serve the Young Men's Christian Association.

Omaha, then, made no mistake in making her its heroine. Not only for the hour but for all of her life has she been a useful citizen. For that city gateway of the West has vision of her first as a self-made woman, working her way thru medical college, and rearing and educating two children into good citizenship. It saw her going away to the hills to fight and hide and heal her heartbreak after her son died horribly in his aerial adventure. It saw her organizing and directing a campaign for sex hygiene according to American ideals and methods, her text book on the subject of such teaching a recognized authority on both sides of the Atlantic, and her name on the tongue of Czecho Slovakia an alternative for the tenderer one of "The Mother of the Army."

It saw her, too, when she had thought her wider work finished—and that she could now devote herself to her office, the practice of healing and the gentle art of living in a smaller and happier sphere, obeying the call of the American Women's Hospitals at the Quarantine Island of Macronissi. Even the staid Government report stressed that sacrifice:

"On the black, rocky slopes of the quarantine island there are rows upon rows of shallow graves in which are buried the victims of typhus and other diseases, and thruout the length and breadth of Greece are many thousand (Continued on page 33)

Sonny Jim

*A
Memorial
Day Story*

By
Wallace Rhodes

Illustrated by
L. Kimmel



Day after day Big Jim sat there—listening.

JAMES WARDELL had been bashful all his younger life, which accounted for his not marrying as most of the young men about him married.

But when he was thirty-five years of age, there came to Cedarville a dainty little bit of fluff and golden hair—Mina Brent. She was to teach the unruly young urchins of District No. 4, and James Wardell had been on the School Board, and when she opened those cornflower blue eyes of hers, and looked up at him, poor Jim fell, and as the old saying is, "The bigger they are, the harder they fall."

Certainly Jim was big enough, with his six-feet-four in height, his great broad shoulders, and his shock of wavy, chestnut brown hair which never looked as if it had been combed.

At the end of the year, Mina and Jim were married. A happier couple never lived in Cedarville. Only one thing marred their joy in life. They had no children, and while Big Jim was terribly sorry and disappointed, he kept still about it, for he wouldn't for the world do a thing to make Mina feel badly.

So you can imagine how delighted he was when, after

ten years of waiting, a tiny baby arrived at his home one beautiful spring morning. All Cedarville rejoiced with the happy parents, for the news spread like wild fire—"Big Jim Wardell has a boy."

The wonderful, round, fat red bundle of babyhood, with lusty cry as strong as that of a youngster a year old, was "Jim's boy." Mina was just its mother, and no throne ever welcomed its heir with more love and pride than did Mina and Jim.

And the way that youngster thrived from the first minute! He seemed to grow from night to morning, and morning to night. As soon as he could walk, he had playmates brought to him, for his daddy could hardly bear to have him go away from home for an hour.

Then when he was big enough to slide on a sled, a fine place was fixed for the village children in Jim Wardell's south pasture on the gently sloping hillside. A place to skate was flooded, back of the big barns, and later Big Jim made a repair shop in a long shed just south of the barns. Here every child could bring its skates to be sharpened, its sled runners to be straight-

ened, its wagon to have a tongue repaired or tires put on the wheels. There was even a pot of glue for the dolls of the girls, who were always as welcome as the boys.

Then came days at school and at college—and Big Jim begrudged the need which took his boy from him even temporarily. But his generous heart would not put self first, and so "Sonny" Jim had everything that dad could compass to make him happy and to prepare him to take his part in the world's work.

Every year the old house rang from cellar to garret with the laughter and fun of the friends whom Sonny Jim brought home. A tennis court was laid out, for if Sonny Jim liked new-fangled games—he must have them. Then when a golf course was thought of by the villagers, it was the beautiful old south pastures which were turned freely over to the town by big-hearted Jim Wardell.

If ever a man was loved, he was. Or if ever a man loved young people, it was he. There was not a person who could lay a finger of criticism or reproach upon the way he had brought up the boy. Sonny Jim had chores to do. He could handle one end of a cross-cut saw with the best of them, pitch his end of the hay, and plow as straight a furrow as his dad—and no one had ever heard of Sonny Jim doing a mean thing in his life.

No, Big Jim had brought him up to be a man—not a sissy or a lounge lizard. And the wonderful love between father and son was a beautiful, shining thing.

Then clouds gathered and the great war broke. Big Jim grew lines overnight and a sad, apprehensive look came into his eyes. He would not say a word against what he was sure was going to come—but nobody knew the hours he sat, dry-eyed, in the barn, fighting the fight of a strong man. He wanted to be ready—ready that when Sonny Jim was called to go—he, his father, could laugh and cheer and wish him Godspeed with the rest.

And that time came. Sonny Jim came into the house shouting,

"Daddy Jim! Daddy Jim! I got mine! I got it, Daddy, I've got my call. It says, 'Report Tuesday.' Gee, there are seven of us from here. Won't we show those Heinies what they don't know!"

He was happy—was Sonny Jim, and not until the day he left, did it actually come to him how dear his mother and dad were.

Something of what was to be must have come to them—and possibly to him, for it was with a big breath-taking hug he said,

"Don't Dad. Don't Mom. Don't grieve if anything happens. I won't be the *only* one, you know. Some of us fellows who go over there *have got* to get mussed up a bit. So just go easy on the work, for you have enough and to spare."

"And," he added gaily, "when I get back, we can plant and reap and make up for lost time. And please, Daddy Jim, take good care of 'Rags.' He is some pup!"

Sonny Jim with the six other light-hearted lads

were gone. Letters came, cheerful at first. Then briefer and briefer as they were censored, and lastly a few lines from here and there. Letters from France, letters from "Somewhere Over There."

Then lists of those wounded—but Sonny Jim's name was not among them, and each time Big Jim Wardell sighed with relief and went singing out into the sunshine.

He began to think that God had heard his prayers, and that all would be well, when the word came that Sonny Jim had been destroyed—torn to pieces by a bursting shell.

* * * *

AT first neither his dad nor his mother could believe it. It couldn't be possible—not their Sonny Jim. He would not do *that* to *them*. But it proved to be all too true. Papers from Washington told them the simple, bitter fact.

* * * *

WHEN there was no hope left and the Armistice was signed, and the boys began to come home, something seemed to snap in the brain of big Jim Wardell. He had been found wandering down the main street of the village one night by old friends after the big reception given in honor of the returned soldiers.

A nurse was called and he was put to bed, but he was not sick physically, so he would not stay put. The only place he was satisfied was out on the long, side porch where he could overlook the road leading into the village, upon which Sonny Jim used to come whistling home from school—the road upon which he marched away.

Day after day Big Jim sat there, looking—listening! He was no trouble. He bothered no one. The nurse often tried to talk to him or read to him, but he just sat there, and often when no one was looking, his head, with its shock of silver-white hair, was bowed upon his arms, and his shoulders shook with weeping.

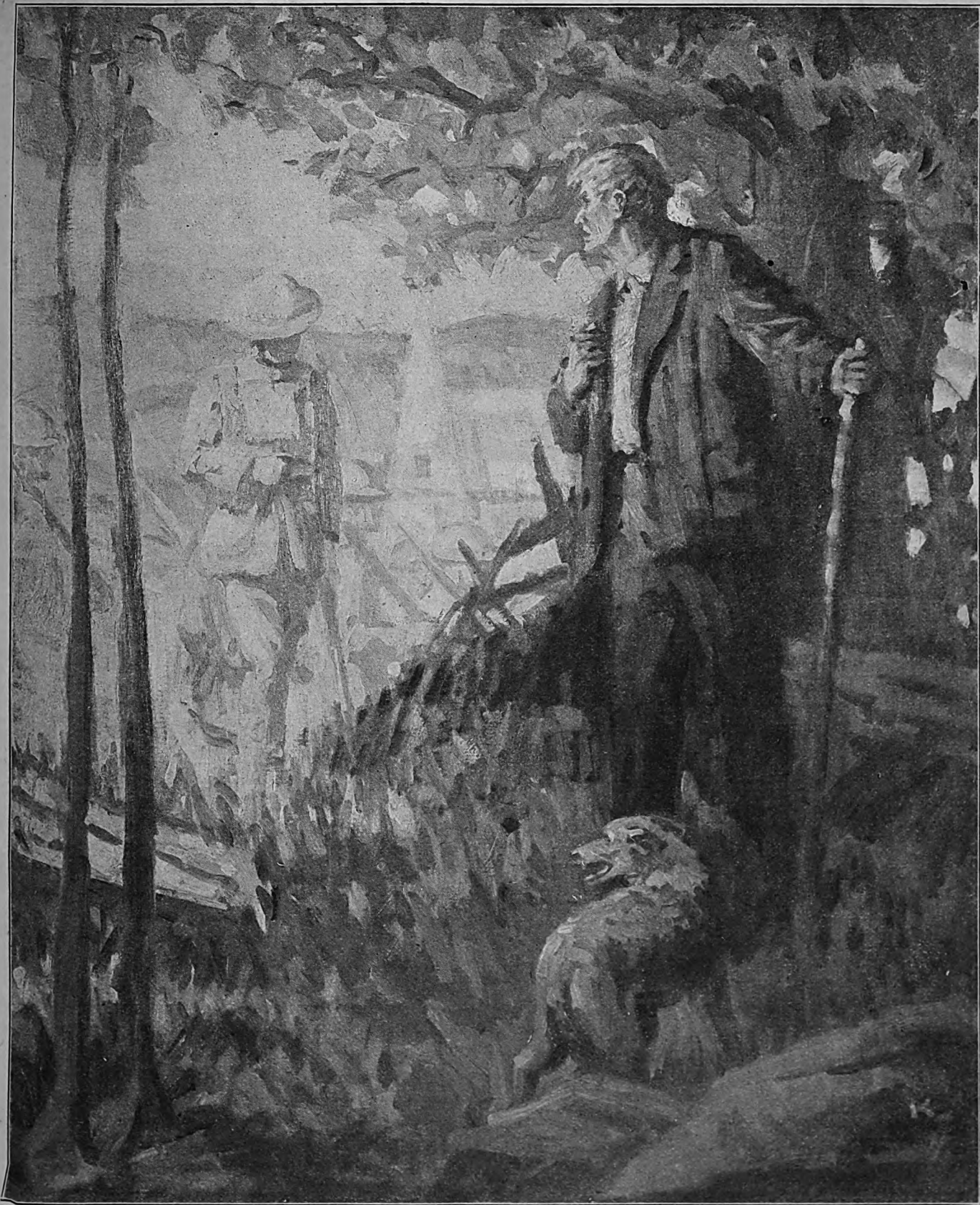
He had never been given to tears before, but now he could not stop them. The doctors said, blandly, that such symptoms were not surprising—but Mina feared that he would gradually weep himself to death if something were not found to bring him out of this Valley of Despondency.

But Daddy Jim wept on.

Sonny Jim was gone. His bright Sonny Jim. Rags did not understand, for his Airedale intelligence didn't quite take in wars and rumors of wars and the sacrifice of life and hope and happiness. Rags, with his long, shaggy hair and his bright brown eyes, lay, head between paws, at Big Jim's feet day after day. Perhaps he, too, was waiting for the voice and step he loved.

Even the sunlight seemed forlorn to Big Jim as it crept thru the vines of the morning-glory on the long, side porch. Sonny Jim was gone, and Daddy wept.

Mina didn't know it, but whenever she said "Daddy Dear," with that little quavering note in her voice, it made Big Jim remember the red, wrinkled bundle



Daddy Jim frowned. Then he started— Could it be? Yes—already his lips were forming the glad call.

which had been put into his arms that bright spring morning by the nurse, and Mina's own bright face as she uttered those two words.

"Poor old man," said the little boys as they passed to school of mornings.

"Poor old man," said the little girls as they came back from school at night; for, you see, the children still loved him.

"They say he doesn't want to eat nor sleep since his boy went away," and the (Continued on page 65)

You May Banish Fear

A Clarion Call to Kill an Ancient Enemy

By G. Arthur Gayer, Ph.D.

NO man can think well, feel well, talk well, act well, work well, play well, rest well, eat well, digest well, or do anything else well, unless he is free from fear and worry.

The moment we speak of fear, we are surprised at the vast number of people who are enslaved by this cruel monster. The late Dr. Stanley Hall, one of the greatest psychologists and educators of his day, says that he discovered 7,000 fears in 6,000 people.

Truly, one of the deadliest perils to man's mental, physical, social, commercial and financial welfare, lies concealed in the germ of fear. Wars, famines, floods, earthquakes, volcanoes and epidemics have killed their millions, but an age-long diet of fear and worry has killed its tens of millions.

Next to a habitual indulgence in poisonous drugs, such as cocaine, morphine, heroin and, as is so popular to-day, wood alcohol, fear and worry have cost more human lives than all the other causes put together.

It is represented in an Oriental fable that the Spirit of the Plague once met an Eastern Prince, and informed him that, during the year, he should remove ten thousand of his subjects.

Before the close of that year one hundred thousand died. Meeting the Prince again, the Destroyer reminded him of the fulfillment of his prediction. "But," said the Prince, "you have taken one hundred thousand."

"Nay," rejoined the other, "I removed only ten thousand—Fear took the rest."

There is not a man, woman or child in the world who has not at some time and in some way been touched and tormented by the universal destroyer, called "Fear."

This tryant was born in the infancy of the human race, and has reigned with undisputed power ever since. Our earliest forefathers lived a life of constant fear. They were afraid of the flashing lightning, the crashing thunder, the flaming volcano, the destructive earthquake and the devastating flood.

The safety and preservation of their lives depended almost entirely upon their ability to protect themselves against prowling beasts and relentless enemies of their own kind.

Owing to prehistoric inheritance, fear, even to this day, is the dominating passion in men as individuals and as a race. Its evil influence upon human life and human action is adequately expressed by Mrs. Jameson, who says: "Fear, either as a principle or a motive, is the beginning of all evil."

Shakespeare says that the danger of fear is past reckoning. Marshall Foch calls it the great dragon whose fangs every one of us must draw.

Beyond our ability to compute; beyond our power to estimate, is the danger of fear. Fear is a poison that can do as much harm to the human system as bichloride of mercury or Paris green—it can actually kill.

Chronic fear is sometimes an important agent in the production of functional and organic diseases, including insanity. Fear of other people destroys personality, prevents love and friendship,

and shuts the door against opportunity and success.

Nothing will so quickly isolate a man from his fellow men as a disposition to fear and worry. These destructive habits will not only affect his mind and body, but they cast an atmosphere of gloom around him which is felt by those who come in contact with him and has an invariable tendency to keep them aloof. A person who is habitually filled with a fancy assortment of morbid apprehensions, who always anticipates the worst instead of the best, is not a cheerful companion or a worth-while friend, and he will never add to the happiness and comfort of others. Why, even an undertaker is afraid of a pessimist.

Fear, in its intenser form of fright or horror, will destroy a man's courage as quickly as a mountain side crumbles under the force of dynamite. Fear corrupts thought, perverts feeling, stops action, benumbs judgment, prevents expression, deadens ambition and paralyzes effort.

"The truest elixir of a fearless life consists of two things—first, the practice of perfect faith in our natural endowments, and, second, the absolute confidence in our ability to apply these possessions intelligently and practically in all the affairs of life."

"The final solvent is Love."

"Love opens the heart; Fear shuts it. Love begets Love, and the desire for the good of others is the master key to the Heart of the World!"

There can be no sound judgment where there is fear. We cannot understand any person or thing of which we are afraid. There can be no good work done in fear.

Fear and worry play havoc with the face, making sallow complexion, dull eyes, drooping mouth, ugly wrinkles and premature age. The man who is afraid about himself, his family, his friends, his neighbors, his job, his business, robs himself as no burglar can rob him. He is disqualified from the start.

No man can think well, feel well, talk well, act well, work well, play well, rest well, eat well, digest well, or do anything else well, unless he is free from fear and worry.

Very few public speakers, actors or singers, would have "stage fright" if they were not afraid of having it, for, "As a man thinketh in his heart, so is he." There are thousands of highly talented men and women in the world to-day who could find their way to recognition and distinction in all the arts and handicrafts of men, if they could only rid themselves of fear.

There are legions of men and women of what the world calls "mediocre talent and ability" who have risen to the heights of power and fame, simply because they had the courage and endurance to make the best of their capacities and opportunities.

The first thing that the world demands of a man before it will accept him in the way of confidence and respect, of advancement and reward, is that he shall keep fear so completely in subjection that he will never show it by so much as the flick of an eyelid.

There is every evidence to show that fear, in any

line of occupation or profession, is largely, if not wholly, the result of the fear of *failure*.

As long as we are burdened and tortured with fear; as long as we suffer from a sense of helplessness or incapacity, we will not get anywhere. It is like trying to row a boat out into the harbor while it is fastened to the dock with an iron chain.

When I say that we should not give place to fear and worry, I do not mean that we should blind ourselves to unnecessary danger and risk; that we should

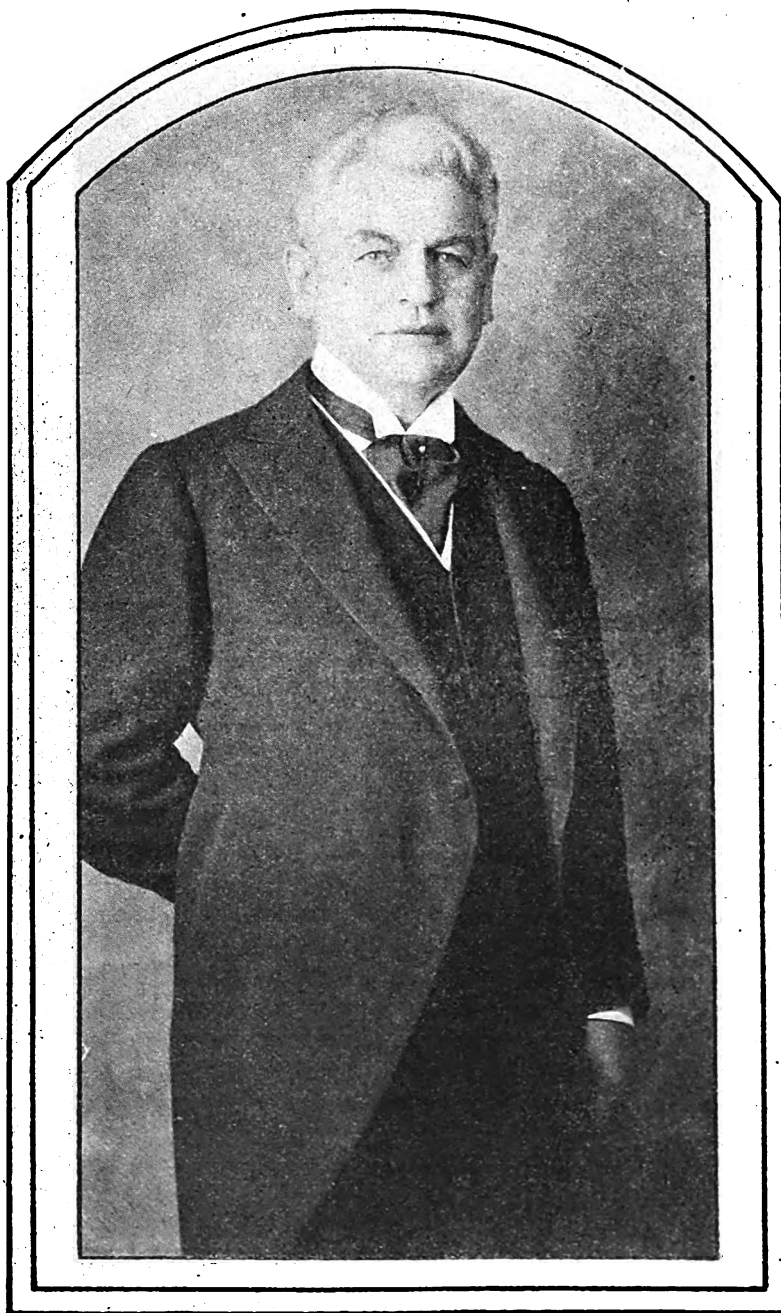
not adopt measures to offset them. The wise man who has a dangerous enemy to deal with, will use every available means to protect himself against possible harm. The man who exercises prudence and circumspection in all situations and conditions; who has his wits about him at all times and in all places, need never be afraid.

What all of us must do is to develop within ourselves that combination of confidence and courage which is based upon knowledge and experience. We must know why we believe that we can solve this or that problem, or why we can do this or that thing. It is this *assurance* that helps us to conquer fear.

One of the best ways to prevent or to get rid of fear is never to allow *fear pictures* to enter or to remain in our minds. We may not always be able to keep them from

knocking at our door, but we are not compelled to let them come in.

It is easy enough, of course, to keep fear and worry at bay when everything goes smooth, but most difficult when we strike the rough places. The more deliberately at such times we turn (Continued on page 66)



DR. GAYER

Shall I Buy That Car?

Beginning a Discussion of the Advantages and Disadvantages of Credit-Buying

By A. R. Giffard

Illustrated by E. M. Frandzen

THE public at large has reached a stage where arises the question, "Is credit a benefit or a detriment to mankind?" In one city it has become a topic of the day to such an extent, that the high school and college students use it for their debating subject daily, in public speaking classes in this manner, "Resolved: That credit-buying is a menace to the buying public."

Credit is a psychological factor, because it is built upon some of psychology's greatest teachings, namely: faith, honesty and courage.

To begin with, if it were not for credit, mankind to this day would be living in caves or tents. If it were not for credit it would not be possible to even *rent* a home, because without it, the landlords could never gather enough money at one time to build a house to rent.

Let us take into consideration, first of all, those points which may be classed as undesirable.

There are those who go into debt to such an extent that their peace of mind is lost, a condition fatal not alone to health but to every sort of progress. Some are always in debt because some merchants are ever ready to "charge it" if the person is responsible. Again there are those who buy on time in good faith but before paying in full find that the unexpected has arisen and are unable to pay as per their agreement, thereby losing all they have paid because the merchant re-possesses. These are facts which are true and dangerous to a certain percentage of both buyers and sellers, altho the bureau of statistics in Washington shows that less than four per cent suffer from the above mentioned facts.

On the other hand, there is so much on the bright side of credit-buying that it would take the entire

edition of this magazine to display it. I want to point out a few of the numerous benefits gained by the ninety-six per cent of buyers and sellers who mutually profit by this system.

First of all, there is the home. When we consider the enormous number of home-owners who have entirely paid for their home by making monthly instalments, it is more than gratifying, especially so when we think that if they did not have the courage to start, they would have paid out as much or more for rent. Many people are literally astonished when they realize that they have entirely paid for their home, and when they wake up to the fact that they are landowners they become more useful citizens. Many find that after a few years of struggle their homes can be sold for a good profit. To many this has brought independence.

After having bought a house it is necessary to furnish it properly in order to make it a home. If it were necessary to pay cash in full most of the working people would find it necessary to do without much of the desired furniture, and what they could buy would be of the

cheaper quality. Now, however, for a small payment down, an entire home can be furnished, and with the better quality furniture, which in turn raises their standard of living and creates a better atmosphere in which to rear a family.

In the wage-earner's garage, regardless of how humble, will be found an automobile. With it on Sundays and in the evenings he can take his family for an outing off the beaten road and see nature in all its freshness. By doing so the mind of the family is broadened and their outlook in life brightened. Could this be possible without the instalment plan?

A Prize of TWENTY-FIVE DOLLARS

will be paid by PSYCHOLOGY for the best letter on the subject of the advantages and disadvantages of instalment-plan purchases.

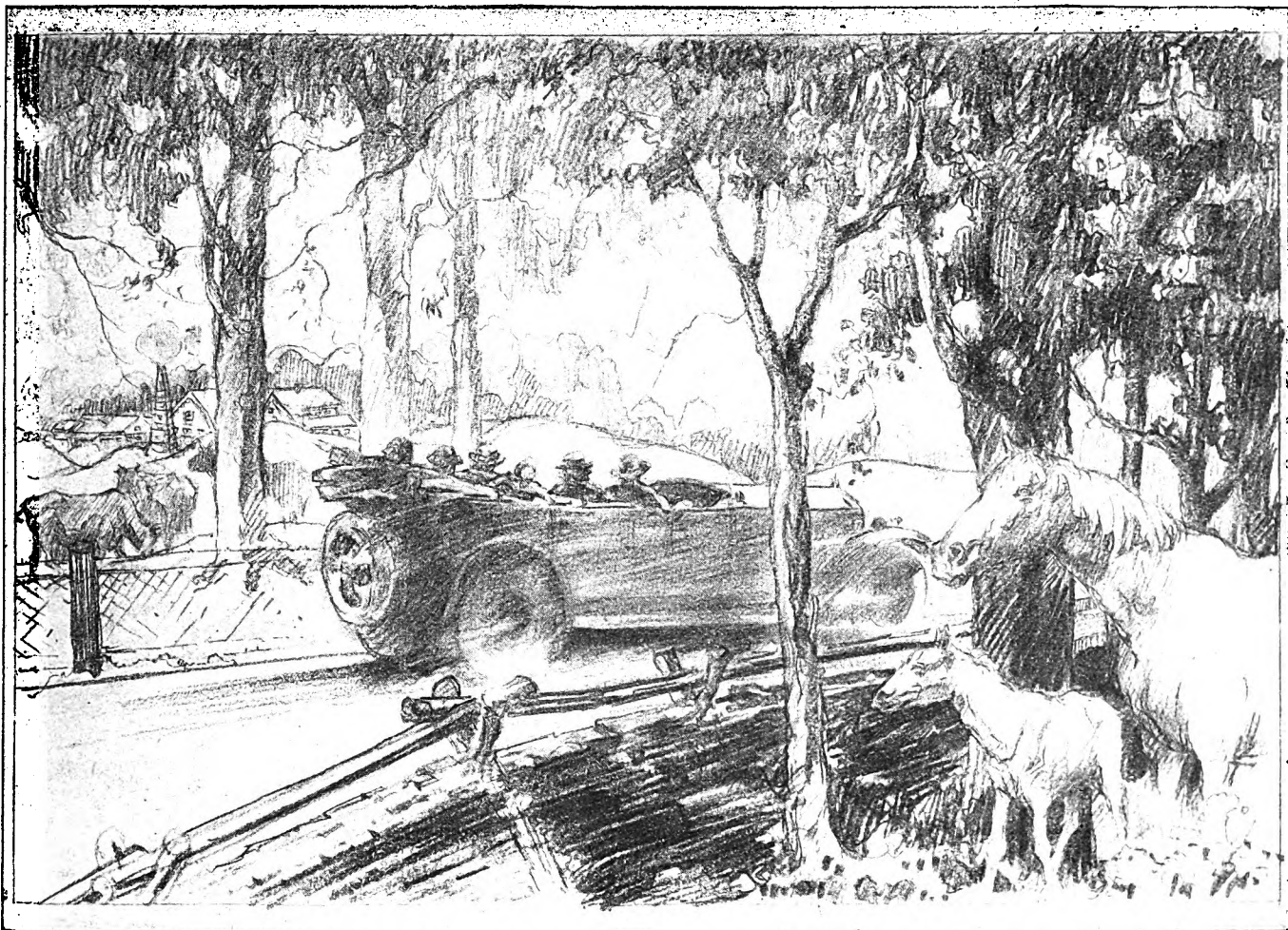
What do you think of this article on the subject by Mr. Giffard? How have your own adventures into instalment-buying worked out? Are you glad or sorry you made these purchases in this way—and why?

It's a big subject, with arguments on both sides.

Limit your letter to 500 words.

Letters must reach PSYCHOLOGY office not later than June 1, 1928.

Prize letter and announcement of the winner will be published in the August number of PSYCHOLOGY.



Instead of hiring a broken-down horse and carriage for their holiday, the family zips along country roads in their own car.

But there is a kind of credit-buying which is looked upon with special scorn by some. It is the purchasing of clothing by this plan. To those more fortunate this may seem unnecessary. But let us consider how this benefits the majority in some planes of life. If they pay cash and are required to accept cheap, ill-fitting garments (because they have not the money to do better) or do without new clothing as long as possible, it is almost inevitable that ambition and self-respect will be considerably below par.

It is conservative to say that half of the married women are now in the ranks of wage earners. They openly proclaim that their reason for working is that they may have the nice things they would otherwise be required to do without. What does this mean for the single girl who is required to feed, shelter, and clothe herself? It means that with the same salary she must compete in appearance with the married girl who spends her entire earnings on clothes, while her husband provides for the house. When, therefore, the single, self-supporting girl buys a few frocks of the better class on the instalment plan it elevates her to the position of an equal of the married girl, stimulating her so that she is able to do justice to her occupation.

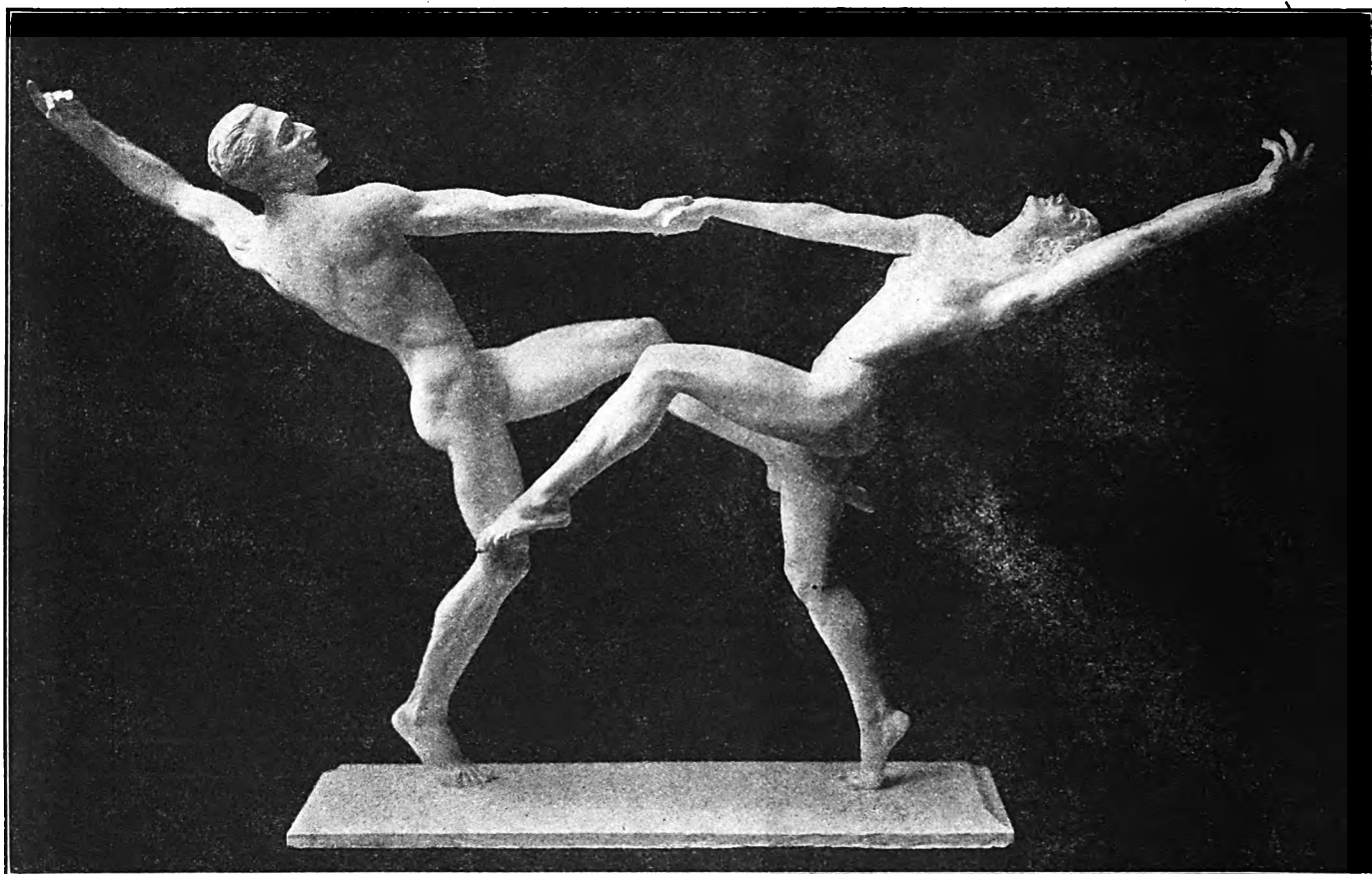
Today the average or middle-class people work eight hours a day, for which they receive (thanks to credit) enough to make a first payment on a home, the balance

being paid like rent, purchase beautiful furniture for the entire house on the instalment plan and when it is paid for, purchase an automobile the same way, which opens up the highways of city and countryside for their health and pleasure. Included in their furniture are phonographs, player-pianos, radios and such things as our parents would consider a luxury quite beyond their means.

Credit-buying is also a strong stimulus to business. Many leading industries, such as pianos, automobiles, phonographs, radios, vacuum cleaners and other household supplies could not have reached their present pinnacle without the employment of the credit-buying system.

But there are other advantages besides merely material gains. The persons who purchase on credit have established a reputation for being trustworthy and honest. As they are faithful in their payments they enhance this reputation and are constantly stimulated to be worthy of the trust placed in them by others.

I have known many happy families who could not make a monthly deposit of five dollars in the bank and leave it there, but who could pay \$50 a month for real-estate or other things on the instalment plan. I have seen them do this with ease, because after once signing a contract they considered it binding and they also realized the loss they would suffer if they ceased pay-



Desha posing with Leon Barte for Harriet Frismuth, the famous sculptor.

Never Mind Sex—But Grow Up

By Cody Marsh, Ph.D.

I WOULD substitute a Maturist Movement for the Feminist Movement. In other words, I would offer a new psychology, a new point of view. To my mind the feminist movement lays itself open to three serious criticisms: (1) It is lacking in any conscious objective; (2) Its most ardent devotees still live in two airtight compartments, the old feminine psychology, which is responsible for the age-long weakness of the female, and the vigorous, modern psychology which bears achievement in its branches. The two can never mix; (3) The feminist movement is lacking in a definite program which takes into account the male. No social or psychological program can succeed unless it

Man succeeds not because he uses a male psychology but because he uses a psychology of power. It is not sex but fitness and ambition, that determine the outcome of life

includes provisions for every social and psychological group within its jurisdiction. I believe that my conception of a maturist movement overcomes these three criticisms, among other things,

and holds a great promise of success.

About fifteen years ago I published a little booklet called *Girl Scouts of America*. It was the first or among the first of printed works bearing on the idea of Scouting as applied to girls. At least I hold the copyright on the name. In the preface to that little pamphlet I suggested that the girl had not been discovered and that womankind held other interests than the stimulus of erotic poetry, the background of romance . . . and I might have added, the menials of

home, nursery and business. At that time I had no scholarly data, and only a limited experience, altho I clung stoutly to the conviction that men and women were conceived as equal, and that only a chasm-like disparity of environment could account for the sex differences in powers of achievement. Anyway, I set to work, and since that time have ransacked the literature of the biological sciences, and applied the data therein gained as spectacles thru which to view and interpret a wealth of experiences pretty much over the world.

It was during the war when so many barriers were burned away that I was an unwitting eaves-dropper to a child episode which has furnished food for thought. They were boys and girls, and their play had lagged. Finally, a girl, mind you, a girl, suggested, "Let's all undress and see how we're made" ... "I don't understand why we girls can't do the same as you boys." I did not remain, but the episode has furnished the title of a tale I intend some day to publish, and there I shall present in abundance, data and argument such as I am offering here too briefly, I fear, for conviction.

Anyway, "Let's all undress!" psychologically, and biologically. Suppose we go about this quite dispassionately for once, and with candor, laying aside our sex, religious or any other prejudices. Let's see what is this stuff underneath

this animal we call woman, whether she is disguised with lingerie or fig leaves; this animal we call man, whether he plays his part in the eternal coat and pantaloons or in a mere G String.

If we are to consider the female psychology first I think we must indict it for criminal negligence and grossest inefficiency. Certainly a system of thinking, a system of "states of consciousness as such," which has produced as few great names as the female psy-

chology, should have been discarded long ago. One poet, Sappho, and aside from that name there is not another which can measure blades with the best that men have produced. In spite of her great freedom,

the woman is still an amateur or a menial, as we take her seriously... even in business she is still in the kitchen, for the most part, doing the dishes. If she is pretty, she is still a toy, and the male everywhere has but one moment when he has any real companionship with her... when he is emotional, one way or another. Men and women speak two

different languages, they wear two different costumes; their interests, their all, form two mutually opposing systems. Is it natural for the woman to be the weaker vessel? At least it is not necessary. Is it inevitable that the male and female should form two mutually antagonistic groups save when both are emotional? I do not believe it. Are there any real differences between male and female? I do not think so, and hope to prove my case. And the only reason that we seem to exhibit such wide differences is because the sex mechanism has been given an importance out of all proportion to its real value. Evolution has paused long enough. Supermen will be born of parents who are great, but equally great, spiritually, mentally and physically.

All life is a response to the environment, and heredity is but the transmission of biologically memorized experiences. The woman has responded to her environment with what we know as a woman, and the memories of weakness and inferiority have been carried in the germ cells, in the chromosomes of both sexes. She needs but to alter her environment to alter her response; she needs but a psychological rebirth to wipe out the stultifying phylogenetic memories which inhibit her, enchain her.

In most countries it is bad luck to be a woman unless



Sculptures by Harriet Frismuth.

one is beautiful, but the good fortune of pulchritude is short-lived. In America the woman probably has the upper hand and the man is the mere dollar pack-horse to carry the load. However, a wave of hard times will discover more sand than concrete in the American woman's pedestal.

How did the woman get this way, this way of being the weaker one, the softer, prettier one?

Our answer is necessarily poetry if we are gallant. But we have agreed to undress and be honest. No one knows the right answer. Some say it is because of the sex patterns in the chromosomes of the germ cells. Others say that it is because of the child-bearing function, and possibly, the menstrual episode in the human female. Even animals, that is, the male of any given species, would surround the female of his kind with an environment of weakness, an enervating thing, after having once seen a female under the disadvantages of bearing offspring. At least, the male animals are female-attracted only when they are emotional. The system does very well if we are only raising animals, but it is time we were making quantity production of humans with as many improvements in basic principles and refinements of action and appearance as we are making in automobiles, self-starters, four wheel brakes, better lighting, balloon tires, an automatic windshield wiper as we face the sleet of modern life and subtle propaganda.

First let us undress the human germ cells. The female cell is larger, round, carries a small store of nutriment and carries a certain number of chromosomes. The male cell is much smaller, elongated, carries no nutriment, has a swimming tail and carries an equal number of chromosomes which contain the physical and mental patterns of his ancestors. When these two cells meet they discard their differences, rearrange their germinal material until they are exactly alike, when they flow together and start the common task of cell division.

Probably sex as well as hair color is determined at the instant when the chromosomes match coins to decide which characteristics of which family are to survive. In any case we cannot determine the sex of the new individual until the fifth or sixth week of embryonic life. There are those who claim a sexuality for all cells, but it seems to me a gratuitous thing to seek more sexuality than we have apart from the germ cells. But the fact of maleness or femaleness shows distinct differences even in the mother's womb. So in any system of rebirth which we may adopt in this maturist

movement which I am espousing, we must do what Nicodemus scorned to do, reënter our mother's womb and be born again, dating birth from the offering of the germ cell.

It takes two days less, on the average, to gestate a male than it does a female. (Robertson.) That is because maleness gives a keener metabolism than femaleness. The business of embryonic growth goes on more briskly. Again, the male child averages a few pounds heavier than the female child as shown by the investigations of Bowditch, Heiberg and others. His organs and bones are heavier. He has less padding.

But one important fact must be noted, that while the differences in the external generative organs seem to be dramatically different, the embryologist can show that these organs are the same *qualitatively* and only present quantitative, *utilitarian* differences. For example, the male has a vestigial uterus and everything else the female possesses and *vice versa*. Boy and girl babies present differences in the size of their body organs and in the weight of their bones, but we may reduce any real difference between them to the fact that in the ovary of the female ova are produced, whereas the male produces spermatozoa. Both sex glands share a common interstitial cell.

During the pre-adolescent period boys and girls develop very much the same in spite of the brakes put upon the girls, in spite of the many inhibitions. But the cumulative effect of these brakes and inhibitions shows up in the adolescent girl, for her brakes and inhibitions will permit her only to dream whereas the boy is more apt to dream and then incarnate his visions. The woman suffers from this all of her life and thus her favorite reading is the novel, dreamed reality. Not until the menopause does the woman seem to gain any release from the inhibitions of her feminine psychology. It is the conquering age, the age when women turn out governors and other dynamic, aggressive, dominating personalities.

While we have them both undressed we might note that their anatomies present only quantitative differences, differences of response to the environment. Briefly the woman presents the more fragile anatomy and if she is a good specimen we say she is pretty, meaning she is more infantile, more childlike, and therefore more sexually desired. I admire her myself: it is hard to shake off the influences of my race as touching the canons of feminine beauty. Even so, the present male is admiring a type of feminine beauty which would have been (*Continued on page 70*)

NEW POINTS ON SEX.

Reason is not male; it is the logic of achievement. Intuition is not female; it is the tangle of futility and unreality.

The inferiority and weakness of the female is not due to her glands, per se, nor to the fact that she is female, but due to a psychological and physiological atrophy resulting from the narrow use of her powers. In a word, the woman suffers from arrested development, not from being female.

Maleness and femaleness are not pure entities; they are always mixtures.

A MATURIST RACE will present more carefully balanced mixtures to the advantage of both sexes.

Another Miracle of Healing *by* Suggestion

*Together with a Personal Description
of How It Feels to Be
Hypnotized*

By Alice Wentworth

THE work of Dr. Alfred J. Fox, of New York, has been of special interest to readers of PSYCHOLOGY ever since the founding of the magazine, and a startling news account in the daily press of an astounding cure of a young victim of infantile paralysis which the doctor is now bringing about made me eager to call on him and get the facts in this case at first hand. Incidentally, I must confess that as time had gone on and I had heard more of the doctor and his work, I began to have a hope that he might help me—since I had long suffered from the aftermath of a serious malady and had well-nigh despaired of any material improvement except that which Time, the great Healer, can bring.

So when Dr. Fox responded to my request for an interview, with an invitation to join him and a few friends at his home for dinner, I was more than glad to accept. I did not decide before going to submit myself to him for treatment, for I must confess to having had some prejudice against the method of hypnotism, at least so far as having it applied to my own case was concerned.

But before the evening was over I was to learn much—not only about the doctor's most recent and famous cure, but about hypnotism and suggestion in general; and, in particular, their applicability to my own needs.

After dinner, as we sat about the doctor's pleasant living-room discussing widely varied subjects, we finally arrived at the one topic in which everyone present was most interested—the progress of the great work of helping humanity.

Dr. Fox told us of the far-reaching extent of the hypnotic method in the treatment of various diseases and, particularly, of his success in the treatment of so-called "incurable" cases of paralysis. The case of Eddie Gillan is of special significance in the history of

suggestive therapeutics. These are the facts in this case:

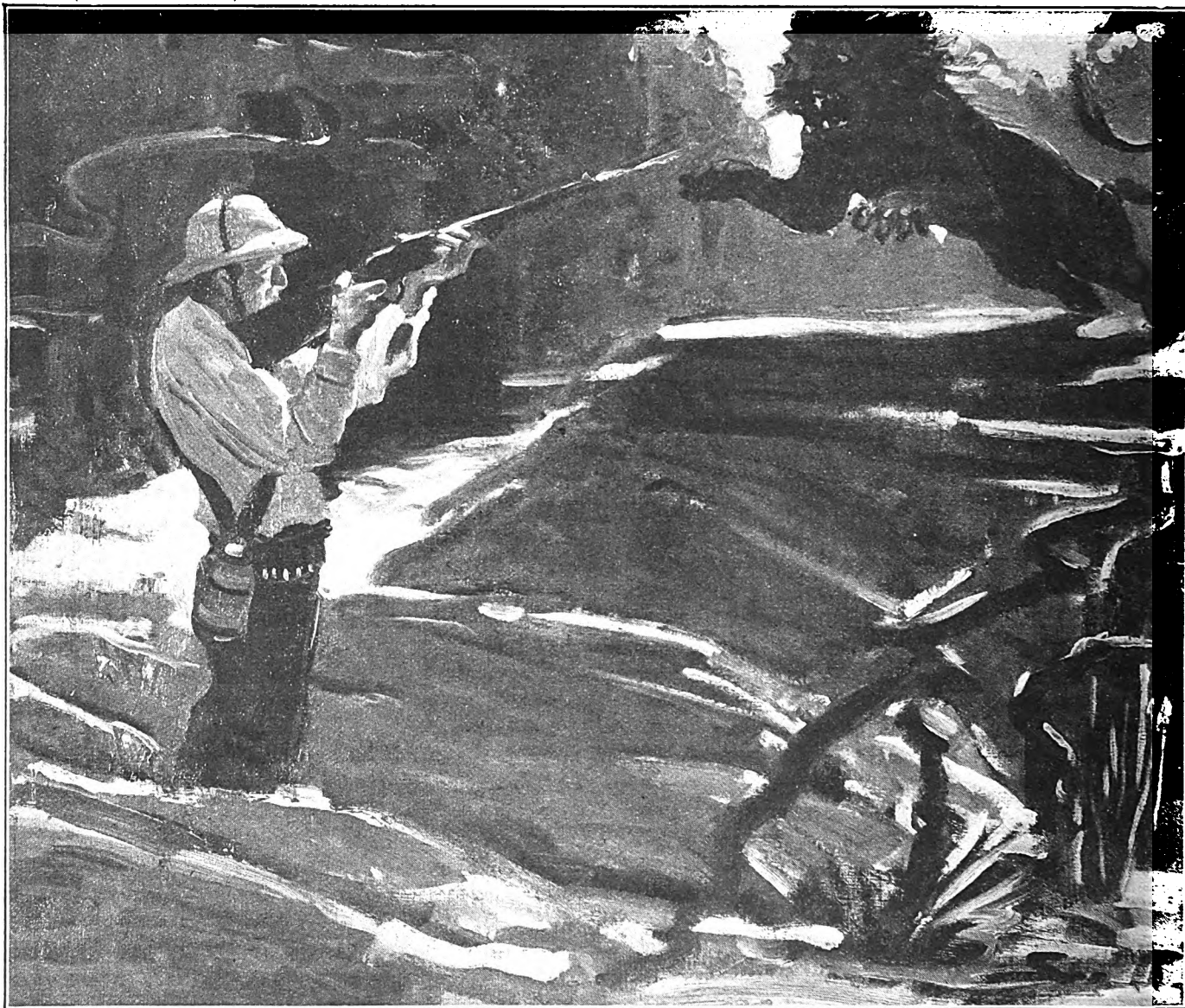
Eddie Gillan is the eleven-year-old son of Lieutenant Edward Gillan, of the New York City police department, who is at present acting captain of the Delancy Street station. He resides at 32 Apollo Street, Brooklyn.

Since the boy was two years of age he has been a paralytic cripple as a result of infantile paralysis contracted at that time, which left the muscles of his right arm, forearm, hand and chest as well as the flexor muscles of his left leg completely useless. He was treated at St. Catherine's Hospital in Brooklyn for some time, but was finally pronounced incurable. It was not until nine years later that he began treatment under Dr. Fox. Since this treatment began a miracle has occurred. The paralyzed arm has grown about five inches in length, and three times its previous size in circumference. He can now move his fingers, forearm and upper arm with considerable force and is steadily gaining in strength. The voluntary contraction of every muscle in his body has been accomplished—heretofore considered an impossibility in cases of complete paralysis.

Other cases of paralyzed muscles have yielded to Dr. Fox's treatment, but the case of Eddie Gillan is the most astonishing. The doctor expresses his willingness to demonstrate his method and its results before any representative group of physicians. In his talk with me he explained his theory that what has happened in these cures is that motor impulses are transmitted thru the sensory or the sympathetic nervous systems. And the kindly physician bewailed (*Continued on page 80*)



EDDIE GILLAN
*Convalescent from the ravages of
Infantile Paralysis.*



I have a friend who, unafraid, has hunted lions in the jungles of Africa—

Are You Afraid of Facts?

By Albert K. Weinberg, M.A.

YOU who pride yourselves on your brawny courage—ask yourselves once the unwonted and surprising question, “Am I afraid of facts?”

Would you even have the courage to put to yourselves this question—and to answer it truly? It is a question which will test your courage to the utmost, and if you are sufficiently courageous you will probably answer, “I *am* afraid of facts, as afraid as a child is of the dark.”

For there is something in your consciousness which is a coward, which constantly puts out of mind and

There is nothing so harmful to a man, either from the standpoint of his character or the standpoint of his personal advantage, as the fear of facts.

keeps out of mind the ten thousand and one things which you do not like to think about, because for one reason or another they are unpleasant to think about. This cowardly mechanism has been

noted by the Freudians in connection with sexuality and is called by them “repression,” but there is not only a mechanism of repression in sex but in all the embarrassing and disquieting facts of life.

It is a strange thing that usually just the men who are most courageous in facing physical dangers are most cowardly in facing facts. I have a friend



But he can't sit still when someone begins to discuss free love or companionate marriage.

An Arraignment of Mental Cowardice

Illustrated by H. Winfield Scott

who, unafraid, has hunted lions in the jungles of Africa and performed mad stunts in an aeroplane. He grows red in the face and can hardly sit still when someone begins to discuss the changing morals of our youth and to point out the number of free love affairs and companionate marriages.

Really, the cowardice which is most with us is not the fear of things. Physical danger is only a very occasional episode in life, and most of the time it comes upon us too quickly and unexpectedly for us to fear. As for death, it seems too far off most of the time for us truly to believe in it, much less to fear it. Our physical cowardice is limited to those periods

when the objective world is in a crisis for us and impinges upon us with a menace wholly extraordinary and unprecedented.

But the fear of facts is not conditioned by any such unusual collocation of things in the outer world. A fact is not a thing, an object—it is a truth. We would not call either a man or a tree a fact; we would call a fact the association of man and tree in the truth that at one time in his early development man did climb trees as an ape. Facts being truths, they are purely mental, or rather logical, and yet—it seems for the moment so strange—we fear them.

How can we indeed fear (*Continued on page 68*)

The Healthfulness of Friendship

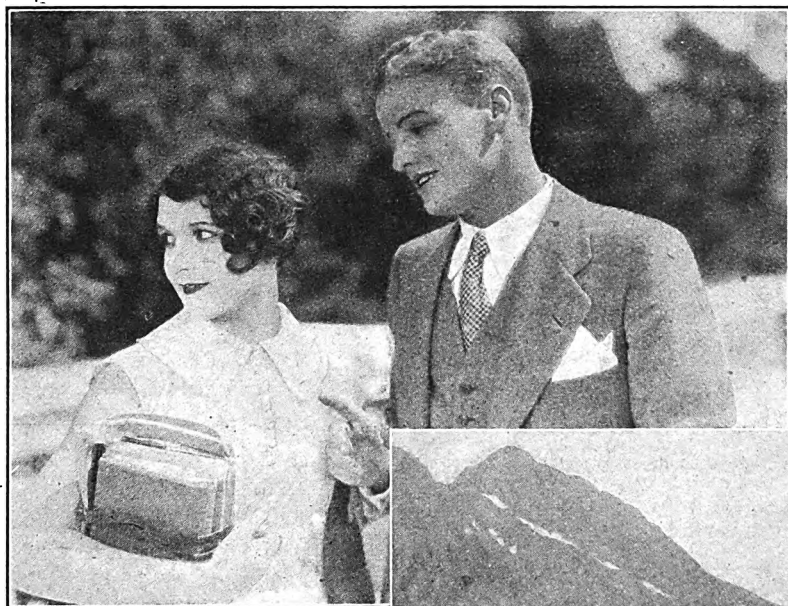
A Call to YOU to Give and to Receive the Rich Benefits of Friendliness

By Franklin Leavitt, M.D.

THAT friendship is pleasant and that it is beautiful everybody agrees. A point which is not so generally recognized, however, is that friend-

physical form. Mental and spiritual food is as essential to bodily health as are meat and potatoes. Healthy, pleasant, stimulating, uplifting emotions send great waves of revivifying, regenerating life over the nervous system, and thus into every activity of the body. They furnish steam, energy and motive power.

Many a person is ill or unhappy for the sole reason that he is lonely, or too much alone, and when this is remedied a great change takes place. The young man or girl who has gone to take a new position in a strange city; the recently widowed man or woman; others bereaved by the death or removal of dearly loved ones; the hermit or recluse; some old bachelors or "old maids"—

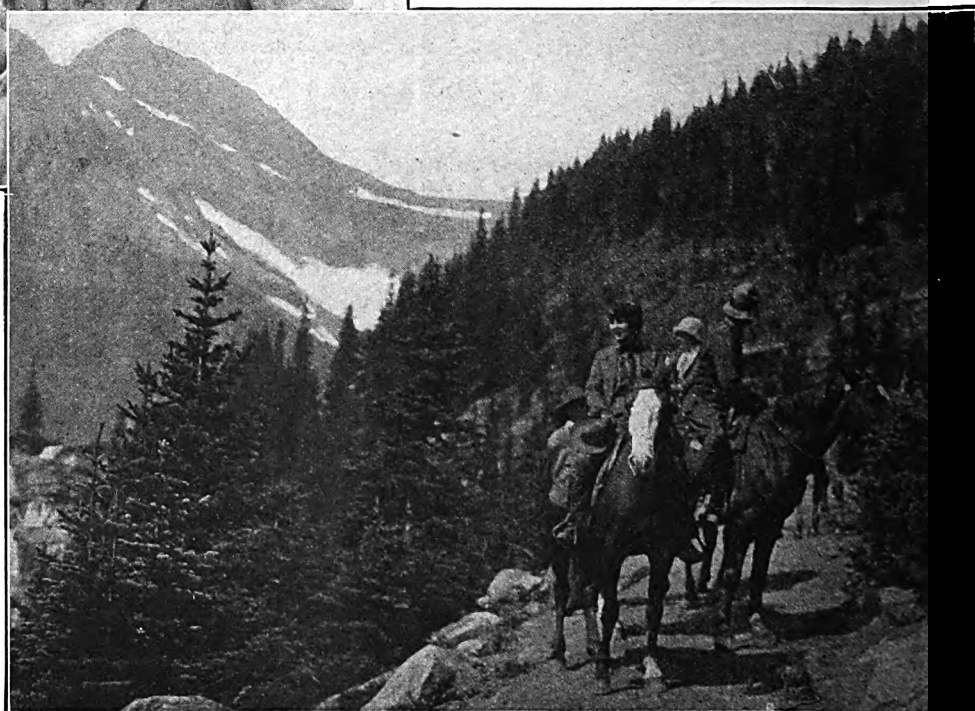


—Fox Films

Friendship at its best is Love.

ship is a real health necessity.

Pleasant emotions are essential to health. Being amused, entertained, appreciated, encouraged; giving expression to one's feelings and ideas; receiving response; enjoying things with someone else—all of this acts like a tonic. Such association is stimulating and nourishing. Not all of our food comes by way of the table and in a purely



—Canadian Pacific Photo

The beauties of the trail are enhanced a hundredfold if good friends are alongside.

often endure real physical harm from their aloneness. Eating alone, for instance, very often dulls the appetite. The digestion is likely to become impaired, also the assimilation, elimination, etc. Headaches, constipation, lassitude, dizziness, and kindred discomforts are frequent with lonely people. Depression, nervousness, and even disease can follow.

On the other hand, if one has a friend to eat with, the same food will taste better, the meal will be eaten slowly, and the effect upon the digestion will be stimulating and a tonic.

A play, or musical, or a walk, or a ride is far more enjoyable to the average person with a companion than alone.

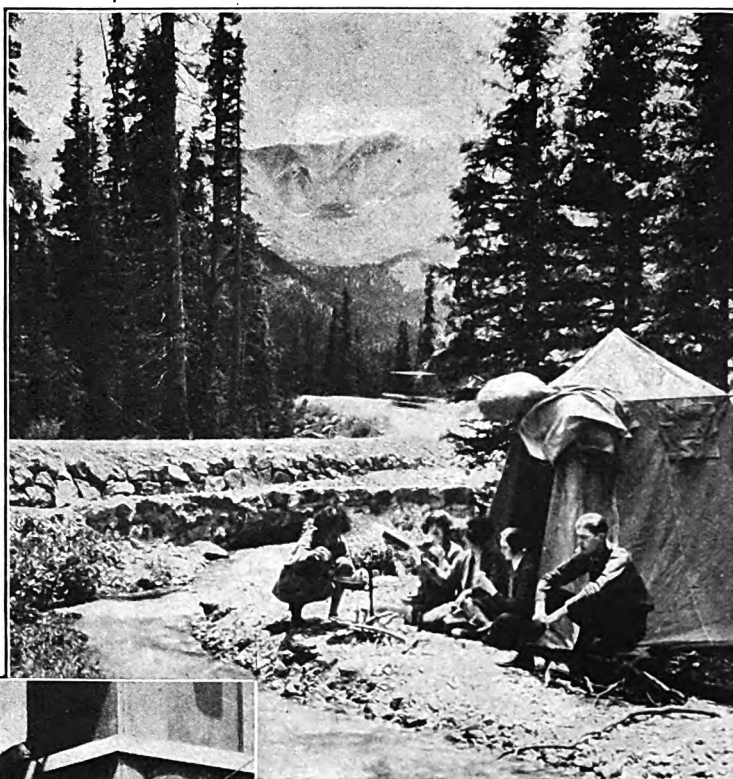
Aloneness is likely to breed over-seriousness, super-sensitiveness and self-consciousness. This introspection and repression makes one feel different or queer, if it is continued. Self-consciousness is the direct outgrowth of lack of contact with people, lack of friends. The absence of friendship soon causes one to feel ill at ease in the presence of people, for this, too, is a matter of reaching perfection thru years of experience and practice. Whether loneliness is the result of a naturally sensitive, retiring nature, the faulty training of children in the early years, or is a matter of choice, it is certainly unwholesome and abnormal. To continue in a state of genuine health while living alone one must have an unusually well-balanced, sunny, self-reliant nature. One of more serious type becomes fussy, cranky, blue, unsympathetic, selfish and narrow.

One can suffer without knowing it from living too much to himself. Some people are too lazy to seek society, and in their indolent self-indulgence, do not realize what they miss. Others shut themselves off for a hermit's existence, apparently preferring it, possibly because of a certain lack of self-confidence; or a feeling

of being different from others, or from a consciousness of not being attractive socially.

All of these men and women need just the very thing they are avoiding, and without it they will become "ingrowing."

Only the other day a woman came to me who was so unhappy and sensitive that she could not utter a single sentence without resorting to tears. She felt her life was ruined, that there was nothing to live for and no hope in the future. Upon making a careful analysis of her life this is what I found: She was born with a sensitive, emotional nature, had failed to receive a training in childhood that would tend toward developing self-confidence and control. So she was permitted to drift and seek lines of least resistance. I can see her as a child—serious, without a smile on her face, watching the other children play, but not really being one of them. She developed a very timid, shy nature,



—Denver Tourist Bureau

Getting ready for the sacrament of a comradely meal.



Pleasant emotions are essential to health. Enjoying things with others is a life-giving tonic.

which of course meant that she had very little social life and therefore had little contact with the opposite sex. She was thirty years old before she fell in love and married. She then became a "leaner" and her only companion was her husband. Five years after marriage her husband died. This was, of course, an extreme shock, for she really loved him, and this event left her without the neces- (Continued on page 77)

Rousing the Soul

Further Points on Developing a Triumphant Self-hood

By Lon J. Haddock

CHAPTER XVI

WHAT IS SELF?

NOW just what do we mean when we use the term self? Let us analyze a little:

Psyche (pronounced Si 'ke) means animating principle. It is the life principle animating and governing us each as individuals in all that we do. It is that elusive something known to many as the *soul*, but just what it is in the ultimate, is past finding out. This is the part of us which I referred to in a previous chapter as being "without end of years or beginning of days." It is, therefore, beyond the ken of our finite comprehension, hence it baffles our human understanding.

Nevertheless, we can entertain suggestions that may serve to give us a somewhat clearer appreciation of its peculiar character. And, after all, no one of us is assuming to know all about everything. We can merely strive to be mutually helpful to one another.

We have discussed the mechanical, material aspect of man and while, as has been shown, that is strange and wonderful in its coordination and functioning, it is not Man Himself. There is a something back of it all that sets the mechanism going and dominates it thruout; a great Master-force that gives it individuality and identity. It appears contemporaneous with the appearance of the first germinal cell and it continues its regal sway forever after. For want of a better name we may call it the "spirit." As the Scriptures have it, "there is a spirit in man and the spirit of the Lord giveth it understanding." It is our Ego, our Self-hood, the "I" of each one of us. Ever and always we are ourself. We always have been and we always will be Our Self. The body builds up, tears down, wears out, and disintegrates, but the Self goes on forever.

From our earliest infantile appearance to our last day on earth we are always our Self, the same Self,

maintaining the same identity thruout. Down thru the long centuries has come the infinitesimally small cell substance of the germinal cell, known as cytoplasm, in which our bodies originated. The bodies of entire races of men and women develop out of it and pass it along in turn, and still it goes on undiminished. This is the great biological mystery: a microscopic cell substance capable of endless division without any diminution or loss of potency; and yet in every instance when a new individual is to arise out of its matrix a Something Else from the unseen world about us must fuse with it to give it personality and identity.

This to me is the great evidence for immortality.

The fact that we are living now is evidence that we have lived before; and the fact that we are now living points logically to the fact of a life everlasting. We may be changed, modified, and adapted to a new environment as occasion may require, but no power, human or divine, can ever take from us our personality, nor our identity — our eternal life. We are and we remain one with the universe. There is wonder, encouragement, and inspiration in the thought that we are Immortal Princes bound on an immortal ad-

venture, a never-ending journey.

That is why I take exception to religious arguments, practices, and pronouncements that would predicate man's eternal existence on the whims and caprices of self-made deities. Eternal punishments; lost souls; "sons of perdition," and blatant promises of hell fire and brimstone have no place in the mind of a free-man. He will do right because doing right pays! He will labor for true chastity and the righteousness that embraces all the moral virtues because he realizes that in such labor only can he really grow and pursue happiness. Not fear of punishment, but love of virtue is his guide. And the assured happiness of man here and now in this life is his satisfying assurance that man can and will continue the process hereafter and

Arise, my soul, arise!
Shake off thy guilty fears!

It's not too late to join Mr. Haddock's big class in Practical Psychology. Thousands of readers are following this course with delight and profit, many of them, writing in to the Editors and to Mr. Haddock, expressing their appreciation of these lessons and asking personal questions on particular points.

"The first step," says Mr. Haddock, "is to rouse the Self!"

Begin NOW to believe in YOUR-SELF—and act out that Faith!

forever, his happiness or unhappiness being conditioned always by his observance or non-observance of correct principles of living.

If only men would forget their religious brickerings and differences and unite on this basis of living what a world of happiness this would be; not the fear of God; not the fear of anything; but love—love for all mankind; love for everything—this should be and is the basis of all true religion.

CHAPTER XVII

SET THE SELF GOING

I HAVE stated that our Ego, our Spirit, our Self is the basis of our existence. Now let us see. Our body is not the basis of the individual, for we sit, rise, lie down or move the body about at will. It cannot be in our emotions, for we change our emotions at our pleasure by merely changing our environment, either mental or physical. It is not in our mind, for we deliberately take time to "make up our mind" or to "change our mind" at our own pleasure. Nor is it in our Will, for we Will to do, or not to do, as our Self dictates. No! Back of all these various processes we still catch a shadowy outline of the Master.

But it is in the phenomenon of sleep that we perceive most clearly its workings. Regardless of what superinduces sleep—worn out tissue; separated nerve ends; toxic excesses, or what-not, this is what takes place—the body lapses into a condition of relative unconsciousness. The vital processes still go on, altho generally at a reduced level; breathing, blood circulation, assimilation, metabolism, even certain forms of cerebration, as in the phenomenon of dreaming, wherein weird and fanciful pictures rise in the mind as various nerve centers strive toward consciousness. But the master is away—gone, to return only when he is ready. And with his return note the change! Almost instantly the whole being wakes up; increased animation characterizes all the bodily functions; the light of consciousness, of awakeness, alertness, comes into the eyes; personality beams from the countenance, and immediately we become aware that we are now dealing with a live, reasoning, self-directing entity.

The first step in the process, then, is to rouse the Self. This is what I have been trying to do in my opening chapters—to wake up your Ego, to stir up your Self-forces. Enter into your work of self-improvement in a spirit of intense enthusiasm. Banish all fear, doubt, and uncertainty, and just know that

you are going to "make good." "The best defense is a strong attack." Give yourself up to the new effort—all of your Self. Never mind regrets. Regrets are useless, futile, silly. Learn the lesson in your past experience and turn it into a source of profit in your future labors. The past is gone, the future never comes, the Present is here. Here and now, it is yours, as much of it as you elect to take advantage of. Life is fleeting, and Time is Life. To waste Time, then, is to fritter away your life. Don't put off. Don't wait until a better time. This is the very best time you will ever know. Get right at it, now!

Feed your spirit! Fill it with Self-respect. Make it understand that it is just as good, just as worth while as any other spirit. Don't let it slumber. Wake it up! Tell the Will, and the Mind, and the Emotions, and the Brain, and the Solar Plexus as well as the whole body, just *who is who*. Show them who is boss. Line them up for action and lay down the law.

Now—do you feel a little tingle of achievement stirring within you? Don't you begin to feel that you really are "waking up"? Good! Now, continue to stir up that waking impulse. Feed interest and enthusiasm into it! Sit up a little straighter in your chair. Now, breathe deeply, hold that breath a few seconds—now

let it out slowly. Do it again! Once, twice, three times—breathe it away in and send it down deep into your lungs. Feel the power of that new oxygen going thru you? All right! Now, keep up that spirit. Be sincere, and be enthusiastic. "Enthusiasm is the genius of sincerity." Nobody can be enthusiastic if he lacks sincerity, nor can one be sincere for long without becoming enthusiastic. Be your own dynamo! Throw the switch. Turn on the current. *Thought is mind in motion*. Static mind is useless; to be effective it must be set going. Don't be afraid

to think! Think, feel, and act! Dream big dreams. Paint vivid mental pictures of yourself as you would like to be. See yourself as having already "Arrived."

A dead dynamo is just a mass of metal; so, too, a dead personality is a nonentity among human beings. To *think* about the power that a dynamo may contain while yet failing to *turn on the current* that sets it going is obviously the height of folly. And by the same token "potential" power will get you nowhere so long as it remains potential. You must turn on the current and—keep it flowing. Make yourself dynamic, energetic, forceful.

The most prolific cause for failure in so many lives is dawdling and "day-dreaming"—the "going-to" habit that always seeks an alibi. "I am going to do it

Do you know the sensation of getting others to help you in your work?

This, suggests Mr. Haddock, is among life's most delightful experiences. We groan about the lack of "understanding souls" around us; of the difficulties of our task; of our loneliness.

Probably all we lack is Tact—the essence of which is "to make others do what we want and enjoy doing it."

"Just a little more tact, a little more patience and tolerance, a kindly smile—and lo! the thing is done! And we have one more associate to assist us in our purpose!"

when I get time." The trouble is that such people never do get time. You will never get more time than you have now, because right now you have all the time there is. You can have all the life you desire right now and forever, provided you reach out and take possession of it. Organize yourself—plan your work, and—get at it:

PSYCHIC EXERCISE

Begin now to minimize your troubles. Say quietly, but firmly, "I am bigger than any trouble. I rule! I am a conqueror, not a coward. I can and I will go forward."

How many of your former troubles were real? You have surmounted them. Make up your mind you will surmount all.

Make up your mind now to never talk your troubles. Do not tell your physical ailments; this only dignifies and emphasizes them.

Remember, your subconscious acts on what you tell it. Tell it, then, of your health and prosperity. Say aloud when walking about, or, if convenient, anywhere at your work, "I have discovered the laws of health, wealth, and happiness, I am now employing them, therefore, I shall succeed."

CHAPTER XVIII

WORKING AND WAITING

IN what has gone before I would not have you understand that your dream must inevitably work out in every particular detail. There will be little disappointments and changes, and periods of "just waiting." Some of the factors will have to be modified one way or the other but these will be minor in character. The main plan will work out, the objective will be reached, the desire will be attained.

It is much after the order of our daily lives—we plan in the morning the general trend of our activities for the day, but a hundred trifling experiences come to us that we have not anticipated in advance. These, however, do not seriously interfere with our chief plan and program. In fact, it is a question if there are not more unexpected happenings that contribute to it than arise to interfere with it. What I want to impress upon you is that we do not just dream a thing and then sit back and watch it materialize. We have to *Make* it as well as *Mold* it. And, after all, isn't this the very joy of living—to show that we can bend at times, if necessary, or be temporarily diverted, and still go on shaping the general trend of things to serve our end?

The beauty of a Damascene blade is that it can bend far without breaking. Like ourselves it has temper, but it is the temper that makes, not breaks it. It comes back into place with a snap and is immediately ready for new action. So, too, there will be times when we find it advisable and necessary to yield, to bend, but always let it be to "stoop to conquer." It is not how often a

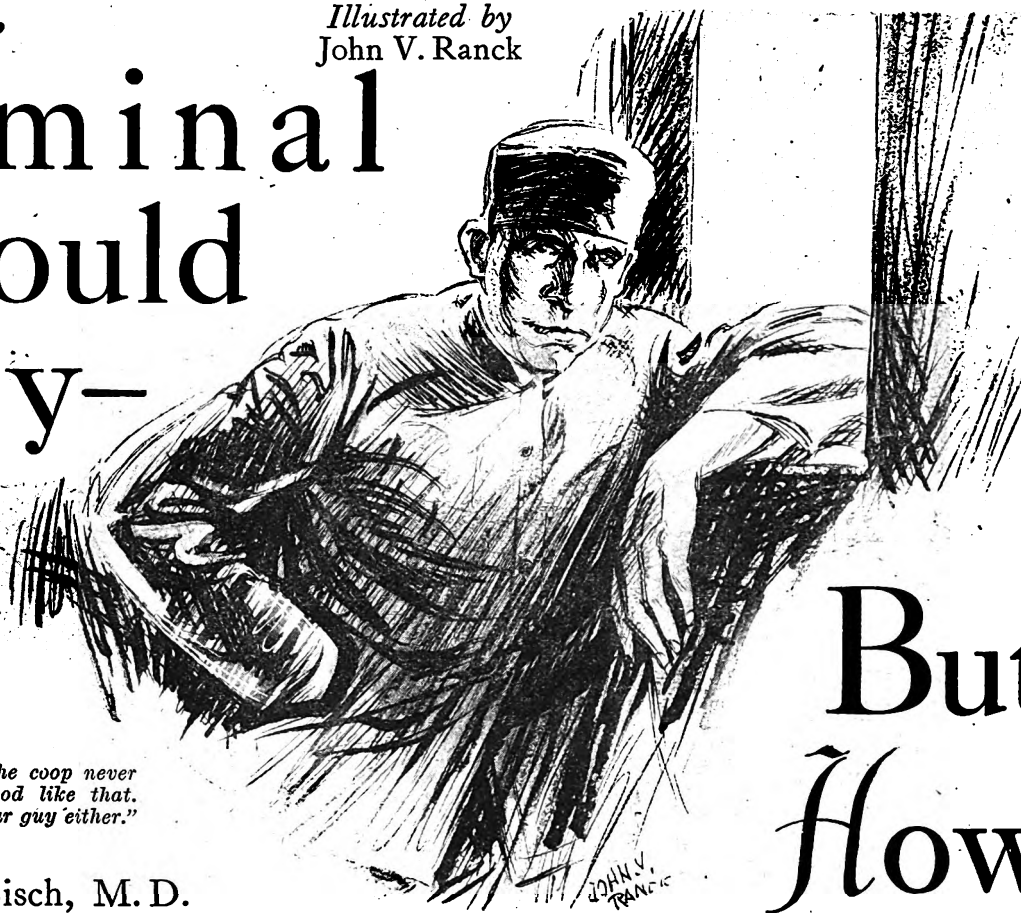
man is knocked down but how promptly and how often he gets up that counts. Life is largely made up of compromise; of barter and trade; and this applies as much in the world of purely mental things as in the world of physical experiences. In a world of Self-directing individuals we must modify and readjust our ideas and opinions to some degree to square with the thought of others and thereby secure their cooperation in the attainment of our purpose. But we need never give up our general life's purpose. In fact this is the very essence of tact—to make others do what we want and *enjoy doing it*. As Arnold Bennett has so well said, "Two of the chief factors in a successful life are to be able to run our own brains, and get along with other people." We can get along with other people as we *attract* them—*never by repelling them*. It is a basic law of life that "where antagonism begins influence ceases." To be able to get along with other people by attracting them is the very foundation stone of personal charm and leadership. For as we attract and enlist them in our plans and purposes we draw with them their store of native and acquired resources to augment ours. It is always better to make a friend than an enemy, and this, too, is easier to do than we sometimes imagine. Just a little more tact, a little more patience and tolerance; a kindly smile—a smile is the greatest factor for disarmament in all the world—and lo! the thing is done! And we have one more associate to assist us in our purpose. And it is done by the power of our trained mind—the coordination of external things with our internal desires.

Now, just the minute you get to thinking higher thoughts you must move to a higher level. The very spirit of the thing alone lifts you. Power flows down from the higher levels to assist you upward, and as you ascend mentally you are also drawn upward in spirit and in feeling. The physical world about you, too, begins to take on a new aspect, in keeping with your new mental awakening. People and things, events and experiences, are attracted to you in line with your thinking, and you are soon aware that your whole world is changing, and changing for the better! This is without doubt the most thrilling moment in life—when an individual becomes aware of the fact that he can consciously control and modify the world about him in consonance with his plans. It is a flash of omnipotence! A spark from the Divine! Then does he grasp the spirit and significance of Henley's famous poem "I am the Master of my fate; the Captain of my Soul!"

So, be attractive! This law of Attraction, if properly invoked, will bring to you everything needful to your ultimate happiness—wealth, position, influence, friends, and all of the prizes that mean so much in your life's happiness. It is your right, and everybody's right, to be happy. It is your right to be healthy. It is the right of everybody to be liked and loved. There are plenty of riches in the universe to permit of every individual having an abundance. We can never exhaust the abundant resources (*Continued on page 67*)

The Criminal Should Pay—

Illustrated by
John V. Ranck



"H—no! The coop never did me no good like that. No other regular guy either."

By Louis E. Bisch, M.D.

But How?

A Discussion of the Futility of Punishment

THE boy who gets spanked for stealing the strawberry tarts that have been cooling in the pantry learns by a simple application of cause and effect—in this case his mother's hand—that punishment is sure to follow if he steals.

Thru a similar process, rather slow and often painful, he learns also that taking things that do not belong to him from neighbors and strangers is even a worse form of stealing with even worse punishment to follow.

And then later, as the years roll by and he becomes a man, added and wider experiences teach him that similar rigid standards prevail everywhere and that police courts and jails are set up to catch and punish like offenses.

That, in summary fashion, is about the way we grow up. That is the way the average child develops into a law-abiding citizen.

A hold-up man once complained to me as follows:

"I had too much my own way," he said. "I never got a licking. People said mother was sweet and kind, but I say she was soft and easy! And my old man was worse. He'd say 'boys will be boys' and let it go at that. When I think back I'm sure they were too darned lazy—not good but lazy. They should have known that you can't give a kid his own way all the time. The first time I swiped twenty-one dollars from the cash register in the grocery the old man fixed things up and

paid it out of his own pocket and I never so much as got a box on the ears. I think I got a talk on morals. I forget. Anyway, it didn't hurt. Now look at the stew I'm in! Why didn't they tan my hide and show me how to go straight?"

The testimony of another criminal, an old-timer, is interesting in this connection. He talks about punishment from another angle; from the "inside" prison angle.

When the conversation took place he was fifty-two years old. He could look back over an almost uninterrupted prison career which started at the age of eighteen in a reformatory. Since then he had served two sentences in penitentiaries and only a few days previously had he completed his fourth term in a state's prison. One might say with some justification that, regarding the subject of prison punishment, he knew what he was talking about.

"What do you think about the reforms we have nowadays?" I asked him. "Prison life is not as hard as it used to be?"

"It's a cinch. There's nothin' to it."

"What do you mean by that?" I continued.

"A guy used to be scared to be sent up when I was a kid, didn't he? Who cares now? What good is it?"

"Well, it helps you fellows," I replied.

He eyed me suspiciously for a moment.

"Say, Doc, are you kiddin' me?" he ventured.

"No. I want your opinion. You must have seen many changes."

"Sure I have. But what's coops for?"

"Tell me what *you* think," I went on. "I would really like to know."

"To put the fear of God in a guy—that's what they're 'sposed to be for—so he'll go straight. Learn a lesson." He chuckled a little.

"Don't they?"

"H— no! The coop never did me no good like that. No other regular guy either."

"Not even when punishment was more severe than now and when the prisoners did not receive so many favors for good behavior and all that?"

He hesitated for a moment and then answered with a tone of finality.

"Treating a guy like a dog only makes him want to get even. That's no good! And treating him like a candy kid—something what would break if you treat it rough—like some jails now—that ain't no good either!"

Is it true after all then that sparing the rod spoils the child?

Is it also true that in our attempts to, shall I say, "humanize" our prisons we have defeated our own object?

It is said that one swallow does not make a summer. Were these cases, therefore, isolated and exceptional examples of what our criminal population thinks about punishment they might readily be dismissed as throwing little or no light upon the present gigantic and, as yet, unsolved problem of crime advance that faces this country today.

But on the contrary, these points of view about punishment are not exceptional. They are typical. I selected them from among many similar records taken in 1916, while director of the Psychopathic Laboratory of the New York police department and while conducting an investigation on the mental and character make-



up of persons who, by the hundreds, fall each day into the hands of the police.

This work afforded an exceptional opportunity to study the criminal mind. The cases were selected for examination from the morning police "line-up" where a wide variety of criminality, from pickpocketing to murder, is bound to appear. Especially valuable was the fact that the prisoners could be questioned so soon after the commission of the crimes with which they had been charged, fresh from the source of their difficulties, so to speak, and more likely to talk frankly and freely than after prison routine had to a degree deadened their alertness and sensibilities.

And perhaps more important still for research on the problem of punishment, I met via this police channel men and women, young and old, who had never been arrested before, as well as repeated offenders upon whom the effects of previous and manifold kinds of home, reformatory and prison punishment could be evaluated to the best possible advantage.

Practically 100 per cent of the prisoners I talked to about this matter of punishment had similar opinions to those cited above. Many squarely laid the blame at the door of their parents. Scarcely ever was anxiety



Many a crook can be stirred to the very depths of his soul if you play the right kind of music.

evident over the prospect of being "sent up." A few novices had vague forebodings. Not so the "repeaters," however. They had been "thru the mill" and they knew what to expect. Their predicament did not upset them in the slightest.

Two facts stood out clearly. First, fear of future punishment because of past punishment did not exist!

Secondly, *the criminals who had been punished were still criminals. Punishment had done no good!*

Not only have I noted in connection with the police experiment the complete ineffectiveness of our present system of punishment, but I have reached identical conclusions after working with offenders elsewhere. The cases that parole boards and social service agencies send to hospital clinics show no important differences. I came to the same conclusion after examining offenders in the navy during the world war and, more recently, after conducting psychological examinations upon post-war military prisoners.

A high police official once confided to me as follows: "The whole business of arrest, trial and punishment is a joke. It's like raking up the refuse on the beach, throwing it into the ocean, and then getting it all back again."

Everybody agrees that what we have done so far has not prevented crime from increasing, and increasing at a positively alarming rate. Have we grown too soft and sentimental with our children, our criminals, everything? Has consideration for the other fellow

become an obsession at the expense of our personal safety and the security and well-being of our homes and families? Has common sense been thrown on the scrap-heap? What is wrong, anyway?

Perhaps the whole concept of punishment hasn't a single virtue to commend it. Perhaps punishment should be entirely given up.

In view of the signal failures of punishment these are valid questions. And in any serious discussion of punishment they deserve to be answered.

I was criticizing prison methods on one occasion while lunching with a former warden. He answered me with this

challenge: "It's all right to knock. But what have you science fellows to suggest?"

Well, science has a lot to suggest. Especially true is this of psychology, which necessarily dips into the whys and wherefores of human conduct. Psychology teaches that two laws are always operating as motivating factors in determining what the individual shall or shall not do. One is the *pleasure* motive. The other is the *pain* motive. They are frequently spoken of in combination as the *pleasure-pain principle*.

In childhood, especially during the earliest days, pleasure and pain seem to be consciously noted. In other words, the child realizes the kind of behavior on his part that results in pleasure to himself and the kind that results in pain. Referring again to Johnny's pilfering of the strawberry tarts as a single, concrete example, this lad realizes consciously—that is, he is deliberately made to think about it—that his theft brought him punishment—pain—and therefore was wrong. And when on the next occasion he leaves the tarts alone and because of that fact receives an extra helping for dinner, he is also made to think, consciously, that his good conduct brought him pleasure.

After a time, however, as the mind develops, the responses that the individual makes to outside influences—stimuli, the psychologists say—depend less and less upon conscious, deliberate thinking and direction. In other words, behavior reactions become more and more unconscious and automatic. (Continued on page 73)

Illustrations by

Marguerite Cusachs

Is Your House a HOME?

*The "Even Level of
Graciousness" vs.
"High Points of Mag-
nificence"*

By Jane Burr



Cusachs

*A little dust won't be
noticed if you've
made your home
friendly.*

ONCE upon a time there were two sisters. One married a rich business man and lived on a grand street; the other married a poor artist and lived in, what the "rich" sister called, "the slums."

The "rich" sister had a magnificent house, exquisite linens, chaste silver, elaborate furniture and a baby rolled about in a buggy that cost four hundred dollars under an ermine robe that cost twice as much.

The exquisite linens were brought out only on state occasions when guests were invited to the house. The chaste silver was kept in the safe deposit vaults. The elaborate furniture was shrouded in covers except when the society world came to view it.

The baby was the only thing that wasn't locked away for special occasions. It was rolled about by a

sort of comic-opera-nursemaid in ribbons and bows and ruffles and tucks. It lay under its ermine robe with its head on a pillow so heavily embroidered that its little cheek always came away covered with red dents. Neither the robe nor the pillow was very clean. The rich sister was content with the thought that they cost more than anybody else's baby's robe and pillow.

Before the rare days on which the "rich" sister entertained, her house resembled a lunatic asylum. Expert maids, cooks, waiters were engaged; the gold-lined porcelain was brought down and washed; the silver and crystalware polished; the embroidered bedspreads and dresser-covers brought out and adjusted; the furniture and pictures unshrouded; the bureau drawers all turned out and put in order (for fear someone might peep into them); the vacuum cleaner thrust into the last corner of the last room and everybody in the establishment nervous, irritable and frequently in tears. The baby was neglected, the servants exhausted, the "rich" sister so nervous that she had to have a bromide to carry her thru the entertainment, after which she collapsed and vowed she would never invite people again. The only reason she in-

vited them this time was because she feared they might think she had something to hide if she didn't. According to her, hotels were the only places to entertain. A home was a place to sleep and to change your clothes.

After the ordeal was over, the treasures were all put into hiding and life went back into its uninviting routine with cheap dishes, ugly bedspreads, plated silver and plain food of which there was never quite enough.

The "rich" sister had a rare string of pink pearls. It took her months to select them. One day the "poor" sister held them in her hand. Finding all the mysteries of the Orient in their satiny depths, she said, "You will lengthen this string bit by bit. In time you will know each pearl and love each as some sort of living thing."

"Nonsense!" The "rich" sister laughed. "When I can afford larger pearls and a longer string, I'll turn these in and get another. I don't care a hang for the pearls. I never look at them. They were purchased and are worn because they represent just so much social position in my world."

The husband of the "rich" sister happened to be what is known as a "good fellow." He had made of his mother's home an open house. People—he adored people—came and went at all hours of the day and night. He attempted the same thing in his wife's house—it really was *her* house—but was soon sat upon.

"What do you take this house for?" she asked soon after they were married when he brought six men home with him to play cards.

"Well, dear, I thought it would be all right. I've ordered the supper from the club and the ser-

vants who bring it will clean everything up afterwards."

"We won't say anything more about it now, but in future please do your card playing and your entertaining at your club. That's what a club's for. I don't want anybody in this house unless I'm prepared. As long as they are all men, I suppose no harm's done. Men don't notice that the fine things aren't out and that the place is dusty."

That "good fellow" never entertained in his home again. Also he never again looked upon his wife as his friend. No longer was the house his "home."

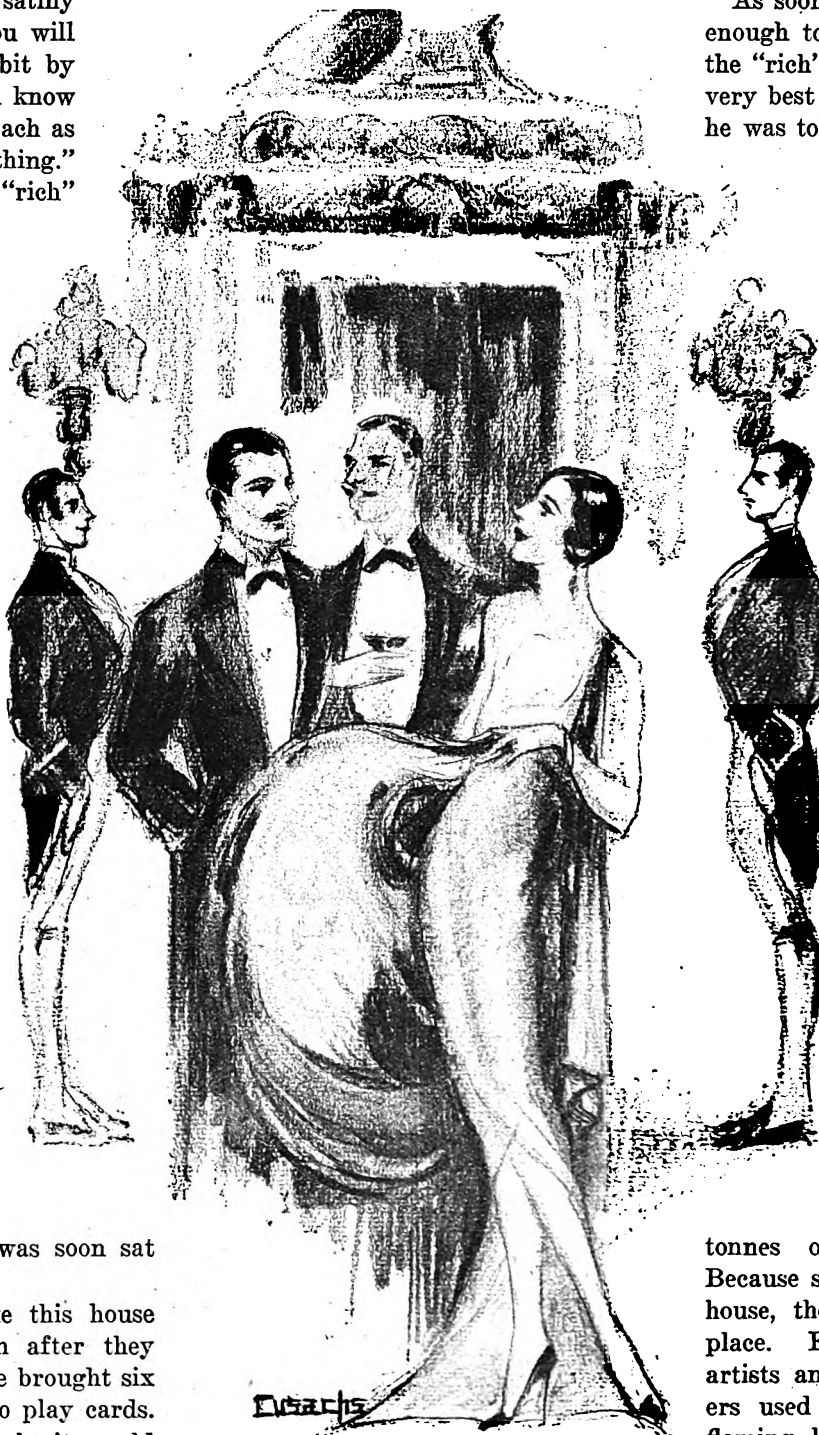
As soon as the baby grew big enough to want companionship, the "rich" sister sent him to the very best private school. There he was told to make his friends and go home with them to play.

"I hate children's parties," said the "rich" sister one day. "They are really mothers' parties. Mothers always come along or send their servants to pry. My child will have to make his own friends in the world. I certainly cannot help him. It is far too much trouble."

Once in a while the "rich" sister was so lonely that she did what she called "slumming." She went to call upon the "poor" sister.

The "poor" sister had a flat that was one floor of an old house. It was charmingly done up in furniture out of second-hand stores and cretonnes off bargain counters. Because she lived in a very old house, there was an open fireplace. Every winter evening artists and writers and dreamers used to gather about the flaming logs and forget to go home. There was always brown

(Continued on page 80)



Expert maids, cooks and butlers were engaged to expose her acquirements to her guests.

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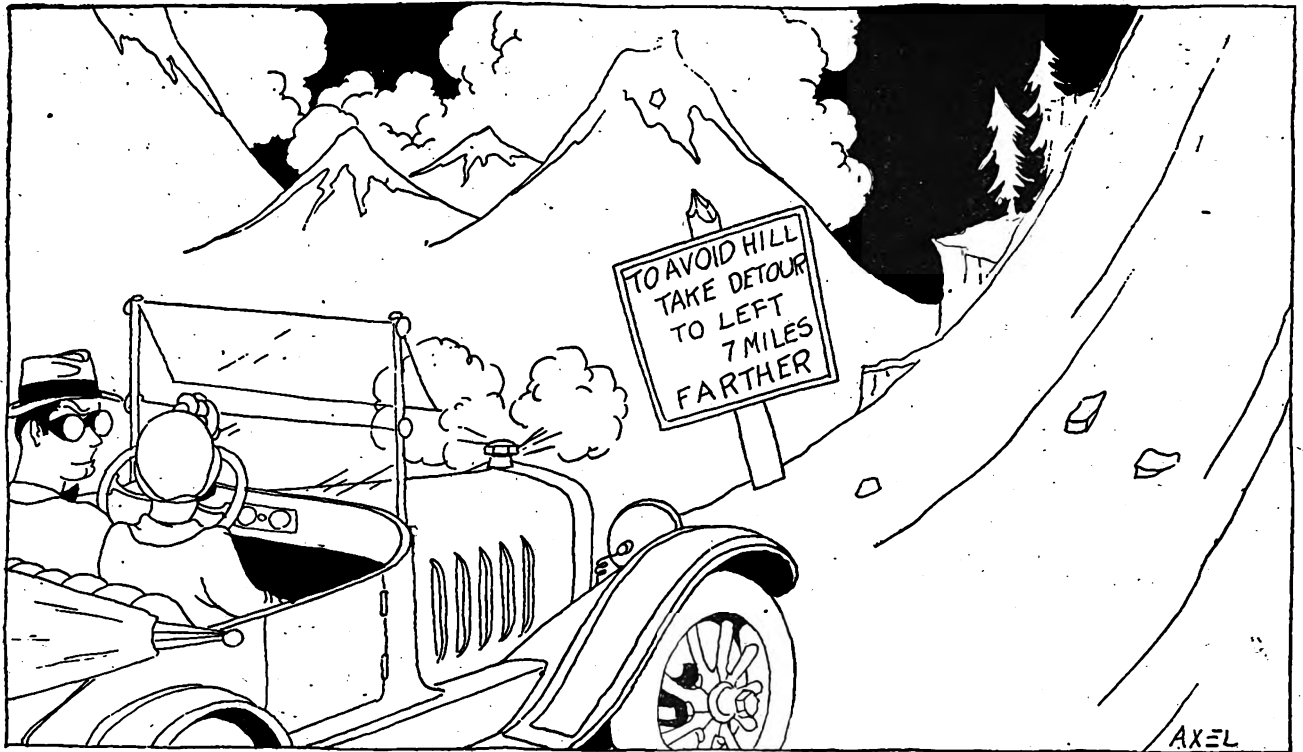
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Timid wife protests that they can never make that steep hill.

DON'T Watch Your Step

*A Plea for Just Enough Recklessness
to Keep You Stepping*

By N. Rose

Illustrated by Alex Kurfiss

ONE OF the most pernicious bits of advice ever served out to a growingly self-conscious people is the advice to watch your step. It tends by itself to create a state of mind that grows quickly into fear. As tho the public were not already bounded on the east, west, north and south by bromides, this was catapulted into their craniums at a time when it served to make them as jumpy as a colt seeing its first automobile.

If a suggestion can (and it can) be effaced by a counter suggestion, I would like to see the advice: "Don't watch your step," broadcast from every radio station in America.

A seed planted in the ground is allowed to remain until in due time it sprouts, puts forth dual leaves, then a stalk, eventually to blossom and bear fruit. What would happen if we continually pulled it up as each new phase presented itself, to see how our plant was growing? Naturally growth would cease and the plant would die. Even if, having been returned to

the earth, it did half-heartedly take root again, its growth would be checked. We would not even be surprised. We know that the law is: to allow it to grow unmolested. Yet, knowing the law, and it applies as well to us as to plants, we are constantly pulling ourselves up by the roots to see how we are growing. We watch each step, comparing our growth with our brother's, our sister's, our neighbor's until we are career-conscious. We develop a complex that binds our feet.

It does not matter whether it is a career that we are tending, a bank account that we are nursing, or our spiritual growth that we are cultivating, we constantly watch our steps until the habit grows like the bean planted by the fabled Jack. Then in the wake of such sitting up at nights with ourselves, comes fear. We are not advancing rapidly, our bank account is not getting sway-backed, we are spiritually arid. Fear! Fear that wrinkles our brows and dulls the light in our eyes. Fear that makes our efforts frantic and

therefore ineffectual. Fear that sees, in the years to come, the poor-house staring us in the face, complete failure in our careers and in the eyes of our fellowmen and, what is worse but usually not so poignant except in some solitary moment, that our spiritual growth is a puff-ball.

And it all comes from watching our step. The very phrase is saturated with caution that leads to fear. How often a man has won thru to great success and then afterward, mopping his brow, has said with great relief: "I never would have gone into that had I known what I was up against." Of course he would not. Probably none of us would be born (if we had a voice in the matter) if we knew what we were going to be up against. But having been shunted into a cold and more or less unfeeling world (and both the coldness and lack of feeling will be eliminated whenever fear is eliminated) we find many perfectly good reasons to be glad we are here, tho being human we are apt to declare when things go wrong or we have a touch of indigestion, that it would have been better not to have been born. The classic example, of course, was Job who cursed the day that gave him birth. Yet I recall that old father Job lived to see the day when he was glad to be among those present. He was glad to start a new family on the path he had trod and rubbed his hands over the fact that his herds and flocks had increased.

Certainly Job did not watch his step. He was too busy living. It was only when he faced a rift in his earthly prosperity and was forced into temporary retirement that



Broadcast from every radio station: "Don't Watch Your Step."



"Fur-lined!" his brother gasped.

he even remembered that he had been stepping at all.

Once when I was motoring thru the Santa Clara Valley I met some neighbors of mine and overheard the timid wife tearfully protesting to an almost as timid husband that they could never make the hill that they were facing. Undoubtedly she was visualizing themselves rolling down that same steep hill, their brakes not holding. Finally as they stopped beside the road and pored over their road map searching for a roundabout and safer way even tho longer, I came abreast of them.

"You are not going to try and make that terrible hill?" the timid wife asked in tones of horror. "It's like a ladder."

I glanced up at the mountain ahead of me. It did seem a bit steep, but I had never been hypnotized by the "watch your step" song.

"Yes, I am going up that mountain."

"But here is a way you can go and you won't have to make that terrible climb," she said, eager to infect me with the bacillus of fear derived from a too steady concentration on watching her step. "It's a little longer but what is time compared to safety."

"Time means a lot to me," I said shortly. "I must reach Berkeley this evening. That mountain is the only thing that stands in my way. Good-by."

Their voices came to me in warning tones and the burden of their advice was "You'd better watch your step."

It should have made me cautious, fearful, wary, but it didn't. I gritted my teeth, (Continued on page 81)

The Salesman's Conference Table

Discussion and Counsel on Practical Problems of Salesmanship

Conducted by Walter H. Candler

THE salesman's greatest asset under any and all conditions and circumstances is *courtesy*. It costs nothing, yet it is beyond price. The courteous salesman, even if he is lacking in so-called sales ability, will succeed where those who do not evaluate courtesy, fail. Not only is this true with the salesman but with everyone. We just naturally like genuinely courteous people and will gladly go out of our way to favor them.

To be courteous to everyone at all times seems easy, but it is not, especially if we are inclined, as many of us are, to be absorbed in our own personal affairs and petty interests. I can best illustrate this by quoting a letter just received from a lady:

"Much has been said about *Inferiority Complex*. Now I would like to write a few words about an opposite trait, the *Superiority Complex* or *Big-Head*. My neighbor has the feeling that he, alone, is the one man in the neighborhood to whom all honor is due. He bows very stiffly when spoken to, and when he does speak it is all 'I-did-this' and 'I-can-do-that' and he blows his own horn so loudly and persistently that everyone wishes he would move and give some other locality the benefit of his great wisdom and ability. Is this a disease or just a state of mind?"

While about it I want to quote Dean Clark of the University of Illinois:

Smathers was unpopular; there was really no denying the fact. If you asked one of his neighbors about him you were likely to get a shake of the head or a shrug of the shoulders or a lifting of the eyebrows. People didn't like him. As one of his acquaintances said: "He hasn't a friend in the world."

And yet Smathers had many good points. He was intelligent; his judgment in a critical situation could always be depended upon, when he could be brought to the point of expressing an opinion. He was loyal to those whom he considered his friends. He would go far to get a friend out of a hole. When you stood off and viewed him from a distance he seemed to have very many of the qualities which make for popularity.

But Smathers never agreed with anybody. Even a trifling statement would challenge his interest. "I think you are quite wrong," he would say, and he would then point out the alleged inaccuracies in what was more than likely a most harmless statement. Even if we are wrong, few of us like to be shown up before a crowd of friends, and especially if the error is of little importance.

No matter what was being discussed Smathers was likely to assume an air of complete superiority.

"Yes," he would say, "I have known about that for a long time. I have ways of getting important information which I am, of course, not at liberty to speak of, but I know all the facts about the matter you mention."

"Did you just get on to that?" he would ask, laughing when

anyone would announce some surprising event; "why, I've known all about that for weeks. You're slow."

It is mighty hard to be agreeable and courteous to others if we persist in talking about ourselves and trying to impress them with what we know and can do, for, as a matter of fact, no matter what we may know about all things, or any one thing, it isn't much. Regardless of the college degrees we may hold or the experiences we have had, relatively speaking, we know very little. We may have a very reasonable excuse for being possessed of the *Inferiority Complex*; I am inclined to believe a certain amount of this complex may be beneficial to some of us, but no one can have a sane reason for having the *big-head*, or superior attitude toward his fellowman. Such an attitude will quickly and surely destroy anyone's chances at success.

Of course, we must consider that selfishness is a human trait, and like many other traits must be bridled and held in abeyance. Some people who have had the advantages of early training, dating from their first day in human society to early adulthood, find it easier to be courteous because they have acquired the habit. To those who have been influenced by selfish motives all their lives, ignoring the rights and privileges of others, courtesy is a difficult thing to cultivate. The need and desire have got to be so great that all efforts are made toward its persistent cultivation.

When I meet a courteous stranger I instantly respect him because he impresses me that he respects me by manifesting a keen interest in my well-being and success.

In the learned nomenclature of the legal profession we are told that there are two basic *contracts*: Implied and Expressed. An expressed contract is that which is specifically set forth in writing and signed by those between or among whom the agreement is made. An implied contract is that which is taken for granted, that which is inferred, suggested; that which we believe because there is no plausible or perceptible reason to the contrary. An implied contract frequently is more binding than the expressed because it usually involves a certain moral obligation ignored by the expressed contract.

The original contract or agreement between man and man was implied. Usually it was a tacit understanding arrived at thru usage or (Continued on page 88)

elevated to a dignified position in the palace. He is an individual and to the king his body has assumed significance. He must be taken care of—no longer is (Continued on page 92)

Killers

THE ways of Broadway are "past finding out." What stays on and what goes off is determined by facts and fancies far beyond the wit of ordinary mortals.

First-night critics of Dr. Louis E. Bisch's play, *Killers*, praised it mildly as a fair bit of melodrama and a frank bit of earnest propaganda against capital punishment. But if it is melodrama, it is mighty good melodrama. For action, suspense, thrills, it tops a hundred plays that Broadway has endorsed and patronized lucratively.

We understand there is a chance of reviving the play. Our guess is that this will be done and that American audiences, not only on Broadway but on many another thoroughfare, will gasp and hold their breath as the events of this story of crime and fully unfold before their startled eyes.

What the play says about capital punishment is that it is society's way of getting rid of its own impulse to kill. The subconscious, savage beast in the "average citizen" likes to put the weight of his unrecognized guilt on someone else, and feels a grim satisfaction in sending the vicarious victim to death.

The scenes from the jury

room, the prison tier, from which the desperate men make their bitter attempt at escape, finally the scene just outside the death chamber at Sing Sing are among the best, it seems to us, that American drama has offered this year.

Harold Vermilyea, as the bewildered gangster, does the best work in the play, and he is well supported by the cast.

The Behavior of Mrs. Crane

THE appearance of a moral in modernized version is one of the interesting things about *The Behavior of Mrs. Crane*, a comedy-fable of the infidelity-in-marriage type, which came to Broadway recently with Margaret Lawrence in the title rôle of behaving. The moral ("that which teaches a practical lesson," according to Webster) might be expressed in several ways, such as:

One good affair deserves another; or

A wife who is a good sport (Continued on page 92)

Baroness of Spangenberg, the prince's mistress. Mr. Sydney, as Piderit, is the perfect secretary.

The prince, splendidly portrayed by C. H. Crocker-King, needs money. Faucitt, the plenipotentiary of the English government, characterized by Walter Kingsford, has come to buy soldiers to quell the rebels in America. And, in spite of the concentrated mutterings of the German because he can't get more per head for his men, the bargain is driven. Driven clear through with the clause that not one wounded man shall be returned.

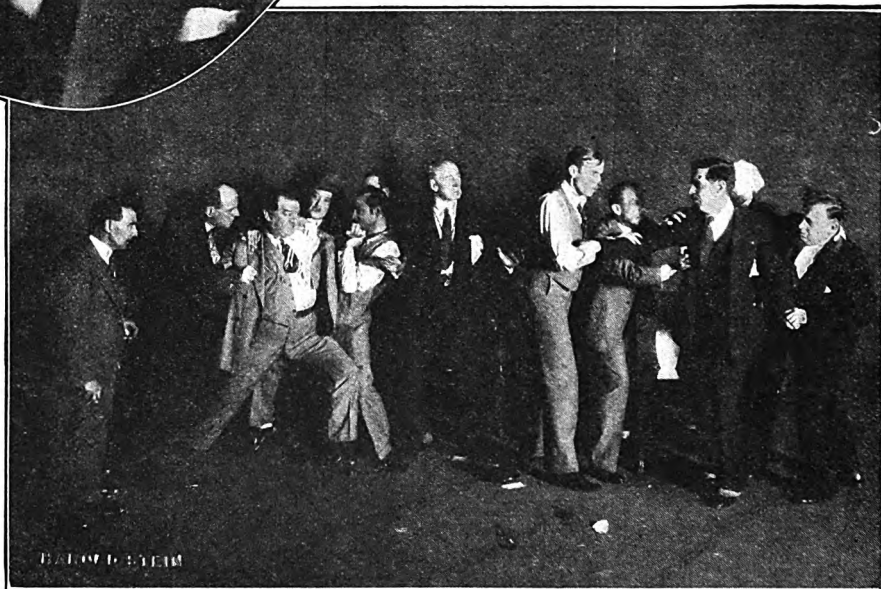
Things, not people—piles of things even at the cost of piles of people—compose the realm of the prince. One man less is nothing if the price is right.

But the prince forgets that one who has felt, who has suffered with the sufferings of others, can never be completely happy while others are in misery. Never can he feel that superb unconcern and colossal indifference to their welfare that so characterize those in power. It is mass consciousness as opposed to individual consciousness.

Piderit was once one of the people. True, he is now



Harold Vermilyea plays the leading rôle in "Killers." (Right) The jurors come to blows as subconscious minds seek release of their own impulse to kill in "Killers."



Things That Can't Happen— But Do

More True Stories of Telepathic Experiences of PSYCHOLOGY Readers

A FEW of the other striking narratives of actual experiences of telepathy, clairvoyance or the astral body which were runners-up for the prize of twenty-five dollars which was awarded to Mrs. J. T. Williams, of 2807 Brightwood Avenue, Nashville, Tenn., as announced in the April issue, are given:

OLIVE ALLEN, who won the prize of ten dollars, offered for the best letter commenting on the fiction narrative, *Believe It or Not*, by Anna L. Newsum in the December issue, writes of this interesting experience:

Odd, to find oneself jotting down on paper, for other eyes to see, an experience I have ever been reticent about in the extreme. But since the November issue of PSYCHOLOGY, in which Alfred J. Fox, M.D., under the heading, "Do the Dead Live?" wrote so authoritatively, the whole question has been haunting my mind with the same intensity that possessed me just after this unusual experience.

The big question mark was planted in my mind in the following way:

My husband and I were moving from a village a few miles south of Stockton, Calif., to one farther north, and after a hectic day stopped off at Stockton for my husband to see a Dr. F—— professionally. We had arrangements with the doctor, and he was at his office that evening when we arrived.

He regarded me quietly while he put a few questions to my husband. Then he asked me how I was. I gave the usual recital of moving-day exhaustion, and then he put a very unusual question:

"How would you like to have me hypnotize your fatigue away?"

I smiled, saying, "Could you? It sounds so nice and easy, seeing that I won't have to do anything."

"Now," he said, "I'm going to put you thru three stages. You will remember afterwards every word you say and all that is said to you."

He asked me to relax quietly. He then proceeded to go thru his formula for getting me under hypnotic control, after which he said:

"Go back to your old home and tell me how it looks."

Afterwards, I understood he meant the place we had just left, but to me "home" meant just one place and that was Glen Ellen, a little berg in the Valley of the Moon, made known to many by Jack London's stories of the place.

I found myself back in Glen Ellen regarding the old place. It was devastated. I saw the fruit trees ruined, the roses gone and a grape vine which had covered the entire front of the house straggly and neglected.

Then I heard the doctor asking my husband for details of my life, and he told him my mother had just bought a new home in Santa Cruz a week or so before, but that I had not seen it.

"Go to the new home and describe it for us," the doctor said.

At once I saw and told them of a white house, the lawn slightly sloping, a beautiful climbing rose at the corner of the house and a walk.

"What is your family doing?"

Immediately I was in the dining room and I saw mama and the two younger sisters seated at the table.

"Why, they are having a supper."

Then he asked, "What is your elder brother doing?" He lives in the southern part of California.

At once I saw him lying horizontally, about two and a half feet above the floor, apparently unsupported, and I cried:

"Why, he's dead, he's lying so still."

Then the doctor, who had solicited the information that my husband's brother had died shortly before, said:

"See if you can find Jesse."

Immediately I was enveloped in a dense fog; I strained my eyes to see. After what seemed ages, his form slowly took shape in the gloom. He was over six feet tall and his back was toward me. The outline of his coat was plainly visible, and I had almost succeeded in getting him to face me when the doctor, for some reason, spoke to me and I was again cognizant of my own body in the normal way.

Presently we were chatting away about the unpracticed test of one's ability to travel without one's body. There did not seem to be anything uncommon about it to my mind as I sat there. We looked at the clock and it was nine in the evening. I protested that my mother and the girls wouldn't be eating dinner at that hour, and that I knew my brother wasn't dead or someone would have telegraphed.

The doctor suggested that we might write and ask what the folks were doing at that hour. The result was a letter from my mother: "Yes, the house and yard are just as you describe them, and at nine o'clock that night we were enjoying ourselves quietly at home. We had intended going to a movie, but it commenced to rain, so we popped the 'big bowl' full of popcorn, putting it on the dining table and sat about reading and munching and enjoying the fire." Also she told me she was consumed with curiosity over my letter. Later I told her about my experience.

My elder brother wrote, "I was simply sound asleep on the night in question." I also told him the reason for my query when next I saw him.

Later I saw the old "home" place in Glen Ellen and a fire had swept over it, leaving it exactly as I saw it that night.

Of course, I had no way to check on my husband's brother.

I do not know whether Dr. F—— is living, but my brother will readily recall all this. My mother and sisters are dead, but my husband will corroborate this in full.

MR. G. H. H. ROWE, of 516 Sicard Avenue, Maisonneuve, Montreal, sends in his contribution:

At the time I experienced what follows I was serving my time as an apprentice to the sea. Our voyages were made in sailing ships and varied in duration from one year to three. We left a port on one side of the globe and were often four, five or even six months before touching port again. I returned home from my first voyage on the ship *Herat*, belonging to Messrs. Edward Bates and Sons, of Liverpool, England, to find my father, who was over seventy-five years of age, seriously ill. During my stay at home he seemed to recover a little and when I sailed was considered out of danger.

My second voyage was round Cape Horn to Portland, Oregon, and the outward passage took us about four and a half months. Upon my arrival I got mail from home, saying my father was quite recovered, and also a letter from him to the same effect and that he looked forward to seeing me, the youngest of his ten children, in the near future.

In due time we sailed from Portland bound for Falmouth for orders. When we had been at sea about (Continued on page 84)

What Can We Do For You?

Conducted by C. Franklin Leavitt, M.D.

QUESTION:—H. B. writes:—

I wonder if you can help me? I desire one thing above all else. It is a very human and possible desire. It is something that comes to almost every young person, as night follows the day—naturally. I have imagined and hoped and prayed and visualized it until it would seem to become a living thing. But I am like one whose thoughts and hopes and prayers have resounded like echoes. I am young and pretty—please forgive me for using that worn-out phrase, but it is so—yet I would gladly change places with any homely girl on earth, rather than have a constant gnawing at my heart for friends. Home is a lonely one. I have tried unceasingly to change this condition. It seems so strange and overwhelming that nothing comes into my life, when I am sociable, and gay, attractive, talented and aspiring. I am only trying to be frank, not boastful. Yet everything is the result of some cause. I know that something is wrong somewhere. Tell me if psychology can help me in this. Or must I put it aside as one of those incomprehensible things of life and bear it like a cross?

ANSWER:—

There, of course, is a cause for your present lonely, friendless state. This is specially true when there is nothing about you as an individual in appearance which would make people shun you. I am sure the chief trouble is that you failed to get a good start at home, as most young people do. You say home is a lonely one. Do you mean by this that your home life is unnatural to the extent of your parents not being sociable and therefore the atmosphere is depressing? If so, I would move away, if that seemed the only way to get in contact with people and live a normal life. If you were to live with some girl that you knew was jolly, or if you moved to a larger place, you could live at some Girl's Club. Another thing that is wrong is you are thinking about yourself constantly. Even tho your thoughts are of perfectly natural things, it is wrong to dwell on self continually. To make friends, you must think a lot of others, and little of self; you must be thoughtful, you must offer people something that they find pleasant or profitable, and thus they will begin to seek you. Kindness, thoughtfulness, appreciation, self-forgetfulness are the biggest assets as far as gaining friends go. This loneliness has become an obsession with you. It is depressing you and carrying you further and further away from the goal you seek.

With your physical assets and your natural qualifications, you *can* materialize that desire of yours, but not by just thinking and visualizing, but by getting into action and doing things which will bring you in contact with those you may make friends of. I know you have been very unhappy thru your unnatural life and you have my deepest sympathy. But there is a way out, I assure you.

QUESTION:—D. N. A. writes:—

I am thirty years of age and from childhood have been subject to a deep-rooted fear of lightning and bad storms of any kind. Perhaps I am mistaken, but I attribute this to the fact that my boyhood chum and his folks with whom I spent a great part of my time, were very superstitious and always during an electrical storm would dwell unnecessarily on the dangers of lightning and the elements in their wild state.

This fear has stayed with me and was probably accentuated by my experiences in the early part of the late war, where I was rather severely wounded twice, the first instance being by shrapnel in the head, leaving my nervous system in a state of which I am not at all proud. Probably in your wide experience you have encountered a similar case and I would be very pleased to have your opinion and suggestions.

ANSWER:—

Such a type of fear as you possess is a little harder to fight than some others. And in your nervous state it is all the more difficult for you to assume a confident, positive attitude. Because of your nervousness you are more sensitive, and sensitiveness is fertile soil for the growth of fear. So you see one of the first steps should be to make your nerves stronger. This will be brought about thru a developing process which must include both the mental and physical being. Swing into a stronger physical life, and strive to assume a stronger mental attitude toward yourself. Break down the habit thought that you are weak, nervous and full of fear, and in thought and action strive to suggest the reverse. Take showers each morning of warm, followed by cold, water. Exercise before beginning your day; see that your bowels are regular, and if they are not, change your diet so it will include more laxative foods. Get thoroly interested in things outside of self and try to *ignore* yourself and your weaknesses.

Use your reason in connection with the fear of electrical storms. Show yourself that there are not one-hundredth as many deaths from storms as there are from just walking on a busy city street. Tell yourself that you are *not* a coward. You proved to yourself and to the world in the war that you are brave. You know perfectly well that you are willing to take your chances in life with the rest of the millions. Convince yourself of how little danger there is attached to these things you fear and *face* the thing when it comes instead of running away. Get accustomed to it thru meeting it face to face. You *can* overcome this fear I assure you.

QUESTION:—B. C. writes:—

Can you advise me if a person (a man) can be cured of the drink habit after an addiction of fifteen or twenty years?

ANSWER:—

I know of nothing that can cure such a man unless he is willing to be cured, in fact strongly desires to be cured. I have read of things that can be dropped into one's coffee, and thus cure him without his knowledge, but I have personally never run across a case that has been cured in this way.

If a man really wishes to be cured and is willing to do what he can to cooperate, he can be cured thru a process of re-education and building up of his will power and confidence. He must gradually be trained so that the desire to discontinue the liquor will be stronger than the desire to indulge. And the stronger desire always wins.

(Continued on page 92)

This Mighty Power Will Lift You Up To Fortune!

At your command is a mighty power *waiting for you to call—beckoning—eager to help you get anything you want!* A "Giant" at your command! His helping hand is ever extended to you. Grasp it! It will *lift you up to FORTUNE!*



There comes a time in the lives of most people when they get so up against it that unconsciously they throw off this "Something" and really cut loose. Then they do big things. That was the secret of Napoleon, of Lincoln, of Washington, of Roosevelt, and of practically all famous men and women.

Your Mighty Powers

Within every human being is a power that is capable of mighty things. Sometimes it is called Your Other Self. Sometimes the Subliminal Self. Sometimes the Subconscious. Sometimes the Superconscious. Everyone has it. If people only had sense enough to *rely upon* this mysterious power within them, they'd all be tremendously better off. This applies to everyone—to you and to me.

YOU doubtless have had experiences when you have released this Hidden Power. I know I have. It's pretty hard to put into words, but it seems as though you are LIFTED UP out of yourself. As though a FOG has been removed from around you. As though a SHADE or BLIND has been removed from your eyes. Now you can see clearly and are CHARGED WITH TREMENDOUS POWER.

You are INSPIRED. You have wonderful courage, ability, insight, energy—everything you need. And you GET WHAT YOU WANT. Where this Power comes from, I don't know. But it COMES. And that's all we need bother about.

Have you ever had the delightful experience of *hearing your own thoughts?* Of *feeling and hearing "Something"* talking to you in the most wonderful way? Of *hearing* inspiring words and practical advice come to you "right out of the air"? Of being in great trouble—of worrying about it—and, when you are at your very limit, *hearing* the answer spoken to you by a mysterious, invisible voice?

ABOUT a year ago a friend of mine opened up his heart to me. He had come to the end of his rope, he said. The future was growing blacker every day. He was putting up a bold front. But deep down in his heart he knew that he was a failure. He had tried everything—slavishly hard work, rigid denials, had read books and courses by the dozen. Something was wrong somewhere, he said. And he asked me if I could help him.

I told him about certain things I had discovered. He said at the time that my talk helped him. Then about two months later he astonished everyone—even himself—by *suddenly achieving the most astounding success.*

A Talk that Helped

What I had told him, he said, enabled him to *win and hold this remarkable success.* Whether it did, or did not, I don't know for sure. But I do know that since then I've told the same things to many other people—by letter as well as in person—and most of them have *quickly made a substantial increase in earning power.* So doubtless there is a good deal to what I told them. Here it is:

MOST people are *held back* by a "Something." The average man and woman have a thousand times more ability than they realize. If they would only "cut loose" they could do much bigger things than they are now doing. They could get more money. They could handle more important work. They could do the things that would make them happy.

THAT'S what I mean when I say that all you need do to *get anything you want* is to use this mysterious, hidden power. IT TELLS YOU THE WAY. IT GIVES YOU THE POWER TO ACCOMPLISH ANY AND EVERY NORMAL HUMAN DESIRE.

No matter who we are, this Mysterious Power is *waiting for us to call—beckoning—eager to help us—if we will only heed and hear!* A "Giant" at our command—eagerly waiting to be of help to us. All we need do is to open our eyes and our mind. Then we can *hear* the voice of the mighty Giant. Then we can *see* his mighty hand extended to us—to LIFT US UP and *give us tremendous power to accomplish what the world calls wonders.*

FREE I'll Gladly Tell You How It's Done!

That is the substance of what I told my friend which he says helped him so much. And that is what I told the others who say that this knowledge actually *revolutionized their entire lives!*

The whole story is too long to tell here. But I'll gladly send it to you in typewritten form. Simply fill in and mail the coupon. The whole amazing story will go to you at once, FREE of charge or obligation, in the hope that it will benefit you as greatly as it has others.

As the limited number of copies of this remarkable story is going fast, it is suggested that, to be SURE of getting YOUR copy, you mail the coupon now!

The Self Improvement League of America
Suite 172-A, 75 Westland Avenue, Boston, Mass.

The Self Improvement League of America,
Suite 172-A, 75 Westland Avenue, Boston, Mass.

I'd like to know the rest of the remarkable method you tell about. Please send it to me in typewritten form. This to be FREE of charge or obligation to me.

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City.....State.....

What *the* Other Magazines Are Saying About Psychology

A Department of Criticism in the Field of Scientific Psychology

Conducted by A. K. Weinberg, M. A.

IN the *Journal of Applied Psychology*, Vol. 12, No. 1, H. E. Burt and F. S. Crockett have the report of an experiment on pasteboard advertising which supplies some interesting information on a rather neglected phase of the advertising field. We learn that pasteboard advertising has its own peculiar psychological conditions and imposes unique problems for the psychological investigator. Thus, it is established by experiment that the last board in any set is best remembered . . . probably in confirmation of the principle that we remember best what is seen most recently. Also we take in more when riding on the side of the street opposite the board because more posters fall within the visual field at a given time. Pictures of people are better remembered than objects while commodities and trade names are remembered best of all.

MORE and more, educational psychology is realizing the importance of non-intellectual factors in so-called intellectual progress. We have designed our intelligence tests for people entering college, yet their success in such tests is no necessary earnest of their intellectual achievement. That only fifty per cent of the college entrants graduate is the surprising fact of which we are reminded by J. Bateman Young in vol. 18, no. 9 of the *Journal of Educational Psychology*. Dr. Young sees in this fact the necessity for an investigation into the effect of non-intellectual factors on college progress. He studies the young people of Colgate University by giving them two mental hygiene tests, the first covering the extroversion-introversion alignment and the second dealing with psychoneurotic traits.

As a result of his experiments Dr. Young can state that so-called intellect is not the most significant factor. In the sophomore class seven students above the average left college involuntarily to four who were below the average. A record of almost two to one against the intellectual factor. Another surprising result is that twice

as many students with stable emotions had to leave as with unstable. And most surprising of all, the extroverts or type devoted to the external world did worse than the introverts or those sunk somewhat morbidly into themselves. The worst class for failing is composed of those who combine stable emotionality and extroversion.

These facts call for considerable interpretation and in this interpretation we are driven to rather radical readjustments in our conceptions of the learning process and capacity for intellectual progress.

IN *School and Society*, vol. 27, no. 683, an article by J. Bateman Young and Edwin Shoemaker goes along somewhat the same line. It considers the selection of college majors and finds that this selection is determined very largely by the type of personality. One wants to learn the kind of thing which has an appeal for one's temperament. Thus, we may assume that just as non-intellectual factors control one's choice of major study, so it is the presence or absence of the appeal to personality which is largely responsible for one's success or failure in college work in general.

The authors make the suggestion that some day it may be possible to work out courses of study which are adapted to particular types of personality. The day of such "personality prescriptions" will doubtless see a great decrease in our percentage of college failures.

IN a popular presentation Robert Kingman writes in the *Welfare Magazine* about the psychology of fears and phobias, a subject which is of the greatest importance in social mental hygiene. We hear so much about the all-importance of love, and are seldom told that fear plays a much more active role in our consciousness and behavior. Fear is an almost obsessive motive with us, yet this mental phenomenon is not without its function. It acts upon a special defense group of nerves called the sympathetic system, which causes the adrenal glands to release and put

into circulation a surplus of their secretion. It is thus a powerful stimulation to bodily functions and enables man to meet more energetically and more adroitly the physical peril which is impending. Increased mobility of the eyes (dilation of the pupils) becomes an aid to vision in dodging and delivering blows, or picking a fugitive way thru bushes and thickets. The tension of the muscles in the state of fear produces a crouching attitude that lessens size and makes one less likely to be seen by the dangerous enemy.

The physical symptoms of fear had their original usefulness, but the trouble is that fear becomes perverted from its original good purpose. Things become charged with fear which are really of no danger to us and reflect our own morbid attitude rather than any outward hostility. From being a mechanism of defense fear has grown into a mechanism of mere nervousness. We thus need to learn to discriminate between fears and phobias, between reactions which are based upon sensible perception of dangers and reactions which are a transference to external things of our own complexes.

ANOTHER article of the same number which has to do with the mental side of social welfare is that of Maie Lounsbury Well on "The Collisions of Life." The great sedative in these inevitable collisions is music, and its psychotherapeutic value cannot be overestimated. Miss Well points out the various ways in which music operates psychologically, its induction of a receptive mood, its quieting control of the nervous functioning, its stilling of mental conflict and its harmonization of the distraught consciousness by permeating it with one idea. The healing in music was recognized as far back as Biblical times, when David played the harp to Saul to calm him in his madness. There is today a revival in the medical valuation of music, shown in the increasing use of music in mental hospitals and institutions. (Continued on page 95)

They gave me the "ha-ha" when I offered to play ... but I was the life of the party after that



THE first day of Dorothy's house party at her cottage on the shore had been a huge success. With an afternoon of swimming, boating and golfing we were all set for the wonderful dinner that followed.

"Well, folks," said Bill enthusiastically, as we were leaving the table, "I don't know how you feel, but I'm all pepped up for a good dance."

"Fine!" cried Dorothy, "Dick Roberts has his banjo and can sure make it hum. Now who can play the piano?"

Instantly the laughter and merriment ceased. All looked at one another foolishly. But no one said a word.

"How about you Jim, you play don't you?" asked Dot.

"Yes I'll play 'Far, Far Away,'" laughed Jim.

"Well then, Mabel, will you help us out?"

"Honestly Dot, I hate to admit it, but I can't play a note," she answered.

It certainly looked as if the party were going flat.

Plenty of dancers but no one to play.

Then I Offered to Play

"If you folks can stand it," I offered shyly, "I'll play for you."

The crowd, silent until now, instantly burst out in laughter.

"You may be able to play football, Jack, but you can't tackle a piano."

"Quit your kidding," cut in another, "I've never heard you play a note and I've known you all your life."

"There isn't a bar of music in your whole make-up," laughed Mabel.

A feeling of embarrassment mingled with resentment came over me. But as I strode to the piano I couldn't help chuckling to myself when I thought of the surprise I had in store for them.

No one knew what to expect. They thought I was about to make a fool of myself. Some laughed.

Others watched me wide-eyed.

Then—I struck the first snappy chords of that foot-loosing fox-trot "St. Louis Blues." Dick was so dumbfounded he almost dropped his banjo. But in a flash he had picked up the rhythm and was strumming away like mad.

Although they could hardly believe their ears, the crowd were all on their feet in a jiffy. And how they danced! Fox-trots, waltzes—

with rests few and far between.

After a good round of dancing I decided to give them some real music and began a beautiful Indian love lyric.

The couples, who but a moment before had been dancing merrily, were now seated quietly about the room, entranced by that plaintive melody.

No sooner had the last soft notes died away than I was surrounded by my astonished friends. Questions were fired at me from all sides.

"How wonderful, Jack! Why haven't you played for us before?"

"How long have you been studying?"

"Why have you kept it a secret all these years when you might have been playing for us?"

"Who gave you lessons? He must be wonderful!"

I Reveal My Secret

Then I explained how some time before I made up my mind to go in for something besides sports. I wanted to be able to play—to entertain others—to be popular. But when I thought of the great expense and the years of study and practice required, I hesitated.

Then one day I ran across an announcement in a magazine telling of a new, quick and simple way to learn music at home, without a teacher.

I was a little skeptical at first, but it was just what I wanted so I sent for the free booklet and demonstration lesson. The moment I saw it I was convinced and sent for the complete course at once.

When the lessons arrived I started right in, giving a few minutes of my spare time each day. And what fun it was—even from the very beginning. No monotonous scales—no tedious exercises—no tricky methods—just a simple, common-sense system that even a child could understand. And best of all I was playing my favorite numbers almost from the start.

Anyone can learn to play this easy, no-teacher way—right at home. The piano if desired; or any other instrument that you may choose. Almost half a million people have learned to play by this simple system in less than half the time it takes by the old-fashioned methods. And regardless of what instrument you pick, the cost averages only a few cents a day.

Send for Free Booklet and Demonstration Lesson

To prove how simple and practical this remarkable course is, the U. S. School of Music has arranged a typical demonstration lesson and explanatory booklet which you may have for the asking. So if you really want to learn to play—if you wish to win a host of friends—to be popular everywhere—write for this free booklet and valuable demonstration lesson.

Don't delay, act at once—fill in and mail the attached coupon today—no obligation whatever.

Instruments supplied when needed, cash or credit. U. S. School of Music, 3855 Brunswick Bldg., New York City.

PICK YOUR INSTRUMENT

Piano	Violin
Organ	Clarinet
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Cornet	Saxophone
Trombone	Harp
Piccolo	Mandolin
Guitar	Cello
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Piano Accordion	
Voice and Speech Culture	
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Drums and Traps	
Automatic Finger Control	
Banjo (Plectrum, 5-String or Tenor)	

O A Glimpse Over the Editor's Shoulder

As He Opens and Answers His Mail

"TO you, Dr. Miller, I owe my life!"

These words, contained in a letter from Miss Ruby G. Crotinger, of Philadelphia, aroused an answering thrill of gratitude in the heart of the editor of PSYCHOLOGY as he went thru the morning grist of correspondence the other day.

Gratitude begets gratitude. True thankfulness is an ever-widening circle. The reader expresses gratitude for the editor's help; he is grateful for her gratitude—and so the happiness radiates.

Miss Crotinger is not the first PSYCHOLOGY reader to say that the magazine, its message and the instructions of its editor have brought a new lease of life, but her letter is so full of whole-hearted optimism and sparkling common sense that we quote it in full:

Ruby G. Crotinger, of 1308 71st Ave., Philadelphia, Pa., writes:

Dear Dr. Miller:

I READ in PSYCHOLOGY each month, the testimonials sent you and each time I feel I would like to contribute my own experience. I feel quite proud to say I am one of your old subscribers and converts. In Washington, D. C., in 1924, on one of your first lecture tours at the time you were endeavoring to place before the public this wonderful magazine, I was one of a number of pupils who made up your Class. I still have the first numbers of PSYCHOLOGY published. At that time I was both a mental and physical wreck, a victim of that demon "worry." I was then taking medicine to induce even an hour's sleep and my physician plainly told me that unless I overcame whatever was worrying me I would be an inmate of an asylum in less than six months and he could do nothing to avert such a catastrophe.

I was rapidly slipping mentally and my

know what to do. After listening to your first public lecture, I went home and poured my "sleep dope" down my kitchen sink and resolved to begin somehow the right way to reconstruct that which I had ignorantly torn down, and I did not take another dose of any kind of medicine or visit my physician again for my nervous condition.

I attended every public lecture for two weeks in the First Congregational Church and Belasco Theatre, respectively, took your course, read all the books you recommended and in six months instead of going to an asylum I felt better than I had in years.

Slowly, but surely I overcame my obsession, cured myself of a serious case of nervous indigestion and changed so in my personal appearance that old friends who had not seen me for some time did not know me and when they did recognize me, immediately inquired "where I had found the fountain of youth."

I actually did look ten years younger. That same physician who had sounded what to me was my "death knell" met me one night at a public function and was quite embarrassed to admit he did not know me, altho he should, and later in the evening sought me out to ascertain how I had effected such a marvelous cure.

To you, Dr. Miller, I owe my life. All my friends know about you and what PSYCHOLOGY has done for me. I was very much interested in your recent editorial about religion and I know thru your present work, you reach thousands you could not have reached in a ministerial capacity. At the very time you brought psychology to me, I was practicing praying for hours for strength to accept "God's Will" when at the same time that "still small voice" was whispering—this thing is not God's Will.

"SALVATION THRU REBELLION"

AFTER you threw the light upon what God's Will really was, I changed from a state of submission to one of rebellion and that helped immensely in the reconstruction, and I began to unearth my individuality and since that revelation, religion to me has not been submission to anything that kills personality.

Since 1924 I have been an ardent, untiring student of psychology in all its branches, academic, practical and applied. I recommend it to anyone trying to solve their daily, intricate problems of any nature, for to know psychology is to "Know Thyself."

"I COULD NOT WORRY IF I WOULD!"

TODAY I feel I sit on top of my old world. I have lived more fully and have accomplished more during the past four years, than all the former years of my life put together. In fact I date my real living from the time I took your course. *I could not worry if I would.* Things that formerly might have terrorized me I now rationalize, and the world always seems beautiful and life most won-

derful. I have attained a tranquillity I would not exchange for millions and, best of all, it has brought me closer to humanity and to the Divine.

Each member of PSYCHOLOGY is a messenger of health and happiness and I read it from cover to cover, altho I must admit I first read your editorial, then Dr. Leavitt.

When I left Washington, D. C., and my employment of ten years, just about one year ago, one of my girl friends presented me with a year's subscription to PSYCHOLOGY, saying, "I know there is nothing else I could give you that you will enjoy or appreciate more, and I want to know that for a year at least, I, each month, come to you in the form of your beloved magazine."

This letter may seem somewhat lengthy, but there is so much more I could say about psychology. However, I do want you to know, I have blessed you and your work a thousand times and have put off writing this letter for years, feeling that you get so many they become tiresome, however I'm practicing good psychology to send you my gratitude in this manner, thus expressing something that I have had in my mind for a long, long time.

Every good wish for the success and continuation of your noble work.

L. Hoey, of San Antonio, Texas, writes:

When my copy of PSYCHOLOGY arrived last June an intense feeling—some kind of an emotion—flooded over me and I said—or thought—to myself, how I would regret the day when I would not receive my PSYCHOLOGY MAGAZINE. I cannot describe this feeling. It was really too personal to write about but I think you people will understand it much better than I can even now. PSYCHOLOGY is the answer to so much that is otherwise vague. Had I had this magazine twenty years ago how different I would be situated today. Why not a life subscription? Pay a fixed sum, the interest on which will insure the receipt of the magazine as long as life lasts. Do you think it feasible?

W. S. Pocknell, N. P., A. Sc., of 280 Avenue Road, Toronto, Can., writes:

I have been one of your ardent students thru your magazine PSYCHOLOGY for the past four years, and I owe the greatest success of my life to that source. In other words had it not have been for the enlightenment and inspiration received thru the columns of the above magazine, that great power within me would still be dormant. All thanks to Dr. Henry Knight Miller and his associates. When I saw him in Toronto some few days ago I was glad to find him every bit the man I thought he was and not one bit disappointed, but tremendously uplifted and inspired.

Anything in this letter you may use at any time, so also you can use my name and address as a whole-hearted supporter of PSYCHOLOGY.

Yours for Health, Happiness, Success.

(Continued on next page)

utterly over my prospects, but did not

Can You Guess This Man's Age?

See if You Can Tell Within 25 Years; the Author Couldn't; But He Stuck With Hobart Bradstreet Until He Revealed His Method of Staying Young

I USED to pride myself on guessing people's ages. That was before I met Hobart Bradstreet, whose age I missed by a quarter-century. But before I tell you how old he really is, let me say this:

My meeting-up with Bradstreet I count the luckiest day of my life. For while we often hear how our minds and bodies are about 50% efficient—and at times feel it to be the truth—he knows *why*. Furthermore, he knows how to overcome it—in five minutes—and he showed me *how*.

This man offers no such bromides as setting-up exercises, deep-breathing, or any of those things you know at the outset you'll never do. He uses a principle that is the foundation of all chiropractic, naprapathy, mechanotherapy, and even osteopathy. Only he does not touch a hand to you; it isn't necessary.

The reader will grant Bradstreet's method of staying young worth knowing and using, when told the secret.

And here is the secret: *he keeps his spine in trim.*

Any man or woman who thinks Spine Motion doesn't make a difference should try it! It is easy enough. I'll tell you how. First, though, you may be curious to learn why a healthy spine puts one in an entirely new class physically. The spinal column is a series of tiny bones, between which are pads or cushions of cartilage. Nothing in the ordinary activities of us humans stretches the spine. So it "settles" day by day, until those once soft and resilient pads become thin as a safety-razor blade—and just about as hard. One's spine (the most wonderfully designed shock-absorber known) is then an unyielding column that transmits every shock straight to the base of the brain.

Do you wonder folks have backaches and headaches? That one's nerves pound toward the end of a hard day? Or that a nervous system may periodically go to pieces? For every nerve in one's body connects with the spine, which is a sort of central switchboard. When the "insulation," or cartilage, wears-down and flattens-out, the nerves are exposed, or even impinged—and there is trouble on the line.

Now, for proof that subluxation of the spine causes most of the ills and ailments which spell "age" in men or women. Flex your spine—"shake it out" and they will disappear. You should feel the difference in *ten min-*

utes. At least, I did. It's no trick to secure complete spinal laxation as Bradstreet does it. But like everything else, one must know how. No amount of violent exercise will do it; not even chopping wood. As for walking, or golfing, your spine settles down firmer with each step.

Mr. Bradstreet has evolved from his 25-year experience with spinal mechanics a simple, boiled-down formula of just five movements. Neither takes more than one minute, so it means but five minutes a day. But those movements! I never experienced such compound exhilaration before. I was a good subject for the test, for I went into it with a dull headache. At the end of the second movement I thought I could actually feel my blood circulating. The third movement in this remarkable SPINE-MOTION series brought an amazing feeling of exhilaration. One motion seemed to open and shut my backbone like a jack-knife.

I asked about constipation. He gave me another motion—a peculiar, writhing and twisting movement—and fifteen minutes later came a complete evacuation!

Hobart Bradstreet frankly gives the full credit for his conspicuous success to these simple secrets of SPINE-MOTION. He has traveled about for years, conditioning those whose means permitted a specialist at their beck and call. I met him at the Roycroft Inn, at East Aurora. But Bradstreet, young as he looks and feels, thinks he has chased around the country long enough. He has been prevailed upon to put his SPINE-MOTION method in form that makes it now generally available.

I know what these remarkable mechanics of the spine have done for me. I have checked up at least twenty-five other cases. With all sincerity I believe nothing in the whole realm of medicine or specialism can quicker re-make, rejuvenate and restore one. I wish you could see Bradstreet himself. He is arrogantly healthy; he doesn't seem to have any nerves. Yet he puffs incessantly at a black cigar that would floor some men, drinks



HOBART BRADSTREET, THE MAN WHO DEFIES AGE

two cups of coffee at every meal, and I don't believe he averages seven hours sleep. It shows what a sound nerve-mechanism will do. He says a man's power can and should be unabated up to the age of 60, in every sense, and I have had some astonishing testimony on that score.

Would you like to try this remarkable method of "coming back"? Or, if young, and apparently normal in your action and feelings, do you want to see your energies just about doubled? It is easy. No "apparatus" is required. Just Bradstreet's few, simple instructions, made doubly clear by his photographic poses of the five positions. Results come amazingly quick. In less than a week you should have new health, new appetite, new desire, and new capacities; you'll feel years lifted off mind and body. This man's method can be tested without risk. If you feel enormously benefited, everything is yours to keep and you have paid for it all the enormous sum of \$3.00! Knowing something of the fees this man has been accustomed to receiving, I hope his naming \$3.00 to the general public will have full appreciation.

The \$3.00 which pays for everything is not sent in advance, nor do you make any deposit or payment on delivery. Try how it feels to have a full-length spine, and you'll henceforth pity men and women whose nerves are in a vise!

HOBART BRADSTREET, Inc., Suite 7758
630 S. Wabash Ave., Chicago, Ill.

I will try your Spine-Motion without risk if you will provide necessary instructions. Send everything postpaid, without charge or obligation, and I will try it five days. If I find Spine-Motion highly beneficial I can remit just \$3 in full payment; otherwise I will return the material and will owe you nothing.

Name

Address

E. A. Welff, of Caracas, Venezuela, South America, writes:

I am in receipt of all the issues of PSYCHOLOGY up to January, 1928 issue inclusive.

A feeling of enthusiasm and admiration prompts me to send you a word of congratulation for the magnificent work carried out in this most interesting magazine. I read every issue from cover to cover including the advertisements. It has helped me immensely in the development of my mind. I certainly was in need of this wonderful reading.

The work of the magazine is educational and humanitarian. I recommend PSYCHOLOGY to my friends and acquaintances.

Trusting that you will continue your magnificent work for many years and wishing you continued success.

Mr. J. B. Watkins, of 10921 Vernon Ave., Chicago, Ill., writes.

As a student of psychology and for a long time a reader of PSYCHOLOGY magazine I desire to express my appreciation and admiration for the excellency of your magazine.

I look forward with much expectancy to each issue. Other magazines may be bought spasmodically but not so with PSYCHOLOGY.

You have made an excellent start for 1928 with your January and February numbers and I particularly liked the articles, "Your Prospect's Mind," by Dr. Bonus in the January number and Holmes Graham's, "Psychology of the Snyder Murder" in the February issue. The latter was a brilliant and scientific analysis of the underlying motives in this case. Let us have some more from these writers.

Mr. C. C. Johannides, of P. O. Box 446, St. Louis, Mo., writes:

I am a PSYCHOLOGY reader and I wish you would allow me a little space in your magazine for the benefit of the other readers.

I had the worst kind of neuritis for four months; it was so stubborn that it wouldn't yield to medical treatment. After I had done all I could and everything my friends suggested I went to the city hospital. Six different doctors took care of me and I swallowed many bottles of medicine, without results.

My neck was stiff and the agonizing pain under the shoulder blade and left arm was so unbearable that I had to get out of bed and roll on the floor. I never had a night's sleep for months. I couldn't lie still in bed for five minutes in one position.

Disgusted with myself and my life I went to a private doctor, the best I could get on recommendation. He treated me for several weeks and I swallowed more bottles of medicine. This medicine was to stop the pain; that medicine was to cure the pain; the other was to work in the blood; drugs in capsules and the constipating medicines put my stomach out of order, my left arm became numb and useless, and for a fairly strong man I couldn't even lift a chair with the left arm.

One day I tried to go out but I did not get very far. I was overcome with a sickening weakness in the stomach, with perspiration and I vomited. I thought that my last breath was going to leave me right there. I managed to drag myself home and went back to bed. When I felt a little better I wrote a letter to Dr. C. Franklin Leavitt of Chicago and described my condition. He never saw me or ex-

amined me. He is in Chicago and I in St. Louis. In locating the cause he surely hit the nail on the head and to my surprise I took no medicine or drugs under his direction. The pain started to leave the very first day and in a very short time the pains left, my arm is all right, my stomach is in good condition, my strength came back. I am on my feet and out looking for a job.

With hope that this letter might reach some PSYCHOLOGY reader that might be in the same condition that I was.

Mr. Murray Sitwar, of 2083 Creston Ave., Bronx, N. Y., writes:

I cannot help writing to let you know how much I enjoy reading your publication.

I mean it sincerely when I say it is the most wonderful and most inspiring periodical I've had the pleasure to read.

I can hardly await each monthly edition and I do hope that you will continue this wonderful service.

Wishing you all the success in the world.

Rose Helen Edminister, of 1012 Mill St., New London, Wis., writes:

For some time I have been a reader of PSYCHOLOGY Magazine with the result that it is as highly prized as an intimate friend.

HAPPINESS itself is sufficient excuse. Beautiful things are right and true; so beautiful actions are those pleasing to the gods. Wise men have an inward sense of what is beautiful, and the highest wisdom is to trust this intuition and be guided by it. The answer to the last appeal of what is right lies within a man's own breast. Trust thyself.

—ARISTOTLE

P. G. Griffin, P. O. Box 1074, Amarillo, Tex., writes:

While I am a newcomer in the ranks of PSYCHOLOGY readers, I am not an entire stranger to the principles of the workings of the subconscious mind. I have, as I suppose most other folks have, felt the urge of the subconscious mind prodding me toward some goal that I have wanted to reach, but have felt that I was unprepared to undertake whatever it was that I wanted to do. In the hesitation I spent trying to decide whether or not I should try out the plan offered me, my subconscious mind evidently got tired waiting and dropped out of the scene, and my conscious mind hadn't reasoned out the facts clearly enough for me to go on with the plan, consequently I have missed many really good opportunities to advance.

Since I have been reading PSYCHOLOGY I have gathered together my former "unreasonable reasons," unreasonable, because my brain said they were, but reasonable, because, in later life I have found they would have been entirely workable.

In gathering them together I have found that many things that I half way believed in, but shunned as not worth trying, are

the really worth while things if properly used.

I have often wondered why the modern Church has left out of its teachings, the healing of the body as well as the healing of the soul. I have never been able to find anything in the Bible that said the body would not need healing, or that the time would come when the power that was given to man to heal sickness, would be withdrawn. If that power has never been withdrawn, why should we now think we can't do it? For we know that it has been used as it was given, in times past. If we still have the same power to use as men of other days used it, where is this power located? We fail to get results thru the ordinary prayers we offer. Yet we do see a few of the—what is often spoken of as the despised Sects, who are having success along this line. I believe it is because they are not afraid to use the power God gave them.

When I got this far in my new way of thinking, I decided there was really something to the power of suggestion, as is taught by psychologists, and the next thing was to try it out. This I have done with results that are a source of continual wonder to me.

Ernest Stubbs, of P. O. Pentlclon, B. C., Can., writes:

I have been reading your magazine PSYCHOLOGY and I thought maybe an experience I went thru in 1919 might be of interest to your readers as it might result in a cure for those suffering from the same complaint.

In 1919 in June I applied to the North West Life Insurance for terms. They sent me two papers to fill out and on them were two diseases they would not insure for: Bright's disease and Diabetes. I went to a doctor and went thru the various tests, including the urine test, and he told me to come back the following day. When I went back he "shillishalled" and would not come to the point. I pressed him and he told me I had Bright's disease. He told me I must not do certain things and he gave me a death sentence of three years. Another doctor confirmed his test.

This is what I did. I got work in the George Little saw mill as top sawyer, that is taking the lumber from the circular saw. Now this mill had blind rollers not live rollers. It was back work and mighty hard work at that. The first fortnight I was so stiff I could not bend. Every night when I came off work I had a cold sponge bath. I was wet thru from perspiration. At the end of two months I noticed a change in the odor of the perspiration—a healthy smell, before it was a peculiar odor. However I kept this up for five months. At the end of this time I again had a test made. Blood pressure was normal, uric acid had gone and I have felt fit as a fiddle ever since. When I feel out of sorts I take up some strenuous work and I find in the exercise of the swinging axe a first class way of getting rid of ailments. I am much stronger now than I was ten years ago and put it down to the work I am doing.

I only have used doctors for accidents since this, having managed to break my head twice, my collar bone in a runaway, and a rib owing to a slip when making ties. You are at liberty to use this letter if you think it would be of use to you. I would say when I started broadaxe work six years ago I weighed 185 pounds, was 47 years of age and five foot eleven and one-half inches. Now I weigh 185 pounds and have increased my height to six feet one inch. I put this down to stretching muscles by a heavy axe for eight hours a day.

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Do You Believe in Yourself?

(Continued from page 17)

that God is reputed to have made man in His own image. Then why should man cower? He is related to God; he is created in the image of God; he partakes of the essence of the divine.

THE ESSENTIAL DIVINITY OF MAN

THE Supreme Interpreter of the divine life emphasized not inferiority, weakness and sinfulness in man, but his essential divinity. He taught the sonship of man to the divine. And why should sons of the royal family tremble and crawl on their bellies like reptiles? Jesus dignified human life. "I and the Father are one," he cried, and pious fools accused him of blasphemy. Rising to the supreme pinnacle in realization of the divinity of all life he said, "He that hath seen me hath seen the Father." And again, "The Kingdom of Heaven is within you," and if the kingdom, then the King. In other words, man partakes of the divine nature, even as every drop of water in the sea partakes of the essential nature of the mighty ocean. Those whom God proclaimed as one with himself let no man call low, mean or inferior.

This sublime truth has been historically obscured because the prosperity of priests and churches would not be best conserved by its universal acceptance. And so the inferiority complex has been fastened upon the race and man has been set forth as a worm of the dust, a guilty outcast, a poor recipient of unmerited mercies, requiring some mystic priestly formula

for his reinstatement into the good graces of the divine.

Finally, thru ignorance of the laws of mind, millions of parents poison their infant or juvenile offspring with a sense of inferiority. The whole conspiracy of adulthood against childhood; the barbarous use of physical strength to enforce the dictates of physical bigness; the cruel imperative of tyrannous parenthood—all of this produces weak, fearful, uncertain, vacillating men and women in after life, afraid to think or act for themselves, always looking for some crutch upon which to rest.

The psychoanalyst finds buried memories of incidents which occurred in childhood in the subconscious of nearly all inferiority-complex patients and fear-obsessed neurotics. To scare a child is to sear its very soul. Never let anyone frighten your child, whether it be nurse, doctor, teacher or priest. The poison of fear matures, and a veritable cancer in the soul is brought into being to curse, limit and blight life's future years.

If these be the causes of the inferiority complex, and these are the chief of many, the question arises, "What is to be done?" "How may we escape?" "By what means may the cruel shackles be broken?" In our next Chat—in the June number of *PSYCHOLOGY*—we shall set forth a technique by which the chains of slavery to a sense of inferiority may be broken, and every soul may rise to the superb heights of freedom, self-expression, and triumphant achievement.

From \$100 to \$100,000,000 in Eight Years

(Continued from page 20)

whom he had got to believe in his project. And then he began to use his telegram, the one from his major offering him \$5,200 a year!

He declares he almost wore out the paper, he showed it so often. It impressed a sufficient number of people, including some bankers, with his ability, and he was eventually enabled to proceed.

Chanin sold the houses for \$13,000 each, making a profit of \$6,000 on the operation. He built others along similar lines. But it was significant that each new group marked an advance, however slight in respect to comfort, convenience, value. He even de-

signed houses, gratis, for contractors who were building opposite his groups. He wanted to make sure that his purchasers would not be ashamed of their neighborhood.

A little later he formed the Chanin Construction Company. At this juncture of his career, he invited his brother, Henry I. Chanin, an accountant, to join him. The latter is charged with the administration of the Chanin enterprises.

Irwin Chanin's personal contribution to the Bensonhurst undertaking—apart from vision, resourcefulness and grit—had been \$100. The succession of one-family dwellings had returned

an appreciable profit. Heading his own construction company, with largely increased resources, he was now in a position to invade a much broader field.

With a daring that later became recognized as characteristic—a reasoned, not a reckless daring—he determined to give Brooklyn a \$5,000,000 office building in the Borough Hall district. Sympathetic friends tried to dissuade him. Brooklyn, they urged, was old-fashioned in its business habits. It wouldn't cotton to anything so revolutionary.

Chanin smiled and went ahead with the project. The bankers smiled later—with just a trace of relief. But the builders who hastened to follow the

Chanin lead were, to put it mildly, a trifle disappointed. Irwin S. Chanin doesn't open Klondikes. When he has finished staking his claim; about the only thing left in that district is the atmosphere.

Knowing when to "get in" and when to "get out" is probably the finest art in the Chanin sheath. Before other operators had fully grasped the significance of the move, the Chanin Construction Company had shifted its tools to Manhattan Island, erected the Fur Center Building on freshly glorified Seventh Avenue—and passed on.

New York needed more theaters. This was in 1925. The Chanins built them—six for good measure. And what theaters! Ask the actors who play in them—or the audiences who sit in them! More room, more comfort, more enjoyment.

Meantime—just to keep in training—they built Marcus Loew's Coney Island Theater and the inexpressibly fine Roxy.

On occasion the Chanins condescended to sleep—but not too far from the scene of their multifarious operations. One night while their Majestic Theater on Forty-fourth street was a-borning, this fitful concession to Nature's demands became imperative. But all the nearby hotels were filled. So the Chanins decided that what that district needed above all else was an additional night clerk presiding over a brand-new hotel register. Their decision bears the name of the Lincoln Hotel, recently completed, on Eighth avenue.

Leaving its portals and walking briskly eastward, the Murray Hill section of New York will soon encompass you. There, diagonally across from the Grand Central Station, a fifty-six-story office building is fast crystallizing. When finished, it, too, will carry the imprimatur of Chanin. To keep it company, the same firm of engineers and

builders is working over blue-prints which shall eventuate in the largest hotel in the world, a veritable city in itself, containing just a few hundred short of 7,000 rooms.

On Sunday afternoons the Chanins frequently visit their executive offices—and just as frequently find a number of their staff at work. No formal request is ever made for such plenitude of devotion. Is it due entirely to the inescapable contagion of example? Or to the fact that the Chanins pay uncommonly high salaries and give bonuses of from 12 per cent to 40 per cent of these salaries?

Or does not the following practice, perhaps, explain more profoundly and significantly the meaning of that unstinted co-operation of human units which is the Chanin morale?

Once a year Irwin S. Chanin has a long talk with every member of his organization—from the colored chauffeur to the chief engineer. The questions gone into are: Are you happy in your job? Are you getting enough money, as well as self-expression—out of it? Do you think you are better fitted to perform some other task in the organization?

Diligence dotes on so disarmingly human a touch. Petty reckonings never get a foothold. "If it is possible, Sire," said the enchanted follower of Napoleon, "it is done. If it is impossible, it shall be done."

In promoting their enterprises with such economic alertness, such social efficiency, the Chanins are not only blazing new trails of personal effectiveness. It is obvious that they are also helping immensely in the proper administration of the state. Their private ideal, by the dispensation of events, becomes a public service. They have thus reached, early in life, the true goal of every citizen. They are ministers of society without portfolio.

Sonny Jim

(Continued from page 27)

children hushed their voices lest they disturb him.

His great body had grown strangely light and his tan skin, white and wonderful, like parchment. None of it felt alive. None of him seemed alive except his eyes, and they were always burning—burning.

* * *

ONE late May morning he thought he heard footsteps. Yes, he was sure of it. Was it Mother or the nurse? No, it could not be, for the footsteps came from down the hard macadam road. There were hundreds of them—tramp, tramp, tramp!

Daddy Dear stood up. His rising was strong and certain—not feeble as it had been so long. The tramping feet must find him upon the roadway. Perhaps—perhaps Sonny Jim was among the troops.

He pressed his hands to his eyes, for the road itself seemed to be fitting by. For a minute he fancied he was in the village streets and that they were filled with the cool dusk of the fragrant evening. Then his brain whirled again, and he was in the lane which led back to the south pastures where tall trees murmured and the sumac bobs nodded. The children of

- ☐ "Have Got"
- ☐ "New beginner"
- ☐ "Could of gone"
- ☐ "Says I"
- ☐ "That's me"
- ☐ "Continue on"



Check Your mistakes in English

—they may offend others as much as these offend you.

ABOVE you see a list of mistakes in English. These errors are easy for you to recognize. Perhaps, however, you make different mistakes which offend others as much as these would offend you.

What is your opinion of the person who makes such gross errors? Surely mistakes like these reveal a person who lacks education and culture. You do not make any of these mistakes. But you may be making other errors just as glaring. Are you always certain your grammar is correct and well chosen; are you always sure of the pronunciation of words; when you write business or social letters are you positive your spelling is correct? Are your words flat, colorless, ordinary—or do they sparkle with meaning?

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other days were playing in the grass and shouting with glee. Then, by some magic, the hills and meadows were mantled with glistening snow, and rosy-cheeked youngsters were gliding swiftly down the gentle little hills.

But what was that sound? It was like muffled drums, echoing from a distance. Yes, there was the tramp now coming over the hill—the steady tramp, tramp of thousands of feet.

In fancy, Daddy Jim stood on old Sugar Loaf where the early stars were waiting on the topmost branches—waiting for the moon.

Far below in the purple of the valley, flashing like fireflies, was the gleam of bright metal—steel blades, mayhap.

Tramp, tramp, tramp, nearer, nearer, nearer, the sound came rolling up the hill like breakers on a rocky beach. Daddy Jim's feet were moving swiftly now, down the rock-strewn path. He must be there when the advancing column arrived on the dusty white road. If he could only reach the twin oaks in time, he could stand between them and review the passing column. He reached the spot—as the hundreds of young men swayed by in the gentle breeze like a field of golden grain.

Tramp, tramp, tramp.

There is laughter on their lips. There is no sign of weariness on their faces, and their feet carry them buoyantly onward. Over the shoulder of each one is the army rifle, and between the shoulders the army pack. But the load does not oppress. It all surprised Daddy Jim for he had expected to see drooping shoulders and saddened faces.

He shaded his eyes with his hand, for he had just discovered someone marching apart from the rest. The head of that soldier was bowed, and the face wore no smile. Daddy Jim wondered why he traveled in the heavy, yellow mud—wet clay from a recent rain—when the dry road invited.

Daddy Jim frowned—then he started—could it be—yes, already his lips were forming the glad call.

"Sonny Jim! Oh, Sonny, Sonny Jim, you've come back! I knew you would come some day—and you are here."

With a rush he had both hands on

Sonny's bowed shoulders—and Sonny Jim didn't speak.

"Sonny Jim," he pleaded, "why are you not smiling like the rest? Why are you out here walking where the mud is deep and the going hard? Why do you look so tired?"

Tramp, tramp, tramp went the marching column down the road. Sonny Jim paused but a moment on his own march. He looked up at the beloved face of Daddy Dear with a sad little smile, and shook his head.

"Oh Dad," he said, "I can't help it. You weep so much. Your tears flow so fast that they keep my path muddy and make my going hard. That is why I am out of line and must march alone."

* * *

THEN Sonny Jim moved on, toiling, toiling, toiling, where the pathway was heavy and difficult—and Daddy Jim watched until the last cloud of dust had obscured the marching column.

Then for the first time in long, long months, he smiled brightly.

* * *

IT is day, and the beautiful sunlight shines and dries the ground where it has been wet and oozy, and he knows, does Daddy Dear, that Sonny Jim has thrown back his shoulders and is smiling his old, happy smile. He knows that he is saying:

"You see, Dad, the ground is dry now, and the going is easy, and I can keep up with the rest."

So Daddy Jim keeps on smiling and listening, for sometimes he hears the faint echo of the bugle call, and the order, "Forward march!" and Sonny Jim is always in line. He must be in line, for Daddy Jim must keep on smiling so that the going will be easy.

* * *

MORNINGS came and went, with sunshine which crept thru the morning-glory vines and touched Daddy Jim softly on the forehead. The others didn't seem to hear, but he could always get the sound of the tramping feet and the muffled tap of drums growing fainter.

Gently he would reach down and pat the shaggy head of Rags. Sometimes Mina would come to the window, her blue eyes misty, but her face cheerfully smiling, and ask, "All right, Daddy Jim?" And he would always nod and smile back. "All right, Mother Dear," he would say, "all right now."

And one day just as the sun was setting, Daddy Jim rose from his chair.

"Come on, old fellow," he said to Rags. "We have work to do. Don't you hear old Prince up in the pasture whinnying for us? Let's go."

He took his old straw hat down from its peg in the kitchen and put it on his shock of white hair. He whistled to Rags, and with a step so full of life that Mother Mina wondered, he started for the barn. Prince's harness hung on the peg. He would just take the halter and bring the plump white horse which had served him so faithfully back from the field.

Together Rags and he went down the lane and out to the meadows. He stopped once or twice to look back, and Mother Dear was watching and waving. Daddy Jim was walking strong and very straight.

Prince looked up in gentle surprise at his coming, and then cantered at an easy gait up Sugar Loaf Hill. Daddy Jim followed, and under the big tree, slipped on the halter.

The sun was a golden curtain of glory in the West, and Mother Dear watching, saw the forms of man and horse and dog silhouetted against the gorgeous background. Then she turned to the empty chair on the porch, and suddenly she knew—knew somehow, that she was all alone—that Daddy Jim had marched on to find his boy, his beloved Buddy. She knew, by what means no one can tell, that a Gold Star father had answered Roll Call, and half fearfully, yet half gladly, she turned once more to face Sugar Loaf Hill.

It was even as she knew. Old Prince stood with drooping head, and Rags was coming down the hillside alone. Mother Dear sank on her knees by the empty chair, but there were no tears in her eyes.

You May Banish Fear

(Continued from page 29)

our thoughts to visions of *faith, hope and courage*, the more these qualities grow and strengthen in us, and in the end they become *the controlling factors of our lives*.

The truest elixir of a fearless and victorious life consists of two things, first, the practice of perfect faith in our natural endowments and qualifications, and, secondly, the absolute confidence in our ability to apply these

possessions intelligently and practically in all the affairs of life.

Fear is conquered by faith. And in faith I include courage, optimism, confidence, determination, action, will and work.

All the faith in the world will not help us unless it is accompanied by work.

Faith without work is like a leaking vessel—it will not hold water. It is

like a corpse—there is no life in it. Faith and works are as inseparable as the Siamese Twins.

The man who thinks he can get along without this invincible combination has about as promising a chance for a healthy, happy and prosperous life as a fat rabbit in a den of hungry cobras.

If we would enter the ranks of those who climb the heights of achievement and reward, we must walk up to

our fears and smash them as Dempsey smashed Firpo. They may knock us out of the ring, but if we are garbed in the red badge of that courage which never submits or yields, we will come back and deliver the final blow.

Applied psychology furnishes the best method by which this can be accomplished. It is this comparatively new science that is most apt to bring out all the constructive and creative forces within us.

Applied psychology, above all things, teaches self-knowledge and self-reliance. Its slogan is: "Man, Know Thyself."

Fear is largely a lack of self-understanding. The man who is not acquainted with his real sources of strength is constantly dominated by fear, and he will never free himself from it until he recognizes all the potential forms of his actual powers.

One of the most important things to remember in this connection is that the subconscious mind will build up or tear down, according to our habitual ways of thinking.

Our welfare or "ill" fare in life is entirely a matter of mentally-created subconscious conditions.

When this part of our being is definitely impressed with the thought that health, happiness and success are possible for us to attain, it seizes upon the idea and cooperates with us in our endeavors to work it out, with the result that these blessings are ours in due season.

On the other hand, when this mind is dominated by certain fears, such as those of sickness, failure, poverty, or death, it proceeds to cooperate with all essential injurious influences and does everything within its power to assist us in bringing about the things we fear.

Rousing the Soul

(Continued from page 42)

of the cosmos about us. On the contrary, use increases our supply. It is our right to be influential among our fellows. To stamp the impress of our Self upon all whom we meet, and upon everything we do.

But alas! how few become aware of their heritage! How many glorious birthrights are bartered away for a soggy mess of pottage! Think of a man made in the image of God, and having within himself, in embryo, all of the qualities and attributes of deity, so far forgetting himself as to lapse into a condition of mediocrity, or downright failure! Think of a man with a divine inheritance of kingly powers, and possessing an immortal spirit, becoming discouraged and downhearted! Think of such an entity acknowledg-

The supreme method for the conquest of fear—and by it I mean everything related to it, such as worry, anxiety, indecision, hopelessness, despair, etc.—is to make the opposing auto-suggestions to our subconscious mind.

There are various methods by which this can be successfully accomplished, but no person is too old to use the following one with good results:

At night, as soon as you are in bed, relax your entire body, breathe deeply and gently, and focus your thoughts steadily and persistently on what you are about to do.

When you are ready to proceed, make your self-suggestions distinct and clear.

Remember that repetition is better than elaboration.

If you are a victim of fear, say to yourself, quietly but firmly: "I have the courage, faith and vision to put myself over in all worth-while things.

"I have inflexible determination and iron will. Here and now, the truth of these affirmations becomes a permanent part of my whole being. I am what I choose to be."

Repeat these statements as soon as you are awake in the morning, and live up to them in your whole conduct during the day.

A month's faithful practice of this kind may not only eliminate your fears and worries, but may bring forth creative powers which you did not know you possessed.

The final solvent for the fears and worries of humanity is contained in the words: "Love thy neighbor as thyself."

Love opens the heart, fear shuts it. Love begets love, and the desire for the good of others is the master key to the heart of the world.

ing defeat; defeat in any righteous attainment he desires! And yet what an array of human tramps, wastrels, and nonentities, we see about us. Yielding up their divine rights to others with no more power than they themselves possess, only that the latter have the courage, the determination, and the enterprise to use their inherent powers.

There is no poverty of men in the world, but there is a poverty of Power-Men. The Power-Man draws on his own Great Within for whatever additional power he may require for any given emergency. He sends out great magnetic waves of attraction—power, and draws to himself whatsoever he needs. But the tramp-man goes slinkingly on his way entirely unaware of

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the power lying dormant within himself. Complaining of his ill fortune, and lack of opportunity; kicked and cuffed about by the vicissitudes of life; a mere pawn on its great chessboard—such an individual can never be helped permanently. Every favor extended him serves only to contribute further to his dependence on others. Not until he turns his attention to the source within himself will he ever progress. Instead of generating power he remains a non-conductor. His negative resistance is too high. He cannot conduct—he repels.

So, be a conductor—Respond! Be

magnetic to everybody. Make everybody like you. The process is very simple—like them and they will like you. "All the world loves a lover." Be one! Love everybody, that is worth loving, and draw good people to you. Attract the good things of life to you. Desire them earnestly; think of them constantly; feel that you are getting them; and live to merit them. Don't growl, and grunt, and grumble. Be sweet, and cheerful, and helpful. Love, and laugh, and labor. Everything's going to be all right. To sum it all up in one curt phrase—you are a son or daughter of God, be Godlike!

Are You Afraid of Facts?

(Continued from page 37)

immaterial entities? Because our enemies are not alone the things that hurt our bodies, but also that which does violence to our minds—not as being intrinsically harmful to mind, but as conflicting with some emotional preference or prejudice.

In brief, we fear that which it is unpleasant to think about—for whatever reason the unpleasantness may arise. The unpleasantness of thinking of certain things is as much of a nervous shock as the painful impact of things upon our bodies—with some people even more.

For example, the proposition that man once climbed trees as an ape—to those who believe in evolution an accepted fact—is highly unpleasant to all fundamentalists. There is something in the conception which outrages their sense of personal dignity. Now the reason fundamentalists become so excited about the teaching of evolution is not that they are convinced it is untrue, but that they fear it might be true. It is because they are actually afraid of being convinced of its truth that they go to such desperate lengths to prevent the arguments for evolution from being taught to them. They are afraid of evolution as a fact, even though as a fact it is something quite immaterial and belongs only to the sphere of subsistent truth.

There is nothing which is so harmful to man, either from the standpoint of his character or the standpoint of his personal advantage, as the fear of facts. Yet practical and inspirational psychology has given it thus far almost no attention. There has been much inveighing against cowardice, but it has been assumed that cowardice is only fear of the objective.

Now the fear of facts has in it no biological utility because as we saw, facts do not harm us in any physical sense at all. The fear of facts arises only out of our egotistical desire to be thinking only of the pleasant, to have

a universe in mental view which accords completely with our infantile desires.

Far from serving any biological utility, the fear of facts does us untold practical harm. For facts are what we *must* know if we are to live, if we are to adapt. When we refuse to face them, we by no means save ourselves from running up against them—and bumping our heads.

But let us now turn to the actual facts which people are afraid of—by "people" including also ourselves. For all of us, to one extent or another, are afraid of facts: consciousness doth make cowards of us all. We could, in following this theme of the fear of facts, make a clinical diagnosis of almost all the spiritual ills of our society; but the theme in its entirety is too wide, and we must be content with a quick survey of the principal forms of this fear.

We have spoken already of the fear of evolutionary facts which are injurious to man's "dignity." There are scientific facts which lower man not from any inherent dignity but from a false dignity which is claimed for him by those who would be little lower, if any, than the angels. In this connection we must view not only the scientific discoveries about man's relation to the anthropoid ape, but the whole scientific theory of the universe. It is a theory which has displaced man from the central and titanic rôle which is given him in the pietistic account of the history of life. Not only was he not first upon this planet, but this very planet is an insignificant point in the immense plurality of orbs which we envisage in the innumerable stars.

The facts of physical science not only rob us of a romantic dignity, but they throw us into insignificance. And because they do, they hurt. They hurt so much that we fear them more than we ever feared God and the devil. It may seem to some that the struggle to

look scientific facts in the face has ended, waged successfully in the nineteenth century under the banner of Huxley and Darwin. It is true that for the majority of civilized people scientific facts no longer have their former terror. And yet we have only to look at the antics of the fundamentalists, all-powerful in more than one of the American states, to realize how pervasive ignorance still is. The reason that ignorance can persist in the face of such a diffusion of scientific knowledge is that we have something more than simple ignorance to contend with. It is the dynamic emotion of fear, which actively fights against being educated because education will destroy the sense of cosmic security.

Men fear not only the truth about their physical past; they fear also truth about their mental past. They fear as a personal assault such truths about their sentimentalized childhood as are imparted by the Darwin of the mental sphere, Sigmund Freud. Such teachings as that of the sexual urges of childhood and the affective basis of our consciousness contended against, and still contend against, a storm of prudish denial.

The same fear of facts glares at the psychoanalysis of our contemporary sexuality. The imputation that sexuality is the *leitmotiv* of our conscious and unconscious processes in adult life arouses even more hostility than the determination of the sexuality of childhood. We fear to have the mirror held up to our sexuality because we had imagined ourselves pleasurably to be something we are not.

It is in specific cases of personal analysis that the fear of facts connected with sexuality best comes out. When we are psychoanalyzed we find that innumerable experiences are repressed, pushed out of consciousness, because as facts they are painful to contemplate. We are terrified at the facts of our childhood; no less terrified at the facts of our present. To escape the painful consciousness of some fact we will build up a whole neurosis of *evasion*, which puts one type of fact in place of another to distract our attention. Anything not to hear the insistent knock of some fact at the threshold of consciousness—even the mental deafness of amnesia.

It is not the psychoanalysts alone who point out facts about us which we fear to know. The psychologists of literature, known as realists, turn their keen microscopes on thousands of little bacteria of the soul, foci of egotism, of malice, of pettiness. While the real purpose of these writers is to create thru satire a greater integrity, reviewers pounce upon them as tho they had invented rather than observed human sins.

Then there is the fear of facts which instead of impugning us personally, indict the civilization of which we feel ourselves a part. What extraordinary courage in an Oswald Spengler, who disturbs our tranquil smugness about occidental progress, writing an encyclopaedic work demonstrating in sphere after sphere "*Der Untergang des Abendlandes*."

And still greater is the courage of a Mencken, who attacks specifically the chauvinistic delusions of the country in which he lives. He pounces upon the facts which are most formidable of all, not our sins but our ridiculousnesses. Those who fear the exposure of American inadequacies would a thousand times rather have the solemn preachings of some clerical iconoclast than a magazine department such as "*Americana*," culling items of the amazing cultural life of *boobus Americanus*.

It is probably in war time that the fear of facts best demonstrates itself in the autocracy and officiousness of our national authorities. Then we have a censorship which suppresses ruthlessly any unbecoming facts which throw doubt upon the absolute rectitude of the nation's purpose and method in arms. The fear of facts is dominant as long as war lasts, but once it is over it must relax its dictatorship and then it becomes hysterical out of very impotence. Historians who proceed to search into the true complexities of the entrances into war arouse an anxiety which can only be understood as an expression of bad conscience. It cannot be endured that all the titanic organization of national strength, accompanied by untold sacrifice, should now be so attacked in its purpose that it appears to have been all futile.

FACE THE FACTS OF SOCIAL WRONGS

A SPHERE where the fear of facts makes its hysterical defences is that of man's economic interests, next to sex our strongest urgings. There is a powerful resistance to the discovery and publication of facts which indicate the injustice of our present social system. We fear these facts not alone because they endanger our vested interests but also because there is in us a purely emotional conservatism which likes to feel that the present order is good and sane.

But if the order of things is ever to become good and sane it will be only thru overcoming the fear of facts. It is this fear which prevents us from seeing that the present order is not good and from seeking sincerely to make it good.

In every sphere of reality, the facts we fear to view will finally force themselves to view, no matter how blind we have sought to make ourselves. But if we wait till they force themselves upon

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Never Mind Sex— But Grow Up

(Continued from page 34)

considered a "bruiser" type a generation ago.

There are two especially weak spots in the female anatomy aside from her smaller muscle mass, her weaker bony system, and her smaller and less efficient organs. One is her tendency to put on fat easily. We see this in men who struggle with what we are pleased to call "feminine characteristics." This fat-depositing tendency is merely a symptom of a metabolism which is not keen. Instead of the body burning up food to the energy point, it stops midway, at the fat point and leaves the fat.

This partly accounts for the too ample bust of many women and this is only one of the fat tokens which forms a source of embarrassment to the modern woman whether she is thinking of style or efficiency. This fat-depositing tendency shares the blame also, with the woman's weaker and smaller muscle mass, for her weak abdominal wall, to mention but one muscle site. But this veritable corset is all important, not only in holding the viscera in place but in keeping up a proper blood pressure and in keeping the heartbeat within bounds. The splendid male possesses a taut corset of muscle in his abdominal wall and this gives him his higher blood pressure and slower heart-beat. This becomes very evident when we remember that extensive abdominal incisions are responsible for some of the worst cases of surgical shock with which surgeons have to contend. Thus I rate the weak abdominal wall as the second of the two most important weaknesses of the female as an engine.

Men and women rate about equally in intelligence tests, but the woman lags in achievement because she lacks the stamina to carry thru her ambitions. Her sluggish metabolism and her weak abdominal wall are the two principal obstacles to the attainment of a carrying-thru stamina.

The diseases to which the woman is prone also suggest that her metabolism is under par while the diseases to which the male is prone suggest an overworked metabolism. According to McLeod the female metabolism is 6.8% less than that of the male. Alvarez, in his studies on blood pressure, found that the male's is 16.5 millimeters higher than the female's and everyone

is aware that the woman's heart beats faster than the man's.

Of course we must consider the ductless glands, including the sex glands. But we know too little to draw far-reaching conclusions. But one thing stands out, especially as we study castrates of both sexes, and it is that what we have regarded as secondary sex characteristics, and thus the products of the sex glands, are, in many instances, but the products of other glands, e. g., the thyroid and the adrenal cortex.

Then we must remember that evolution has cast aside many things in reaching the *genus homo*. For example, we have neither horns nor brilliant plumage. To be sure, the male until the last hundred years added the plumage but sacrificed it on the altar of achievement; he has other and more constructive uses for his time and talent and capital. The woman is still in the plumage stage.

Accepting the terms male and female for the present, we readily see that there is no such thing as a pure maleness or a pure femaleness. That being the case let us get a terminology which is not so confusing. I would like to suggest the term "child" or "immature" in place of what we mean by female, and the term "adult" or "mature" for what we mean by male. It is unfortunate if women find the terms unwelcome but no woman is all child any more than any male is all adult. Hence a maturist movement whose program and objective include both sexes.

However we view the product of the female psychology, has it not produced a child rather than an adult? Why blame it on the eternal order of things? Both sexes share in the guilt, and probably the men are more culpable in that being stronger, they have aided the women in keeping her weak, in order that she might be the more docile, whether she is toy, or servant to his needs. I am sure that the men will oppose my maturist movement in the light of the above just as much as the women who resent the word "childlikeness" being applied to their system, or any efforts to relieve them of the influences which make them weak, however resplendent they may be in the beauty pageant.

And let us understand at the outset that the man's task in the maturist movement is just as revolutionary as that of the woman altho it is performed in different fields.

The maturist movement means a rebirth for both sexes. In the case of the woman, for example, the so-called feminine psychology must give way to a maturist psychology which covers life from infancy to the grave since the woman is born into a special and enervating psychology which follows her thru life. It is this feminine psychol-

ogy which makes possible the enervating environment, which in turn is made up of ever present watchwords to keep things safe, gentle, harmless and un-courageous in the presence of ladies.

There have been instances in human history where the positions of the sexes have been reversed or markedly modified. Among Eskimos we sometimes find the male doing the housework and he is fat, vain, trifling. Aristophanes says that Spartan women could strangle an ox bare-handed. In the Talmud we read of the sex positions reversed during one period of the Hebrew history. Herodotus relates that the Egyptian women seemed more like males than women as he had known them. Among the Bushmen men and women are so much alike that one cannot distinguish between the male and female pelvis, which suggests that the flaring pelvis of the average woman is more due to the greater downward pull of her thigh muscles against the feeble pull of her abdominal muscles than a purposive natural pattern to aid child-bearing. Then it might cheer the ladies to know of a tribe in New Guinea where it is a common sight to see a woman paddle her husband! But mind you, these women did not sit astride the sex fence, trying to be what we understand by feminine or masculine according to occasion or mood. It is not sex but fitness and ambition which determine the outcome of a life.

It is quite impossible to show all the evidence within the space of a short article but it might prove interesting to submit two sets of conclusions which have tempted me. One set is especially physiological while the other is more largely biological and includes what we understand by psychology.

While the sex glands do secrete hormones which affect development and behavior we must remember that most of the differences are quantitative in the *genus homo* and this is understood when we remember that the ovary weighs but two to three grams whereas the testis weighs ten to fourteen grams. Part of the disparity in weight is in line with the general rule of lower weight for all female organs. A sturdier woman will probably have heavier ovaries as she will have a larger heart. But the influence of the sex glands is only one influence and very much overrated. Maleness and femaleness are not pure entities: they are always mixtures. A maturist race will present more usefully balanced mixtures to the advantage of both sexes. The only distinctively qualitative difference between men and women is the spermatogenic tissue in the male and the ovogenic tissue in the female.

The sex glands are not the only sources of what we have understood as secondary sex characteristics. And the sum and substance of all may be

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stated in what I consider a sound biological principle, namely that man and woman are both responses of the protoplasm to environment. That being the case, we may largely influence the response by altering the environment.

The following is the other set of conclusions:—

The human being, male and female, is the result of a certain form of living matter coping with the environment thru millions of years.

The differences of equipment between the male and female forms of human protoplasm are insignificant. The differences we behold are mostly stage effects which we have made, artifacts: they are mostly due to states of mind, customs.

The reason for the male superiority is not in the fact of his sex but in the uses he makes of his powers. He lives not in a "male" environment but in an environment of power. He does not use a "male" psychology... at least, where he succeeds... but a psychology of power. Reason is not male: it is the logic of achievement. Intuition is not female: it is the tangle of futility, of unreality, however "intriguing." The inferiority and weakness of the female is not due to her glands per se, nor to the fact that she is female, but due to a physiological and psychological atrophy resulting from the narrow use of her powers. Modern reason and medicine have largely removed the inhibiting effects of menstruation and child-bearing. And I venture the guess that the five-day menstruation period of the woman is just as much a penalty of her surrender to a comparative weakness as is her gracefully curved but weak back and her prettily rounded but toneless abdomen.

In a word the woman suffers from arrested development, not from being female. The up-and-creating woman past the menopause in our life today shows that, as do many modern American girls.

The sexual mechanism differences cannot account for the freedom and attainments of the male nor for the enslavement and lack of accomplishment in the female.

Love is not the whole existence of an adult woman, of a maturist woman. True love only comes when one loses his life. Lover-bent, one tries to save his life and loses both love and life.

To be sure the woman has a special role as a child-bearer, and the man has a special role as a child procreator but these roles have been exaggerated far beyond their real importance and even now women are eliminating waste motion in child-rearing, using the time to greater advantages. Indeed the modern girl, at least in America, as Ales Hrdlicka has already pointed out, is pointing the way to a new and virile

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The subject, "Child Psychology," is always of first importance to both teacher and parent. If you are located anywhere within a radius of 150 miles from New York City, there is available to you a lecture service sponsored by Henry Knight Miller which will bring to your school a trained speaker. Here is your opportunity to get new shafts of light on child psychology. Address Lecture Service, Psychology, 17 West 60th Street, New York, N. Y.

womanhood. She proves my case, tho not completely, and in spite of the fact that she often copies the vices of the adult ("male") instead of the adult ("male") virtues.

The objective is not to copy the male but TO MATURE. Indeed, I doubt if the feminist movement has any specific objective and the whole movement has been marred by many absurdities which have gained the male's opposition when they did not win his laughter.

The sexes must proceed with a common program. A woman movement, a woman's page, are anomalies, as would be a man's movement, a man's page.

Instead of a feminism which lives in two air-tight compartments of "male" and "female" according to the emergency, I suggest that we drop the artificial terms "male" and "female" and use the terms mature and immature. Both men and women have equally long trails to go.

The Criminal Should Pay—But How?

(Continued from page 45)

The business of learning to walk is much the same. At first the child walks with difficulty by conscious and deliberate effort. Later walking becomes unconscious and automatic.

Punishment, therefore, is as necessary to the proper upbringing of a human being as is food, sunshine and fresh air. *Punishment is an absolute necessity!* There is no other way. That is a scientific fact!

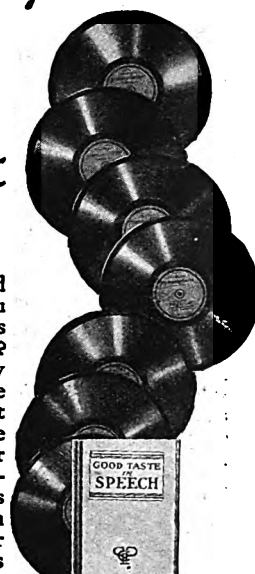
But, you may counter, all that is plausible enough so far as a child is concerned. But what about mature adults? They possess reasoning which a child largely lacks. One ought to be able to appeal to a criminal's reasoning. He ought to be able to grasp the principle that "it pays to be good" even better than a child.

True, only the trouble is that the crook knows that it actually pays *not* to be good!

It pays the child because he is dependent upon his parents and is not a free agent. But nowadays, especially if he possesses good reasoning ability, an adult, as a free agent, can "get away" with most anything—even murder.

Nor has punishment become a dead letter because, contrariwise, the criminal class suffers from defective powers of reasoning. Except for insane, psychopathic, and feeble-minded criminals—whose criminality is secondary to, and is caused by, disease of the brain and nervous system—criminals, as a class, have just about as much reasoning ability and are just about as intel-

Learn by ear— be a master of fluent speech



Is your speech meager and barren? Is it hard for you to express your ideas smoothly and forcefully? Must you grope painfully for the right word? Are you afraid to use any but the most commonplace words? Locked up in your mind are literally hundreds of words—words that you see every day in print—which you never use. Their meaning is perhaps vague to you—and you are afraid of your pronunciation. Thus you are cheating yourself of an effective business and social asset. *And it is no longer necessary.*

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THE MESSAGE OF A MASTER

To the Reader:—It has been my privilege to have been given access to a priceless collection of notes recounting a meeting and a series of lessons with a Master. One who has so developed his powers that he governs all conditions affecting his individual welfare.

These notes have been compiled after much sacrifice of time, labor and money. Into a story and a system of practice clearly revealing, step by step, the methods used and taught by these great people. Before its release it was submitted to several authorities on such subjects and was declared to be the most powerful instrument for great achievement ever placed in the hands of anyone.

Well do I know that there is genius for something worth while in so many of us and that thousands are highly gifted with great qualities for success and leadership.

To find these and free them from the illusion of inferiority and the bondage of environment and undesirable conditions and thus release the spirit so that it may come forth and express, is the purpose of this MESSAGE and the life work of its writer.

While it would be a blessing in the hands of anyone, yet, unfortunately, it is not for everyone. To meet conditions which I as distributor am pledged to observe, a synopsis of the MESSAGE has been made up for distribution.

If you will indicate your desire for one, a copy will be sent you without cost. This will give you an idea of the nature of the complete work.

JOHN McDONALD

P. O. Box 252 San Jose, Calif.

GREAT CHICAGO HEALTH INSTITUTION LAUDS AMAZING DISCOVERY FOR CONSTIPATION

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Dr. Victor Hugo Lindlahr and his associates who operate the remarkable Lindlahr Sanitarium in Elmhurst, Ill., and in addition the Lindlahr College of Natural Therapeutics and the Lindlahr Pure Food Shop in Chicago, have given to Dr. Luntz's Herbal Flaxolyn the highest possible approval by recommending and endorsing it throughout their famous health organization.

"Follows Father Kneipp's Natural Healing Methods"

The following from Dr. Benedict Lust (M.D., N.D.), of New York, the well-known editor of "Nature's Path," speaks for itself:

"I have been using Flaxolyn in my treatment of a number of my patients at the Butler Sanitarium. I consider it a most modern and natural adjunct and find it a great help in assisting the process of elimination of irritants from the system. It helps bring the body back to its normal stage. It is certainly a natural remedy and complies with the teachings and tenets of such teachers as the Great Father Kneipp and other authorities for natural healing. I advise every drugless believer to give Dr. Luntz's Flaxolyn a fair trial."

FLAXOLYN FORMULA Not a Secret—Nothing to Hide

1. Baked Flaxseed—Relaxes congestion and acts as an astringent.
2. Vegetable Charcoal—Aids digestion, sweetens the stomach, overcomes acid and gas, purifies undigested, fermenting food.
3. Juniper Berries—Cleanses, purify and stimulate the kidneys and bladder.
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9. Culver's Roots—Stimulate the natural flow of bile and so purify the liver.
10. Gentian Roots—Create a healthy, normal appetite.
11. Greek Valerian Roots—Tone the nerves and induce the restful sleep of health.
12. California Bark—Cleanses the colon and removes foreign matter from the intestines.

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Health advice given with all purchases. Make your questions plain and brief. Dr. Luntz will try to help you without charge.

SLEEP

WITHOUT "DRUGS"

Says Eminent Specialist

Tells How Herbal Flaxolyn Relieves Constipation and Weak Stomach Condition Naturally and Brings Sound, Restful Sleep by Perfecting Digestion

Hundreds of folks who formerly suffered with nights of sleeplessness and days of agonizing stomach distress due to constipation now feel fit, eat with keen appetites and sleep serenely since taking Nature's own formula, Dr. Luntz's Herbal Flaxolyn.

According to the statement issued by Dr. A. W. Herr, formerly physician at Battle Creek Sanitarium, "Flaxolyn is recommended because, first, it is not a secret prescription, and, second, it does relieve in a natural way that dread condition called Constipation. In several cases under my care, where auto-intoxication prevented

sleep, the use of Flaxolyn has been the means of so cleaning the colon that natural sleep is now the usual thing and life has taken on a different aspect for them."

Flaxolyn a Tonic Laxative

Dr. George Starr White, prominent health writer, author of "Prostatic Diseases," and specialist aroused kidney and liver sufferers by taking an open stand in praise of Flaxolyn when he said last week, "I know of no remedy that can equal Herbal Flaxolyn as a corrective and eliminant—no more natural formula for 'self-poisoning' due to constipation."

International Health Authorities Endorse Flaxolyn

Nothing could be greater testimony to the effectiveness of Herbal Flaxolyn than this statement of Dr. J. A. Royer (N.D., M.E.), of Montreal, Canada.

Dr. Royer says: "I was recently called into the home of a lady patient who found that she suffered from an acute attack of gastritis. Instantly I gave her a Flaxolyn herb powder. This treatment I repeated in 15 minutes and again in 30 minutes. In one hour the patient was recovering rapidly and surprisingly. The following day when I called, she had spent a good night's rest and was positively normal."

Take the case of Dr. Middlekauff of Los Angeles, a drugless or Naturopathic doctor, who was formerly a Baptist minister and who suffered for 15 years with gastro-intestinal troubles and failing health. Dr. Middlekauff not only received such help from Flaxolyn to the extent that he is now completely recovered, but he is so enthusiastic about it, he recommends it to all his friends. Flaxolyn is highly endorsed by the London Health Centre, Academy of Physical Reconstruction of Los Angeles, Houston, Texas, Health Food Clinic, Sanitarium Health Baths of Olympia, Washington, etc., etc.

Don't wait. If you suffer from stomach distress constantly, if toxic poisons and constipation are causing poor blood, weakened condition, loss of sleep and vitality, act at once.

ligent as any average non-criminal member of society.

Are the parents to blame, as so many crooks maintain? Do children receive too little punishment and when, after they have been arrested and convicted, is it too late to mend matters?

There is a surface plausibility about this last argument. Still it does not precisely reach the heart of the problem. Scores of parents punish, and punish severely. Nevertheless, despite all their best thought and effort these very same boys and girls eventually make the acquaintance of the police blotter.

We sometimes hunt for our spectacles when they are perched on top of the nose! As a psychologist it looks that way to me as regards this riddle of punishment.

Habit and our educational upbringing has made us think of an individual's mental status invariably in terms of intellectual development, and intellectual development only. As I just intimated, our entire educational system is fashioned after that principle. The faculties that we develop are memory, reasoning, powers of inference, comparison, and others—all intellectual processes.

But what educators and people in general fail to take into account sufficiently is an even more important attribute of the mind. It is that part of an individual which determines his success or failure, happiness or despair, in a decidedly more telling way than any amount of learning possibly can do. What I refer to is the *emotional* life.

The pleasure-pain motive which, thru punishment, makes Johnny leave the tarts alone operates by means of his emotions. Few children really care much about a spanking. Only the youngest maybe. What they care about and what makes them behave in the future is the fact that with the spanking, and inseparably connected with it, there flows displeasure from someone they love and respect (mother and father) and that is the thing that really hurts.

I can recall in my own case—and I can assert positively that it is true practically of all boys—that the prospect of corporal punishment held no terrors for me. I was accustomed to receive much harder knocks in play than I knew I should receive at the hands of my fond parents. But what I really feared was a "calling down," an appeal to my sense of fairness, a jibe at my growing manhood. When younger, displeasure manifested itself by icy silence or not being noticed or by depriving me of sweets, or a toy, or a visit to some neighbor's children.

This idea that corporal punishment of children is of little or no avail has already become an adopted principle

of child training. Children are punished scientifically these days. And scientific punishment depends upon using the child's emotional make-up to achieve desired results.

Now then, criminals are very much like children—not intellectually, mind you—but emotionally. Criminals are egotistic, selfish, materialistic, imaginative, impulsive, suggestible, naïve. Often they are cruel, too—just like children. From an emotional standpoint, also, every criminal, like a child, operates as a law unto himself. Like children, criminals gain courage and boldness by operating in groups. As individuals they are cowards. And getting them alone as individuals is the best way to reach their inner, true emotional life.

The problem of punishment therefore is not one of punishment or no punishment, but of which *kind* of punishment!

Quality, not quantity, is the keynote! And in order to determine the quality one must study the individual offender's emotional character like a book!

But what do we do nowadays? Do we take the criminal's traits into account in doling out our punishments?

On the contrary, we punish by rule of thumb methods. A misdemeanor, for instance, is punishable by a year's imprisonment, a money fine, or both. The man who breaks a window may be an artist of fine sensibilities, he may be a ditch-digger of peasant stock, he may be a bank clerk with a mathematical turn, he may be a college graduate with fine prospects or a business or professional man with executive ability, he may be a hard-boiled crook in embryo. All that makes no real difference. If he commits any one of the score of misdeeds classed as misdemeanors and is found guilty, he is at once pigeonholed and tagged as a misdemeanant and is sentenced according to the preconceived and standardized punishment meted out to all thus labeled.

Of course, I know full well that judges and probation officers take certain facts into consideration such as whether it is a first offense or not; whether the culprit pleads guilty or not, and so on. I know also that many misdemeanants are given suspended sentences and they all do not pay the maximum penalty.

Nevertheless, the fact remains that by far and large punishment is meted out according to the nature of the crime and not according to the nature of the criminal. No wonder punishment fails!

And here it is interesting to note that the type of crime committed is often, perhaps usually, a matter over which the criminal himself does not have absolute control. Coincidence and accident play an important rôle in the perpetration of crime.



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THE MYSTERY OF "CRC" REVEALED! ROSI-CRUCIAN MYSTICISM EXPLAINED



THE ANCIENT PORTRAIT OF "CRC"

(Not connected with Rosicrucian "Fellowships" or "Societies")

Here are the Strange Facts

Does He Still Live?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A.D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

Who Was 'CRC'?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

The Discovery of His Body

In 1604 the representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idle curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

Rare Manuscript Found

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC" for the

eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

Secrets Preserved

Today the Fraternity of Rosicrucians continues as an exclusive secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. They never published any books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

Do Not Be Deceived

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutation, telepathy, success in personal affairs and personal mental power—all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians, in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical ORDER Rosae Crucis (AMORC). There is only one headquarters in America—now in, San Jose, California.

Are YOU the ONE?

Only one person in a hundred ordinarily met on the street is truly prepared for the real knowledge. If YOU are the "One in a Hundred" and not a mere curiosity seeker—you may borrow, without cost a strange book of surprising facts called "The Light of Egypt," which tells the story of "CRC" and explains how you may find a simple way to have the Rosicrucian knowledge, if you are found worthy, ready, and really sincere. Write a short letter and state that you are sincerely anxious to master the secret teachings, and address it to me. The book will be mailed, postpaid under the Seal of the Archivist.

Address: LIBRARIAN NO. 88
AMORC TEMPLE
Rosicrucian Park
SAN JOSE CALIFORNIA

Suppose a burglar plans a house job. If he is caught just inside the door before he has rifled the bureau, the crime is unlawful entry. If he is caught after he has the jewels in his possession the crime is robbery. If he strikes the house owner who discovers him, then assault is added to the charge. While lastly, if the owner draws a gun and attempts to shoot, but the crook shoots first and kills—maybe in self-defense—the crime amounts to murder. But the criminal certainly did not plan all that in advance. It is only fair and just that circumstances in connection with deeds committed, and not deeds alone, should be considered in determining penalties.

I do recall one case where the three judges in the Court of Special Sessions took into account the man's character and antecedents in fixing the punishment. It concerned a high-strung, sensitive and unusually intelligent writer and painter who was found guilty of impairing the morals of a young girl, altho the prisoner himself claimed that he was merely practising his art. Anyway, he received the maximum sentence just because he was such an unusually high-class type. The bench decreed that a man of that calibre should have known better. He was to be held up as an example to others and, I suppose, they wanted to prove that no favoritism would be shown in that particular temple of justice. Yet from a psychological point of view a penitentiary sentence was about the quickest way to undermine completely this particular individual's moral and mental stamina. The trouble he had got into and the publicity had already taught all the lesson necessary. What he should have received was a suspended sentence.

I must admit—and gladly do I say it—that at least a small beginning has already been made in the right direction of sane, wise and enlightened punishment. Judges are gradually acquiring the habit of referring cases to their probation departments for investigation before and after sentence and the probation officers, in turn, are sending their charges to mental hygiene clinics for mental examinations with a view to understanding the emotional status of the prisoner as a basis for rehabilitation.

But so much—so very, very, much—still needs to be done! And especially is this true of reformatories and prisons!

A member of a parole commission once said to me: "Indeterminate sentences and paroles and all these new ways of modifying punishment are probably all right, but somehow we do not reach the man inside. I never feel sure that a man, even if he has reported regularly for six months, is not going to break his parole during the next six."

And note this from an experienced and conscientious parole officer. "We don't somehow get next to these fellows. They don't trust us. I sometimes think they behave because of lack of opportunity not to behave. There's no inner conviction about wanting to go straight and I suppose it's because these days jails aren't so bad after all."

A judge once told me that as much as he desired to understand the character make-up of prisoners before passing sentence he felt hopelessly unable to do so because of lack of psychological training. "How can I tell what a prisoner thinks?" he stated. "What he tells me and what he really feels are totally different things. That is why I seem always to be working in the dark."

These pronouncements from men who make the handling of criminals a life's work are important. They seem to sense the actual trouble, failure to reach the emotional nature of the criminal. Needless to add, they could readily remedy their difficulties with the help that psychology can give.

A number of actual cases in which psychological understanding helped criminals to "find" themselves will be related in the next instalment of this article in the June issue.

The Healthfulness of Friendship

(Continued from page 39)

sary power to make the adjustments called for. She sank deeper and deeper into a state of extreme depression.

Such a woman has nothing to turn to that can fill the place of her loss, so her deep grief, instead of being for a period, goes on and on. We can't get rid of sorrow *without having something to take the place of our sorrowful thoughts.*

But this woman can come back thru a process of training and development if she will pay the price in effort and learn how to control and direct her native powers. She possesses the same powers we find in those who show great strength in times of emergency, but in her case these powers are in an undeveloped state. Had she friends to turn to at such a time—sympathetic, understanding friends—her situation would be vastly different. She is hopeless simply because she is carrying the whole burden alone and lacks the necessary training to do so. I am sure that with the understanding I have of such complexes and the encouragement and sympathy I shall extend to her, she will before long be stronger and happier than she has ever been in her life—if she will cooperate and be faithful.

Friends take us out of ourselves.



FREE 1 Regular Size Vial

(of which more than 1,000,000
have been sold)

So positive are we that you will find Merke Derma Vials of wonderful help in ending dandruff and falling hair, and in stimulating *new* hair growth, that we offer you **PROOF** without obligation. Simply mail coupon for one regular size vial **ABSOLUTELY FREE.**

Hermetically Sealed



New Liquid Kills Germs *that cause* DANDRUFF AND FALLING HAIR

STOP worrying about hair troubles—dandruff, falling hair, approaching baldness! Here is a new kind of liquid, hermetically sealed in vials, that is ending dandruff and falling hair, and growing new hair for thousands everywhere.

This new treatment, perfected by the Allied Merke Institutes, Inc., Fifth Avenue, New York, is based on countless experiments which prove that in an enormous number of cases hair troubles are caused by tiny parasitical germs.

These germs work down toward the roots of the hair and render them dormant—inactive. As a result, with the roots unable to supply their vital nourishment, the hair soon becomes dry, brittle, lifeless—and begins to fall out.

Ordinary treatments fail because they merely treat the surface skin and have little or no effect on the harmful bacteria embedded below the surface. But this new treatment, called Merke Derma Vials, penetrates *beneath* the surface—kills the infecting germs—carries off the unhealthy scaly substances which cause dandruff and falling hair—at the same time promoting a healthy circulation which supplies the

dormant hair roots with the life-giving nourishment they so sorely need.

Extensive laboratory tests by one of the world's foremost research laboratories concluded with a report from which we quote: "The results indicate that the tonic killed the test organism (bacteria) *in less than three minutes.* The results also indicate that the tonic is capable of penetrating and preventing the growth of the test organism (bacteria)."

FREE—One regular size vial

Thousands of people from coast to coast are discovering Merke Derma Vials—the secret of new lustrous healthy hair. Now we welcome this convincing test. Simply take advantage of our generous free offer explained in the panel above, use Merke Derma Vial liquid yourself and see how remarkably helpful it is in ending dandruff and falling hair. Sign and mail coupon **TODAY.** Allied Merke Institutes, Inc., Dept. D-1075, 512 Fifth Avenue, New York City.

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Throw away—

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It is good for us to be forced to the consideration of other people's ideas and aims and troubles and joys. It is good for us to be roused to a normal regard for others and to the courteous treatment of others. Friendship is broadening. It makes us more sympathetic and more alive. It develops the love instinct. We give to others, and in giving we get a real benefit. It furnishes us a means of self-expression and self-development. It makes us do some things we may not wish to do, and thus thru meeting resistance and overcoming it, we grow stronger. It furnishes, also, mental stimulation, food for our affectionate side, and at its best it has a spiritual uplift. It is a character-builder, and thru its effect on character, it greatly influences our efficiency, our success, our circumstances.

Friendship also plays a great part in the sex life. Without friendship and some emotional expression, the ductless glands begin to show signs of inaction and in time are destroyed. Isolation also means sex perversions and habits of a nature which lower our self-esteem and destroy confidence and control.

When one is capable of being a real friend and will permit real friendship, he gives and receives what is probably the most valuable gift one human being can make to another.

Real friendship is strong. It is vigorous. It does not pamper, coddle or indulge. It aims to stimulate the best in one's friend; to appreciate and arouse his potentialities, and will not be satisfied with anything less than the best that can be done with these possibilities. Are you such a friend as this? Do you want such a friend?

The average person does not desire real friendship nor does he dare give it. Most of us want a friendship which is merely an easy, entirely pleasant association. We want a congenial, responsive companion; we want appreciation, approval, approbation. We want sympathy, but not the sympathy which will force us to take a strong stand. We want food for our self-pity, encouragement in taking the line of least resistance. We do not want our friends to see anything in us to criticize or disapprove of. We wish to be selfish, but wish our friends to be very unselfish. We wish to receive much, but give little. We can seldom stand the sincerity which is unflattering. We do not want our vanity hurt. We are egotistic.

Were our vision more clear, and our love of truth stronger, we would step from behind this weaker self and not permit it to stand in the way of our development.

Another common difficulty is that we are lazy. We know that if we are made aware of our shortcomings we

shall feel we must do something about them. So we prefer not to know, in order that we may go on shirking.

I outlined a program to a patient of mine a short time ago, a program that would consume thirty minutes a day for a period of, perhaps, four or five months. He wrote back and stated that if he had to do all of that to get well he did not care to take up the work. A man from Philadelphia some-time ago wrote me in reply to an outline I had given him: "Doctor, I am a very busy man. I cannot go into this social side of life as you ask. I realize that your statements are scientific and I believe in you, and if you can do this work for me I shall be pleased to pay you five times the amount you now ask." Poor man, with such an attitude he hasn't a chance in the world to make the adjustments he seeks. Comparatively few are willing to pay the price in effort. This man will some day suffer keenly for his failure to do the rather simple things I asked of him. His course is downward and will end in serious trouble.

Not until we are willing to endure the discomforts of facing honestly and squarely our weaknesses shall we make any real progress.

If it is true that we are too egotistical to bear having a real friend, it is equally true that most of us are too weak and cowardly and spineless to be true friends. We know how little our friends care about the real article, and we are afraid to "take a chance" of losing the friend by giving our best. We are afraid our friend "won't stand for" the word of warning, reproof or whatever it may be which our real love may consider the necessity of the moment.

Examples of how hard it is to tell even a friend the truth are often brought to my notice. Recently a friend and patient wrote requesting me to tell her very honestly and frankly what I saw in her that needed correction. She stated that she felt she failed to make the usual appeal and wondered just why it was. I wrote, telling her that she had too much self-pity; that she assumed the attitude of injured innocence; that she felt she was getting the worst of it from many with whom she came in contact; that her voice had an inflection somewhat similar to that used by the "Two Black Crows," that most people have heard over the radio, on records, or in vaudeville, which she should strive to change, and that she should assume in conversation a more positive attitude and show greater confidence.

I admit my criticism was pretty severe, but she wished the truth and I believed she was a good enough friend to receive it in the right spirit. I have not heard from her since, except a

short note. This was several months ago.

In the average person, a big change will have to come about before he can give or receive real friendship. He will have to see more clearly. He will have to come to the point where the development of his best self, and of the best in others, is his dearest dream and his highest aim. When real friendship becomes entirely common, the world will have become entirely beautiful.

Genuine friendship exists rather frequently between men, because men are more impersonal than women. Real friendship can and does exist between women, but is rare.

With regard to friendship between men and women, some would comment that the least said, the better! It is perfectly true that strong and close friendship, between men and women seldom lasts. Usually it changes into something else, the sex element having entered in. But when love and friendship are co-mingled, in the relation between men and women, there exists one of the most ideal and beautiful of human relationships. In fact, love between the sexes must be based upon friendship in order to endure.

As far as frankness with regard to our frailties is concerned, we find our families our best friends. On the other hand, the members of one's families are likely not to be sufficiently tender and appreciative in their frankness. They often fail in respect for one's personality.

Where it is wise and unselfish and strong enough, the friendship of a parent for a child is very wonderful. Sisters and brothers are often good friends.

The essential quality in true friendship, wherever it is found, is, of course, *Love*. Friendship, at its best, is *Love*.

Nothing in the world is so much needed as friendship. There is nothing so healthful—mentally, physically, morally, spiritually. When we love we are functioning normally, because we are expressing our true, divine selves.

In many of the cases with which I come into contact, of those who say they are lonely and unhappy, I find the fear that they will be misunderstood; that they could not even keep their end of the conversations if friendships should develop. All these fears are groundless. If you are tempted to feel like that, remember that there are thousands in precisely your position, who would give anything in their power to come into contact with YOU and find in you the friendship they crave. They will do so if you give them a chance. Let's all try to be more friendly. NEVER BE AFRAID OF FRIENDSHIP! You need the friendship of others and they need yours!

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Is Your House a Home?

(Continued from page 47)

bread and butter and tea for fat people and hot chocolate for thin, hungry ones.

The "poor" sister's dishes were cheap but artistic; the napkins were of paper and on the table was a hand-blocked oilcloth.

"I don't see how you stand people popping in on you at all hours of the day and night," said the "rich" sister when five unexpected guests arrived for dinner.

"Oh, it doesn't really matter. We live the same way all the year around. I like surprises."

"But the food? How can you make the food stretch?"

"I always have enough canned things to fill out."

"I never have anything in my house except what is needed for the day," said the "rich" sister. "I find when you have extra things, you eat extra things. If you don't have them, you don't eat them. But you always were extravagant and a bad manager," she said as a parting shot.

After the "rich" sister had gone away, a pale artist who was poking the fire said:

"Your 'rich' sister is always asking questions or staring at us."

The "poor" sister laughed.

"Yes, we only interest her as a new variety of garden bug to be pinned thru the thorax, stuck upon the wall and examined. She feels sorry for us, however, and thinks we ought to be

pensioned by the government. She always wears her oldest clothes when she comes to see me, because, in the first place, we are nothing to dress up for, and in the second place, she always fears she is going to sit in a lump of butter. She considers me a very bad housekeeper."

"Perhaps you are," said the lad before the fire, "but you're a homekeeper, and that's what counts."

* * *

It is far more important for a woman to be a homemaker than it is for her to be a policeman, a judge or a senator.

Most women are afraid of what people will say.

It is better to run your home on an even level of graciousness all the time than to have high points of magnificence followed by low points of ugliness.

Live every day so that your front door may be opened to anyone who knocks.

If a woman's heart is in the right place, nobody will be aware of the cheap linens or the bit of dust on the sideboard.

If you send your husband to his club and your children to the neighbors', you must not complain if your life is lonely. Both children and husband would prefer to spend their time at home if the treatment accorded them was as good as that dealt out to them by strangers.

Another Miracle of Healing by Suggestion

(Continued from page 35)

the fact that altho there are approximately a half million cases of paralysis in the country, most or all of which have been pronounced "incurable" by the medical fraternity, he should meet with so much opposition from the organized groups of physicians and find it so difficult to get his work presented to the public.

Dr. Fox has volunteered to submit proofs of his investigations to medical societies, but for some reason or other failed to elicit any interest in these bodies.

Further, on several occasions when a report of his work has been made to the press of the country, particularly the metropolitan press, the news has been blocked by the mysterious force suggesting the influence of the organized orthodoxy of medicine.

These discussions in the doctor's own home led to a confession of my own lack

of perfect health, and to the offer of the good doctor to undertake to give me the benefit of his skill. Then began one of the most surprising experiences of my life.

With more or less trepidation, I made the decision that it could do no harm to try. It was my first experience into the mysterious hypnotic state, but once my decision was made there was nothing to do but follow the doctor's directions.

I was told to sit in a comfortable chair; to place my hands in my lap; to straighten out arms, hands, legs and feet and then *relax*, with special injunction to keep my eyes on the eyes of the doctor. As I was very tired, and as, it must be confessed, Dr. Fox's eyes are not unpleasant to look at, I cheerfully complied with all his directions and sat very still.

To my surprise, I saw no strained face; no hands outstretched at me,

with fingers making fantastic movements in my direction. I only saw eyes that seemed to grow larger and nearer, ever closer and closer, the soft, agreeable sensation of carefully manipulated fingers over my eyebrows and tired temples. I cannot describe the feeling of contentment, peace and restfulness that followed. Luxurious restfulness—making my eyes close and causing a suffusing warmth and gentleness to engulf me. I wanted never to be aroused.

I was perfectly conscious of everything about me—the doctor's soft-spoken commands as to my health and welfare. I have felt no such blissful restfulness since I can remember, and if there had been nothing else beneficial, this alone would have been well worth the experiment. For I had, like the majority of persons living in the larger cities, completely forgotten how to relax. It is not possible, in the short time we allow ourselves for sleep, to get into that delectable state of "all's well with the world" that I reached in those minutes in Dr. Fox's office chair.

I heard him tell me that certain conditions of a chronic nature would disappear and that unruly tonsils that had played havoc for two years would gradually decrease in size and make an anticipated operation unnecessary.

Had this been told me by any other than Dr. Fox, I probably should politely heard and made mental note that in this day of civilization superstition seemed to hold many in its grasp. However, here it was *actually happening*. I could do nothing but accept the fact. And slowly, thru the sweet ob-

livion to which I had risen, came the definite order to awaken.

For the first time I wanted to resist the doctor's commands. With an effort, but not unhappily, it seemed that I soared down and down and still farther down to earth. I left the lofty peak of pleasant indolence to return to the definite place on earth which it is my obligation to maintain—and which means hard, unrelenting grind.

Out of the sublimity of Peace into the Netherlands of Reality. It was as if I had taken a very cold plunge, and I believe my willingness to "try it again" convinced those present that my prejudice and fear had departed. And to add to my enthusiasm, I felt of my throat and found that the offending "apples" on either side *had materially decreased in size*. Unbelievable—your skeptics—but absolutely true!

I have received a number of subsequent treatments during the intervening days and after each one I experience a clear gain over all the unpleasant conditions from which I had suffered. Greatest of all is the new restfulness—the new hopefulness, which, I am sure, will mean—indeed, has already meant for me, the beginning of a new life.

I am no longer afraid of hypnotism. And I can only wish that thousands of sufferers from so-called "incurable" conditions and from nervous or muscular maladies that would yield to the power of suggestion under hypnosis could and would avail themselves of the skill and sympathy of this great physician whose work is slowly but surely winning the confidence of the world.

Don't Watch Your Step

(Continued from page 51)

sailed down into the little valley that separated us from that terrible hill and up, up, up I went. With plenty of gas I started up that hill on high and then, miracle of miracles—as I approached that terrible hill it seemed to flatten out like an unrolled bolt of ribbon and I discovered that it was not steep at all. That it had only seemed so from the distance we had been from it.

I climbed it with ease and then turned to wave a reassuring invitation to the timid wayfarers to follow along. But they did not see me; they had turned about and were headed for a long, arduous way around instead of traveling this formidable mountain road that I went up on high.

They had probably always done that sort of thing until watching their step had become ingrained. They had probably worn out the near-leather cushions in several second-hand tin Lizzies with such careful looking ahead instead of

carelessly lolling back on the real leather seat of a ninety-horse-power limousine. For they are of the tribe that buy the Lizzies so that the fellow who sells them may ride in an imported car. They have been deeply bitten by the "watch your step" bug.

They are the people who want, whose soul craves, a perfectly good new topcoat that looks and is luxurious but who go to some out-of-the-way place and buy one at half price (or so they are told) and then find that before the winter is over, the fur collar is shabby and thin, the cloth has developed some unlooked-for moth larvae which have made noonday lunches off its shoddy half-wool, half-cotton material until, held to the light, it looks like a nice weight cheesecloth. But they congratulate themselves that they have been careful and they put the money that a real coat would have cost, in the bank.

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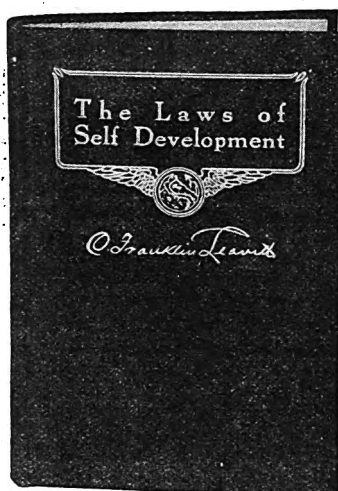
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NOTE: There are 27 more letters, but lack of space prohibits listing them. You should not miss any of them.

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Also, timid husband is perpetually thanking his stars that he keeps his job. He shrinks down into the collar of his shoddy overcoat so as to be as inconspicuous as possible when he hears that the boss is letting off men. At the same time he wonders what would have happened if he had not watched his step so carefully.

I'll tell you what happened to his brother, who thumbed his nose at the very mention of watching his step. His brother, who was not timid and who did not buy at the perpetual removal sales, went to a first-class haberdasher when he needed a coat. He had just \$500.00 in the bank. He had not watched his step so carefully as had his brother. But he remembered the sharp winds, the zero weather, the heavy snows of the winter before. "Not for me," he said to himself when he saw the coat his brother had bought at such a bargain. "I would just as soon have a coat made of cotton sack- ing." But aloud he said calmly, "I am going to get a fur-lined coat."

"Fur-lined!" His brother gasped and turned pale at the thought of the cost. "But it will cost hundreds! Suppose you get sick—or lose your job—or something? Suppose you—" Oh, the "watch your step" ferment worked overtime.

"Suppose I do lose my job, I'll be warm, anyhow. I can always get another job. Suppose the coat is expensive. What is money for? Suppose I do get sick—but I won't—not with that coat to shut out the cold and wet. And even if I did, I'd have my coat when I got well to wrap up in. I'd need it then more than ever."

Then timid husband told timid wife about it and they shook their heads in disapproval of their reckless brother's boldness and improvidence. They got out their bank book and looked at it with deep affection. They had watched their steps and saved their money. Timid husband had saved money by doing without lunches—by walking blocks out of his way to save a few cents on purchases. Timid wife saved her share by buying substitutes for such luxuries as olive oil and butter. She would have bought substitutes for eggs if she could have found them. As it was she bought substitutes for foods that were nourishing and lugged home foods that were not so nourishing but when eaten gave the feeling of being pretty well fed.

Of course, they believed that they should be and would be rewarded for their thrift and for so carefully watching each and every step. And deep down in their hearts they probably resented the way God mismanaged his universe when timid husband was the first man to lose his job when business was dull. Then there was more watching their step when the salary stopped:

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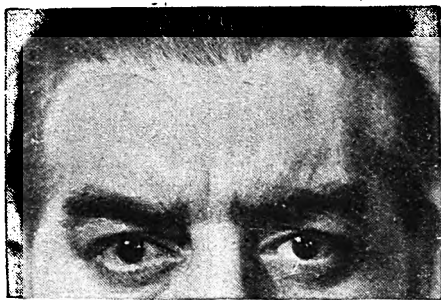
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scrimping and saving in foolish, unnecessary ways while their minds leaped ahead in fear to the poor farm. It kept them awake at night.

They waited for the reckless, improvident brother to come to them in great depression and tell them that he, too, was out of work and—broke. They even decided that they would give him a good lecture and not lend him a cent. Their advice would be, "Watch your step in the future. Consider the ant, the slug-gard; consider her ways and be wise."

But reckless brother did not come in panic-stricken and try to borrow. He strolled in jauntily, wrapped in his fur-lined coat, and said as he drew on a fragrant cigar, "Just heard you got sacked, old man. Can I lend you a few dimes to tide you over?"

Timid husband and timid wife gasped in chorus. They had no use for their carefully prepared speech of advice to the reckless brother. He did not seem to notice their amazement.

"Have you any other job in view?" he asked pointedly.

Timid husband had not. He had tried and tried to find work—anything at all—but there were many others out of work. What could he expect when men were being fired instead of hired? He had grown a bit apologetic about even asking for work.

The room was chilly; timid husband and wife were economizing on fuel. Reckless brother kept his fur-lined coat on. "Don't you think it a bit cool in here?" he asked innocently.

"Well, yes," the timid husband replied, "but you see, we have to watch our step a bit. No work, you know, and we don't want to shoot the whole bank-roll until things are easier."

The reckless brother looked at the timid brother for a long moment and then unsmilingly faced the timid wife.

"I have let you two fear-ridden creatures preach to me for years and never had a comeback. Now I want to tell you something. All your lives you have watched your step so carefully that you were afraid to make a decent, free move and you have tried to get me to do the same thing. I had sense enough not to do it. Now all the things you have been afraid of are closing in on

you. You 'watched your step' into them. Now I will give you a bit of advice: 'Don't watch your step.' Snap out of that old in-grown caution which is nothing else but fear.

"I am going out into the Middle West to drum up business for the concern that let you out and I am going on just double my old salary. I am sales manager and will give you some territory to work in on commission and drawing account. But—and it is a big but—I just want you to work and spend your money and don't ever watch your step. Don't think about what will happen if you go broke. Don't speculate about what will happen if you get sick—don't care a hang what will follow if you lose your job. All that happens most of the time is that you get a better one. And get rid of that moth-eaten half-cotton overcoat and buy a decent one. I wouldn't have a salesman on my staff who didn't look prosperous. Is it a go? Can you forget to watch your step?"

Timid husband said nothing for a moment; then he gave a sidelong glance at timid wife. She didn't get it. She was too busy inspecting reckless brother and his fur-lined coat. Timid brother gulped. "Yes," he said. "Yes, I can." He looked apologetically toward his wife. Again she did not catch his eye.

"What does a coat like yours cost?" she asked the reckless brother. "It does look prosperous."

Reckless brother smiled. "You are learning. Make him get one, no matter what it costs. And when you get it," he said as he picked up his hat, "come to the office and I'll map out your territory."

Timid wife and timid husband are quite unrecognizable in the few years that have passed since then. They have a smart apartment and smart clothes; their car can, if the driver cares to, pass most of the cars on the road. They take no anxious thoughts for the morrow. They have forgotten to watch their step.

Yes, I would like to see broadcast from every radio station in this country: "Don't watch your step!" The watch-your-step ferment makes the worst home brew in the world.

Things That Can't Happen— But Do

(Continued from page 55)

six weeks I was below for the morning watch from 8 a. m. to noon and had turned in, as usual, about 8:30. A little before 10 o'clock I sat up in my bunk and saw my father quite plainly in the half deck as the apprentices' quarters were called. The door was open and I could see out on deck, but I cannot recall anything I saw there. It was some seconds before I realized that I should

speak to my father, and as I was about to do so, he was gone. My first feeling was that of surprise at having seen him, and a few moments' thought made me quite bewildered, so I got up and sat on the high step at the door. While there, the mate came along the deck and, seeing me, asked me why I was not in bed. I told him.

He was an elderly man then and

must be gone over to the majority years ago. My story struck him as so strange that he took careful note of the time it would be at home when I had seen my father's presence in the half deck.

On our arrival at Falmouth, some two-and-a-half months later, there was a wire to the captain, asking him to send me home to London. As I was leaving, the mate gave me a slip of paper with the date and time on it as near as he had been able to figure it out, when I had seen my father standing by me. When I reached the house and found them all in mourning, I was able to tell them the date of my father's death, and tho they had no accurate record of the time, my slip said 6:22 a. m., and they said about half-past six in the morning. My father died quite rational and in perfect peace and the last thing he said was that he was sorry to go without seeing me, and also remarked that I was the only one of the family whose whereabouts were uncertain.

My father was a very high Mason. I am not one, but often when I have been closely associated with different Masons, they have told me they had somehow come to think that I was one.

ALFRED S. PERRY, 712 Spruce Apartments, Philadelphia, Pa., sends in this report:

I was born in an old New England town in 1876 and lived there most of the time until 1924. I was descended from the old line New England stock and was taught to believe that Spiritualism was an aberration of the mind or something similar, so I, if influenced at all, was prejudiced against it.

In the fall of 1924 a friend of mine, who was a spiritualist, frequently called at my house and in time introduced the topic of spiritualism. At his request, I visited a medium in a nearby town.

To make my story interesting, I will eliminate all the disconnected readings which I had both publicly and privately and confine my story to a series of three readings given by Mrs. Anna Runberg, medium, residing at 5642 Gunnison Avenue, Chicago, Ill.

I had three readings during the year in question. In January I was told that I would change my business for the better, that the people I was with would at the end make me an offer which I would refuse. At the time I could see business coming along nicely and I was skeptical about it all, as it was apparently against any intentions that I had at the time.

In March I was told that I was to leave my present business and go East to a town not so very far from where I came, but not the same town; the business I entered there would be a success and I would do better than with the people with whom I was then connected.

About July 20 I had another reading from this same medium. She then told me I would leave my present position very suddenly and go East. "You will be handed a yellow pad, on which you will be requested to make a declaration in writing justifying your reasons. You will go East and will find a position to your liking and meet a man named _____, with whom you will enter into a successful business relationship."

On the morning of July 25 I had an argument with the secretary of the

company, and I found they were reorganizing the company on a plan which entirely eliminated me, altho I had been the promoter who had organized the business.

As a result I tendered my resignation for immediate acceptance. I presented a bill for services rendered, and the secretary, with an act of contempt, hurled a pad of yellow paper at me and told me to write out my statement justifying my claim and reasons for resigning, which, when written in long hand, represented ten pages. After a few hours' argument with him to get a few dollars with which I could leave town, I got the money. The next day I took the first train East to Baltimore, Md., where I put a one-inch advertisement in the *Baltimore Sun* on the financial page and in reply I received twelve letters. After interviewing all prospects, I followed one to Philadelphia. There I made a business agreement to our mutual satisfaction, which has been working smoothly ever since. About a week after I began the new job, it occurred to me that the man I was in business with was the one the medium in Chicago had named as the man whom I should meet.

FRANK L. UZZELL, of 11 Tilly Avenue, Jamaica, N. Y., writes of his psychic experience:

My younger brother and I did our preparatory work for the university in the academy of a college in the Middle West. Being non-residents in the city, we found it convenient to room on the campus at the boys' dormitory. We obtained a suite of two rooms on one of the upper floors of Farewell Hall.

Each room or suite was furnished with a box-like sheet-metal stove, which consumed during the winter months, a great deal of cord-wood. All students were required to carry their supply from the huge wood pile out-of-doors in the rear of the dormitory, and with my brother and me, it was a case of "two flights up."

This light chore became heavier with the advance of winter. The wood was covered with snow and ice and added weight due to water-soak. For this reason and a certain amount of natural laziness, coupled with a greater amount of devilishness, the boys acquired the habit of entering the rooms during the absentee's attendance at class, and appropriating for their own use any or all of the cord-wood found in the wood box. If the supply happened to be low when the marauder called, he generally took his revenge in "stacking" the room, namely: piling all furniture, books, clothing, in fact, most everything in the room in a heap in the center of the floor. There were no keys to the rooms, therefore the boys could circulate freely thruout the building.

Since my brother and I were not pursuing the same course, our lecture periods did not come at the same time, and often were held in different buildings or classrooms. One night after study hours, just before retiring, I borrowed my brother's gold watch and placed it under my pillow. The day before, my watch had met with an accident. I have never used an alarm clock for awakening in the morning. If I concentrate my mind on the time I wish to arise, a few seconds before going to sleep, I will invariably awaken within a few minutes of the time. I use the watch merely to check up on those few minutes when I awaken in the morning.

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My brother valued his watch very highly, not so much for its intrinsic value as that it was given to him by one of his first employers for efficient and faithful service. I knew of this great valuation and what grief and sorrow it would cost him were he in any way to lose the watch.

The next morning I arose on time, descended to the general dining-room, breakfasted and went directly to the lecture room, where I was soon comfortably seated, casually reviewing the subject matter in hand. Suddenly I thought of my brother's watch. I had left it at the dormitory under my pillow. My first impulse was to rush back after it, but just then the professor called the class to order.

My mind was in a turmoil, dark forebodings were racing thru it. "Suppose someone calls for wood after my brother leaves and finds the watch? Suppose the boys 'stack' the room and damage the watch?" The thoughts were sickening. Like a flash, my mind centered on my brother. I knew that his first lecture period was the hour following my present lecture. I also knew that he would leave the dormitory from a quarter to a half hour before I could hope to reach it. "Oh!" I thought, "if he will only go in the bedroom, turn down my pillow, and pick up the watch. This is the only hope; he must go to the bed, turn down my pillow, and pick up his watch. Suppose it is lost? Oh! he values it so highly, it cannot be lost, he must go to the bed, turn down the pillow, and pick up his watch."

All these thoughts flashed thru my mind in a very small fractional part of the time it takes to tell it. I then gave my attention to the lecture. I was conscious, however, of a slight headache. After the lecture period I quickly returned to our rooms, looked for the watch, but it was gone.

I did not again meet my brother until lunch hour. Overtaking him on the campus, I said, "Alfred, your watch is gone."

"No, it isn't," he said. "I have it." And to my great surprise and delight, he took it from his pocket.

"Why, where did you get it?" I asked.

"In the bedroom under your pillow," he replied.

"How did you know it was there?"

"I did not know," he replied. "I had my books in my hand, ready to go to breakfast and then to class. I opened the door to step out of the room into the hall, when, like a flash, I turned on my heel, walked into the bedroom, straight to your bed, turned down the pillow and picked up my watch."

This happened almost twenty years ago, but the whole incident is as vivid in my mind as it was the day it happened. My brother told me afterwards that he did not know why he returned for the watch. He said that after he reached the lecture room he thought, "How strange I returned for my watch, as I did not know it was there."

J. C. F. GRUMBINE has this offering to make:

One morning before starting for the city of Chicago (we were living in one of the suburbs, Auburn Park), I said to my wife and to the governess of our two children, "Please think strongly of something you each wish, and when I get on the electric car for the city, send me a message by telepathy tell-

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ing me, and I will try to bring you what you ask." The process of concentration and translation of thought from their minds to mine was familiar to them.

While walking to the car and while sitting in my seat in the car, I thought no more about the matter, but became passive and receptive. Some twenty minutes later I glanced out of the window, as it seemed by accident, as the car turned on to Wabash Avenue, and I saw some violets in a florist shop. I rushed to the door of the car, asked to be let off, stepped over to the shop and purchased a bunch. I mounted another car going in the same direction.

After doing my shopping, I was passing around the corner of Marshall, Field & Co.'s stores, down State Street towards Adams Street, when in a small hallway I saw a man selling sassafras bark. Instantly the thought came to me, "This is what the governess wished me to get her." So I bought a package and put it in my overcoat pocket. Upon my arrival home, I handed the bouquet of violets to my wife and the sassafras to the governess. Both opened their packages and laughed, remarking, "Isn't it wonderful!" To me, this was a clear demonstration of telepathy or thought transference, a deliberate demonstration of a prearranged program, in which I was the recipient, and my wife and governess the precipitants.

MRS. J. M. MATTHEWS, of 209 Conemaugh Street, Johnstown, Pa., sends in this experience:

A little child was playing along the bank of a rapid stream of water with other playmates. Suddenly the earth gave way, the child fell into the stream and was carried away by the rushing water.

This little stream empties into the Conemaugh River at Coopersdale.

The parents became frantic and friends started out in search for the child. They searched for days and weeks, with no result.

Having known the father for some years, I became very much interested. I finally asked for something belonging to the little fellow. The father brought me a little shoe.

I sat down that evening with the shoe in my lap. Finally it began creeping up into my arms. I nursed it and petted it as tho it were the child. I became cold; the shoe was cold. I started to cry, then I prayed God to guide me to the child, and the most perfect picture came before me.

In the Conemaugh River, below Johnstown, I saw an island and below the island on the right-hand side of the river rows of houses and a white church, which was not being used at the present time. Below this was a bridge, where traffic passed over, and below this a railroad bridge. On the left-hand side of the river, a short distance above the traffic bridge, I saw the little fellow lying in a willow tree, with his arm around the branches, partly covered with sand.

I sent for his father and asked him if he knew a place of this description. He studied for a moment and said, "Why, that is Bolivar, but we have searched along there."

I asked him to go again next Sunday. This was on Thursday, and Sunday, April 27, 1927, he went and found the body of his child in the exact spot I had described to him.

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The Bravest Woman I Ever Knew

(Continued from page 24)

Pontus, refugees, who are alive and well today as a result of this self-sacrificing, heroic effort."

Recognition of that unique effort caused her to be sent as a delegate to the Medical Women's International Conference at London.

Sixteen months of illness was the penalty of the exactions made by Omaha's most useful woman citizen upon her strength in war and post-war service. But, fully recovered, she has resumed her practice. She still teaches sex hygiene, and pursues another goal, that of making good Americans of every alien who tarries in our land. To that end this, her three-minute speech on the subject, was distributed as a model:

"However, one cannot make an American with the ease and dispatch with which one can make a sweater or a gauze bandage. This is the reason why Americanization seems vague and indefinite to so many persons. To begin with, perhaps the alien resident does not realize the desirability of becoming a citizen. If he does not come in contact with Americans, he may not know of the glorious freedom of which we are all so proud. He may not have discovered the advantages of American citizenship. Then, too, he may not have thought of the debt he owes the country which is protecting him, affording

him the opportunity to earn a good living and educating his children, for the least, and still the most important return he can make this country is to become a loyal citizen. Therefore, one of the first duties of loyal Americans is to go among our alien residents and to see that they understand these things, for the first requisite of an applicant for citizenship is that two American friends vouch for him.

"This sowing of seeds of loyalty, this making of friendships, this arousing of our national conscience seems peculiarly the province of our patriotic women. Our men raising the country's food; building our nation's ships; and in the trenches thousands gave their lives that Liberty might live. Therefore, the dearest desire of our American women is to unite our country wholeheartedly in service and to make every link in the chain of our defense worthy of the lives which our soldiers freely offered. We like to think that America stands united, with every man, woman and child bending all his energies toward one common end. But we must remember that this is an ideal, a goal, and only thru the efforts of American patriots can it become an existing condition.

"This may still seem too indefinite to be important, but the movement grows in importance as one considers that no word which is spoken either of good or of evil is ever lost, and that one loyal sentiment sincerely expressed may win for our country and for the world inestimable good."

The Salesman's Conference Table

(Continued from page 52)

custom, intermixed with a large amount of sentiment, the offspring of emotion, imagination—instinct. Whereas, the expressed contract is an instrument in writing evolved by reason, wherein a bundle of implications are bound together in one unit with the expressed purpose of relieving their separate parts of emotional changes and of the possibility of their becoming subject to changing conditions likely to be antagonistic to the avowed purpose of the contract.

Therefore, to "imply" is emotional, frequently without the process of reason; that is to say, a potent suggestion may reach our subconscious without our knowledge, which may influence our actions also without our knowledge. Frequently we feel, do and say things without knowing why, and when we discover later that we have made a big mistake by doing or saying something out of place, we charge it off to experience and glean a degree of consolation in the old saying that *after all we are only human, prone to error.*

Courtesy carries potent suggestions to the subconscious minds of those with whom we come in contact. Without asking why, they instantly imply that

we are honest, sincere, have their welfare at heart and would make any reasonable sacrifice to help them accomplish any worthy purpose; that is, anything that would contribute to their success and happiness. This is the one big reason why the courteous salesman gets the orders, even tho his technique may be faulty, where the careless, talkative fellow fails.

Hence, is it saying too much, when I state that courtesy is an implied contract between man and man, that we are supposed to be courteous to those with whom we come in contact?

When, for any reason, we fail in the fulfillment of this contract we must pay the inevitable penalty, which is obvious.

I can say it pays in dollars and cents to be courteous; you know that, it is a truism. I can suggest that it pays bigger dividends than may be encompassed in mere monetary values, and you likely know that. But, has it ever occurred to you that to give no heed to the virtue of courtesy is one of the most expensive bad habits we can form?

If your training, however complete, has not instilled into your very being the elements of courtesy, you are doomed to failure unless you can get

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hold of yourself at once and begin the systematic study and practice of this greatest of all assets. It involves every cultural subject, it is the compound essence of man's experience since the dawn of civilization. No one knows exactly when civilization began, but I know this much—it began on the day when two of our savage ancestors back there somewhere in the dark past came together and manifested a willingness to help each other. That spirit has grown thruout the ages, tho slowly because selfishness is so deeply grounded it is hard to overcome.

Our conception of abject savagery is utter selfishness. We do not think of a cultured man as being bombastic, belligerent, discourteous and vulgar. We do not naturally imply such attitudes to him. Recently we have heard much about peace negotiations to out-law war. Such tendencies are the natural result of a quickened public conscience. Universal peace will ultimately obtain among nations as among individuals, because there is no good reason why it shouldn't. But we cannot have universal peace until we have universal education. Treaties are meaningless unless mankind is brought to an intellectual approximation of their significance. Culture implies courtesy, cooperation, harmony—peace.

THE CONFERENCE TABLE.

WE have had a great response to *The Salesman's Conference Table*. Letters of appreciation, advice and valuable suggestions have come from far and near. Others stating the perplexing problems of their writers have reached our desk. To many of these we have written personal replies, while others that may be of general interest, will be quoted here.

From the manager of a large department store in the Middle West comes the following rather unusual letter that strikes at an angle of our subject that is interesting because we are all too familiar with the habitual lassitude of some clerks in the average department store. Here's what he says:

"It was just by accident that I happened on to the March issue of **PSYCHOLOGY** which contained among many other valuable features, *The Salesman's Conference Table*. I found the information contained therein so applicable to our business I immediately purchased several numbers of the magazine for our department heads with the suggestion that they read and pass them along to their clerks and subordinates. During the next few days I watched for results, and I am glad to state I was much elated when I saw some of our young clerks, who are inclined to be too curt at times, deport themselves in a more genteel and affable manner toward the trade. In about ten days, since our sales force of one hundred and forty clerks has had time to read and digest the philosophy of *'The Salesman's Conference Table'* I observe a very marked improvement.

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"Mr. Wood goes on to say that the more progressive stores nowadays realize the importance of detailed training for their clerks and have established various systems of instruction. Formerly new employees were taken in, taught a few elementary facts about the goods they handled, and then were expected to learn the details of their duties by observing the older members of the force. In other words, they learned by the slow, painful process of experience. Where advanced ideas prevail, employees are systematically schooled in their duties before they begin work. They are instructed in the qualities of the goods they are to sell, in the policy of the store, in general salesmanship principles, and in many other ways. The result is that the new clerk in such a store begins work as an asset instead of a liability to the employer.

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"How to Find Out What You Want to Know"

Another brilliant article by Thomas L. Masson—in June

looking for a better position, something more suitable. I consulted a vocational adviser who suggested that my ability does not lie in the selling profession but rather in managerial capacities.

"According to my own experience along these lines I feel that he is right, altho I have only little sales experience. However, my greatest feeling of unhappiness is caused by the fact that since graduation from college I have constantly changed positions, on my own account, in order to improve myself. But, I have come to the conclusion that my only salvation lies in connecting with a reliable concern and sticking to one line of business, and using this connection as a nucleus for future operations.

"Do you think that only by following up a certain line success may be achieved? Do you also believe that the ability to sell is born in a man, or is a salesman made?"

"In the following up of trade I always feel an uneasiness in approaching a prospect; whereas, as inside man, I do not have this feeling. In other words, the descriptive method of selling is more in accordance with my capability than the hard-drive method. Can this tendency be overcome, or does my make-up prevent me from achieving what the other fellow does?"

"I have also tried to force myself to direct-to-consumer selling towards which I have the greatest personal disinclination, and the results were, of course, nil, terminating in a nervous breakdown and considerable loss of weight. Do you believe it is right to force oneself to do things one dislikes doing?"

ANSWER:

Like many others who have failed, you probably have tried selling without any previous training. Anybody who understands the principles of salesmanship and applies them properly can sell. Selling is not a mystery nor does success depend upon luck. Salesmanship is a profession that must be learned just like any other trade or profession is learned. Salesmen are born, yes—as all of us are. There are a few geniuses in the sales profession as in other lines of endeavor, but it just so happened that they took up salesmanship. They would have excelled in whatever they undertook. The average salesman is not a genius and no amount of training will make him such; salesmen are simply people who can face a hard struggle unflinchingly and work out their own success.

The habit of changing jobs is a bad one. Every time you change positions you have to start all over again, and this is discouraging. My advice to you is to find some position at anything you can do and stick to it, utilizing your college training and hard work to develop it into something worthwhile. As a rule one doesn't step into an attractive and highly profitable position, he develops it and he can do that only by sticking on the job and concentrating his energies toward that end.

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IS IT HARD FOR YOU TO FORGET YOURSELF?

Have certain fear thoughts become such an obsession in your life that you find it impossible to forget yourself, and in consequence you are unhappy and miserable? Are you constantly looking on the dark side of life and expecting something terrible to happen? This is due to your possessing a sensitive nature and not being in command of it. It is dominating YOU, instead of you dominating IT. It means you lack confidence and the proper understanding of yourself and your powers.



Today all such states of mind CAN BE ADJUSTED. Your viewpoint is faulty through "doubts" being present. This is a form of Inferiority Complex. You have become TOO conscious of self. It is not enough for one to tell you that your trouble is imaginative and to FORGET IT, for that is easier said than done. Yet, if you go about it in JUST the right way your limited, unhappy life can be changed. HABIT is at work in your case.

I have written a 100 page book, based on my experience of over Twenty years service in helping people cast fear from their lives. It has been a most interesting experience, and has made it possible for me to be of the greatest service to YOU. This book is called by many priceless, and is full of truths which will be of the greatest service to YOU in YOUR life. Don't fail to procure this book. To those who purchase it I offer an opinion by letter WITHOUT CHARGE. The cost of the book and this analysis is

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Dramatic Reviews—Twelve Thousand

(Continued from page 54)

he merely one who yields taxes as the crops yield food.

But that nobility which neither king nor government can grant, which takes personal harm into no account, which compels expression, is his. His people—two of his brothers even—are in the draft. They will be sent to America to fight—to fight for a people whose very language is a mystery.

Money is important possibly. But human life is vital. He must act. There is only one way. If King Frederick of Prussia knew, he would not permit the troops to cross his land. Treason! Either decision is treason.

How to get the word thru? Only messages sealed with the prince's or the baroness's seals can pass. Extra precaution is being taken.

The baroness must help—albeit unknowingly. Piderit will not implicate her. Even tho she was also one of the people and is beginning to sympathize with them as she awakens to the real state of affairs. But she must not risk her life—even if she would.

Piderit obtains her seal to send an order for her. A letter goes, but not her order: a message to King Frederick!

But true nobility that is the soul, that which cannot be granted on paper, speaks, when the prince, finding out that he is betrayed, accuses her. Her seal is on the letter. She refuses to deny her complicity with the real traitor. He tries to exonerate her, but she refuses to be exonerated. Proudly does she share the blame for something she would like to have done.

And these two persons who show real character are common people—as kings and princes define that term. Hail to true nobility!

More than one hundred and fifty years have passed since the United States declared her independence. Too late to discuss events of that bygone day? No significance in the light of present-day affairs? No trafficking in human flesh today? No men for sale?

The answer should be—yes. But

have we realized the value of human life—each human life? Nicaragua? The World War? Were the people master of their fate ten years ago? Two months ago? Last week? Will they be next week? Are they still not at the beck and call of powers who shield themselves behind catch phrases and send thousands of precious human lives to destruction without the slightest emotion? Dictators in every sense of the word flaunting the ironic banner of equality and freedom.

Social psychology? It is being discussed in our academic circles. The words slide glibly from the tongues of college students. But where the actual principles could be applied there the meaning of the words is still vague. It is for the future to estimate the true value of each human life. It is for the next generations to realize that money can never be balanced against a man. And then will true progress begin.

The Behavior of Mrs. Crane

(Continued from page 54)

about losing her husband not only deserves but shall get another one.

Mrs. Crane, married eight years, still in love with her husband, is faced with the problem of his affair with Myra Spaulding, notoriously successful hunter of men. She admits to them with honesty and good sportsmanship that she still loves him, that she is thankful for their years of happiness together, but that she will give him his freedom—on the condition that they supply her with another husband before she surrenders the old.

The husband and Myra agree to do their part. Unsuspecting candidates are produced. Mrs. Crane falls in love with one of them and he with her. Crane is cast away by both Myra and his wife and the play ends with Mrs. Crane rapturously in the arms of her new lover, whom, it is inferred, she will marry as soon as she is divorced.

The situation is frankly ludicrous, but contains many elements of truth.

It is fairly certain that not even the modern woman would go so far as to ask her wandering husband to find her another before he wandered farther, but it is likely that she would take his digressions with a philosophical attitude rather than hysteria, make an attempt to keep him—and certainly be susceptible to a new attraction when it is presented.

It is evident that the audience wants the ending as it was and not the more conventional happy ending in the reconciliation of husband and wife. The modern audience seems to prefer its truths delivered in the ironical vein.

The Furies

ZOE AKINS' new play, *The Furies*, which is running at Shubert's Forty-fourth Street Theatre, has caused much criticism pro and con. The play deals at the start with a murder. The husband is killed and circumstances cast suspicion upon the wife. There are many innuendos and much melodrama until the last act, when the dénouement is made, surprising everyone.

Miss Laurette Taylor, who plays the part of the wife, is without peer as an innocent victim. Her interpretation of the part is splendidly done, and this reviewer goes on record as saying that she has never seen a more convincing, natural performance than Miss Taylor gives. Her naturalness is almost unbelievable. There is not the slightest suspicion that she is playing a part, and altho the story itself was not one we enjoyed tremendously, we found ourselves forgetting we were in the theatre.

Estelle Winwood, who was in the cast at the time of the review, deserves, of course, honorable mention.

The play will hold one interested and contribute thrills frequently. It is melodrama, a bit hectic after the first two acts, but beautifully played and worth the time spent there.

What Can We Do For You?

(Continued from page 56)

QUESTION:—M. C. writes:—

I am trying to apply psychology in the form of suggestion—to my own problems. For instance, for a week, before going to bed and upon awakening, also during the day for ten or fifteen minutes, I concentrated on calmness, confidence and power. I affirmed, "I am calm, confident and full of power." The result was very encour-

aging for about a week. I actually found myself expressing these qualities of mind in my intercourse with people. It seemed almost miraculous, but at the end of a week my serenity seemed to collapse quite suddenly and without any apparent reason. I was still keeping up the suggestions, but I seemed to be obsessed with the opposite feeling, and found myself, if anything, less confident than I had been before I started the suggestions. In

fact, I was distressed almost to the point of depression. Can you give me any explanation of this condition?

ANSWER:—

You expected too much. You were too impatient. Do you think you are going to gain such a state as you were suggesting without a battle? After your weaker self begins to realize fully



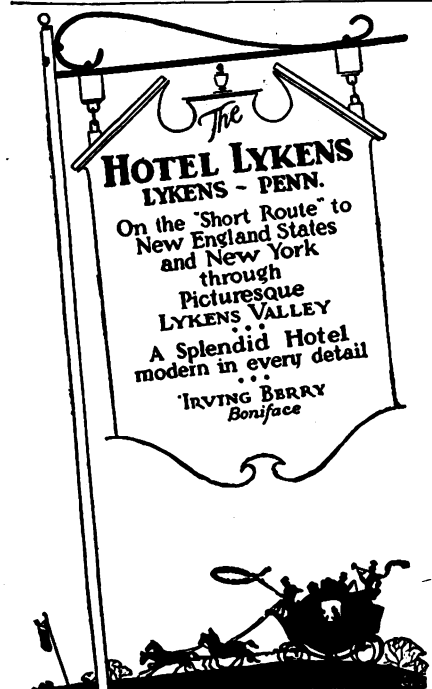
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that you are trying to upset its plans, it almost always fights back and you then suffer from reactions. These reactions call out the reserves within you to battle and triumph. Such an undertaking as you describe is a war, made up of many battles, and you are quite likely to lose an occasional battle to the enemy. But you must get up and fight on and show even more determination if you would win. It is a contest between your stronger and weaker self for supremacy. Your stronger self has the best of it if you will courageously stand back of it, but if you weaken and show fear, weakness then attacks and will down you. Discouragement builds up a wall in front of you that you cannot pass. Such a battle as you are fighting I would consider worth so much to you, as far as your future life is concerned, that even tho it required a year or two to win you would be way ahead of the game. Expect fights, expect resistance. Prime yourself to meet and overcome all obstacles. **YOU CAN.**

QUESTION:—R. M. D. writes:—

Two years ago I had a severe nervous breakdown and I hoped to be well by this time, but I do not seem to be making much headway. I started in to build myself up thru physical culture and diet, and even went on a fast for twenty days last summer, but have never regained my strength and am now very much discouraged. My eyes have become so sunken that it changes the contour of my features and my headaches at times seem unbearable. I subscribe for **PSYCHOLOGY** and have tried so hard to build up my eyes thru the measures it suggests, but they do not seem to work in my case. I take spinal adjustments every other day, eat according to a definite method, walk, exercise—especially spinal motion—take a daily rub, try to sleep nine hours, wash tongue, gums and teeth daily, and yet the misery in my right eye and left cheek keeps right on constantly until I can hardly stand it. Is there anything you can think of for me to do, or is my situation too bad?

ANSWER:—

I believe that most of your trouble is mental, but there is possibly a slight physical side to it also. If a well man were to do all that you are doing, and thus dwell on himself all day long, it wouldn't be long before he would be as sick as you are. You are full of fear, and fear is naturally very depressing. You lack confidence in your ability to get well, which will surely keep you from getting well.

I do not believe the many things you are doing are helping you one bit. In fact, I believe they are making it impossible for you to forget yourself even for short periods, and thus your weaknesses are kept ever before you. It is quite possible that you are not getting enough to eat. Change your diet. Eat as other people do and don't be

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Through lack of understanding your symptoms seem very alarming to you and you become over-suspicious to the point of its being impossible for you to forget yourself. At moments you feel that it is all very unreasonable, but habit has forced you into a "mental trap" from which you can see no escape. Your family physician does not understand your trouble and you are at a loss as to what is best for you to do. And things gradually go from bad to worse. NEURASTHENIA IS CURABLE when understood and you receive proper direction. It is a matter of changing your viewpoint so that you are able to view yourself and life from a different angle—it is a matter also of training and development of both a mental and physical nature. **YOUR fears CAN BE REMOVED.**

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afraid. It will not harm you. Have your diet a varied one, of course, so that you are getting some laxative foods as well as the more nourishing ones. If your bowels are stubborn, take something to create a full and free action. Don't watch the clock to see if it is time for you to do this, that or the other thing, but try to get interested in your work and in something of a recreational nature.

It is quite possible that you have some chronic sinus and antrum trouble. The sinus is just above the eye, and the antrum, below it. This trouble sometimes follows a bad cold and is a form of infection. It causes a burning feeling in the head, as well as headaches as a rule. I suggest that you get a Kress & Owen glass nasal douche and some Glyco Thymoline, and use as directed on the package.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF PSYCHOLOGY, published monthly at Jamaica, N. Y., for April 1, 1928. State of New York, County of New York,

ss. Before me, a Notary Public in and for the State and county aforesaid, personally appeared James F. McCarthy, who, having been duly sworn according to law, deposes and says that he is Business Manager of the PSYCHOLOGY Magazine and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Psychology Publishing Company, Inc., 17 West 60th St., New York City; Editor, Henry Knight Miller, 17 West 60th St., New York City; Managing Editor, Arthur H. Howland, 17 West 60th St., New York City; Business Manager, James F. McCarthy, 17 West 60th St., New York City.
2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Psychology Publishing Co., Inc., 17 West 60th St., New York City; Henry K. Miller, 30 Ball Road, Mountain Lakes, N. J.; Harvey J. Wechtel, Sea Cliff, L. I., N. Y.; Jessie J. Miller, Mountain Lakes, N. J.; James F. McCarthy, Massapequa, L. I., N. Y.
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (if there are none, so state.) None.
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.
5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only).

JAMES F. MCCARTHY,
Sworn to and subscribed before me this 27th day of March, 1928.
(SEAL) JOHN G. ROCHE.
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What Other Magazines Are Saying About Psychology

(Continued from page 58)

ALSO in the *British Journal of Psychology*, P. E. Vernon discusses the psychology of rowing as a group activity which shows especially clearly the distinctive social reactions of man. If one wants to study social psychology it is much better to turn to a present social group like a rowing club than to talk pure theories or to turn back to primitive peoples. We find in such social activities, of a quite different sphere than individual, psychological facts which are very interesting. Thus, it appears in rowing that the mental attitude is more important than strength or skill—at any rate in all except the most expert. Again, the power of suggestion is demonstrated to a remarkable degree in the ability of all the eight to work together physically and mentally almost as the parts of a single organism. The boat will not go well unless there is the close psychical and physical connection between the various members, a complete rapport.

WHAT happens when we make errors? Why do we make errors? "The Origin of Error," an article by C. Spearman in *The Journal of General Psychology*, Vol. 1, no. 1, makes the problem of error hinge upon retentivity or memory. It is a memory in this case which functions inappropriately. It takes a characteristic which belongs to one item of cognition, remembered from previous experience, and transfers it to a present item. Whereas the present item does not really have this characteristic. There occurs simultaneously an analogous displacement of belief, the belief which pertained to the first item of cognition being transferred to the subsequent one. So that error is really an intrusion of memory in places where it does not belong.

A THIRD article of psychological interest in the *Welfare Magazine* is that of Jesse F. Binford on community responsibility in juvenile delinquency. Mr. Binford takes the great prevalence of juvenile crime as the point of departure for an investigation into the factors which lie behind such an epidemic. When we investigate it we find that the criminals are largely made and not born, being the products of an unhealthy environment. There is a community responsibility for juvenile delinquency in that we permit children to grow up under the conditions which both psychologically and economically are incentives to the very course of life which we punish.

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Is it Self-Consciousness? Or Worry? Or Apprehension? Or lack of initiative or Confidence? Or is it fear of some hidden disorder being present in you, or of your contracting some terrible disease? Most people have some limiting FEAR in their lives, but when these fears are sufficiently acute to make you unhappy or to limit you unnecessarily, it is high time to begin to get rid of them.



Many people suffering from such troubles go so far as to believe that they are different from others in make-up and that they may even go insane. This is all due to lack of proper understanding of yourself, your own powers, and just how to use and direct them. It is something you dislike to discuss with your friends and relatives, for you know they do not understand and will laugh at you and tell you to "forget it." But it is a serious thing to YOU and I want you to know that there IS A WAY OUT. A new life—new possibilities—will open up to you if you just attack these mental enemies in the right way and get rid of them. AND THIS IS POSSIBLE, I ASSURE YOU.

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