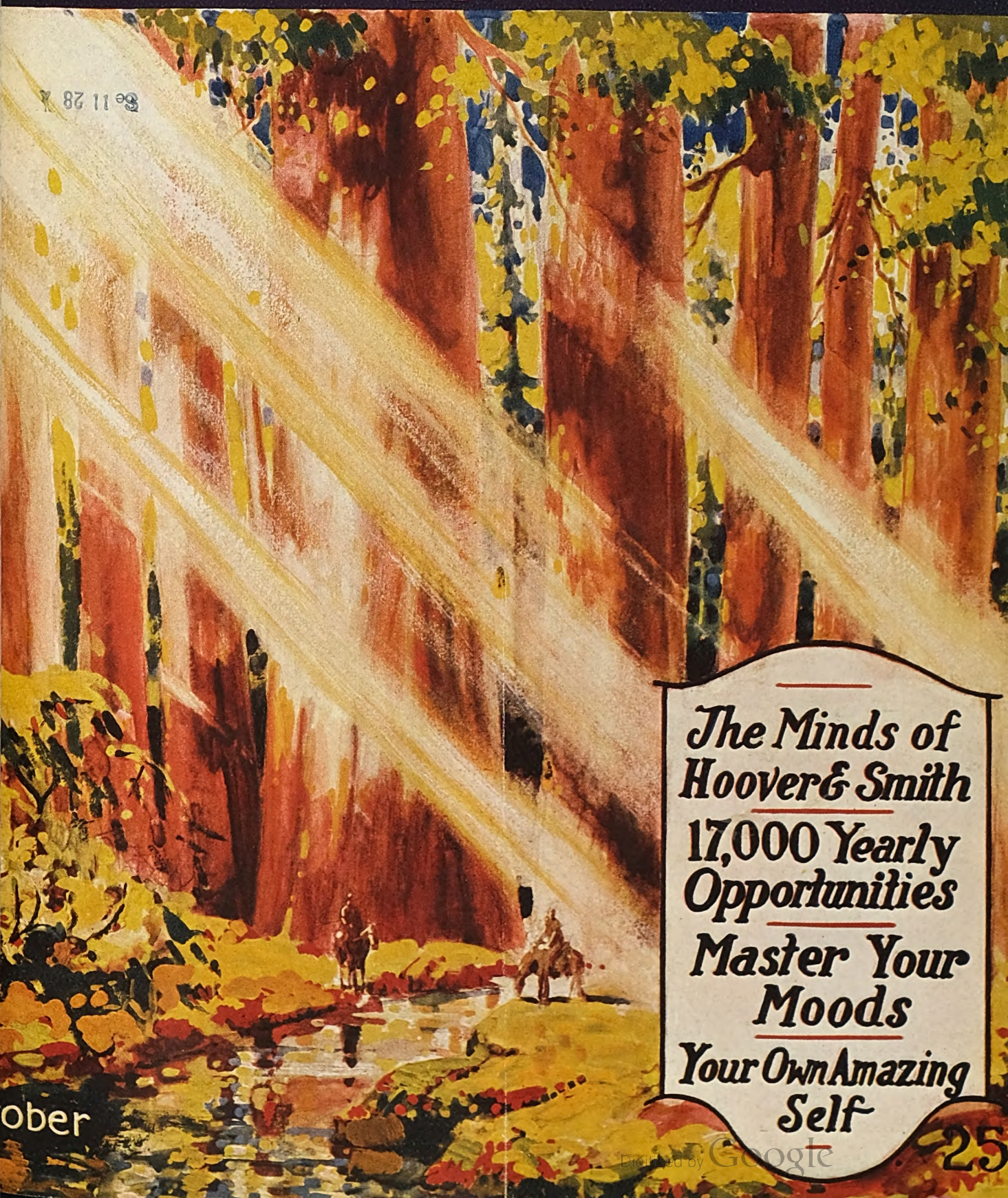
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Strengthen Your NERVES

The stronger your nerves are, the stronger you are in muscular power, organic power, and mentality—for in the *nerves* lies the source of all power. To be dull-nerved means to be dull-brained and dull-bodied—insensible to the higher things of life.

If you are seeking that mysterious something that will give you a high degree of Health, Courage, Ambition, Endurance, Personality—that mysterious IT, that all long to possess, STRENGTHEN YOUR NERVES, for *there* lies the answer to your wish.

Thousands of people suffer from bodily ailments which stubbornly refuse to yield to direct treatments. In nearly every case, the cause is weak nerves—nerves that have been depleted through worry, anxiety, fast living, and endeavor to keep up with the present day mile-a-minute life. These are the real enemies of Health, Happiness and Success.

Beware of Nerve Strain

I have carefully analyzed the cause of physical and organic weakness in over one hundred thousand persons during the last thirty years. I found the main factor *not* to be the lack of exercise, improper diet and violation of ordinary health rules, but mainly *Nerve Abuse*. It is this that tears down the health, weakens the body and makes men and women prematurely old and decrepit.

By nerve abuse is not meant excesses and vices alone, it includes needless wasting of Nerve Force through emotional and mental strains, especially through undue worry and anxiety, groundless fears, and a twisted philosophy of life.

Neurasthenia

Nerve weakness (Neurasthenia) is recognized as a specific malady, but it is, in fact, the *vicious center* of a vast number of maladies, reaching all the way from simple nervousness to raving insanity. All the so-called "common ailments" that harass the life of mankind are mainly due to weak nerves.

Nerve weakness may be described as existing in three stages and is manifested by the following symptoms:

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

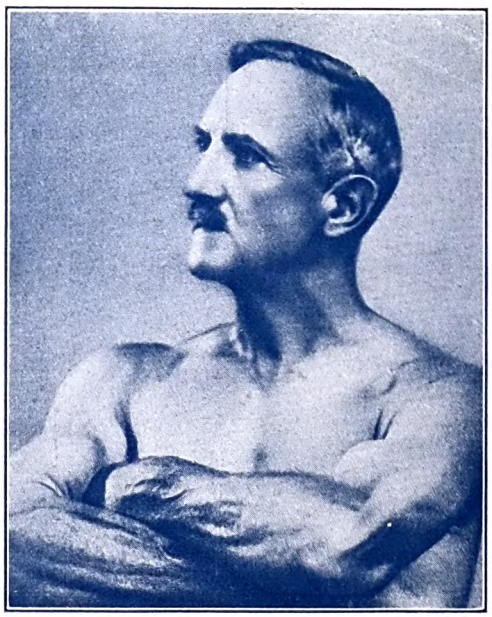
Second Stage: Nervous indigestion, belching, sour stomach, gas in bowels, shallow breathing, decline in power of the reproductive functions, high or low blood pressure, hot or cold flashes, heart palpitation, mental uneasiness, irritability, undue worry, despondency, self-consciousness, etc.

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.**

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.



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

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 25c. (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, 1472 Cellini Bldg., 48 W. 48th St., New York City

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

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Note: **Paul von Boeckmann has advertised his various books in all the standard magazines for more than 25 years. He is the oldest advertiser in his profession in America.**

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How Men Earning Less Than $50 A Week

Are Increasing Their Pay Up to $10,000 A YEAR

The Experience of Ten Average Men



V. H. Harelson, Miami, Fla., former $30 a week grocery clerk. Third year as salesman netted him $22,500.



C. K. Rowland, Audubon, N. J., former pattern maker. Salesmanship raised his pay $2,500 extra.



F. B. Englehardt, Chattanooga, Tenn. Increased his pay $100 per week since taking N. S. T. A. training.



F. J. Walsh earned less than $1,000 a year as a clerk. Last year made $7,286 as a salesman.



C. V. Champion, now president of his firm at over $10,000 a year.



O. D. Oliver never made more than $200 a month. Since becoming a salesman he has made as high as $1,000 in a week.



C. W. Birmingham, former clerk at $15 a week, now a salesman at $7,500 a year.



Wm. Shore, former cowboy, earned $3,000 first five months of selling.



H. E. Widmer increased his pay 30%, $2,500 a year extra, as an N. S. T. A. trained salesman.



R. B. Hansen, former $150 a month foreman, now makes $10,000 a year as salesman.

When a man is making less than $50 a week, he's got to do something about it. He can't go along on that money forever. Furthermore, his job is never safe—there's more competition for $50 a week jobs than for the $10,000 a year jobs. But how is a man, untrained in any profession, going to win higher pay and win it quickly? There is a way. These ten average men have found it.

Not One—But Thousands of Men Are Now Applying This Quick, Positive Method

WHEN you're making only $50 a week, $5,000 or $10,000 a year seems a long way off. Yet there are certain conditions in American business today which make it possible for any man to get into the real money class in one jump. These ten average men, all earning less than $50 a week, did it—and there are thousands of others like them.

Take yourself, for example. You're making $50 a week—or less. How are you going to go about increasing your income to a really substantial extent? Law, medicine, engineering! These professions take years of study and low pay before you can expect to reach that figure. Your present job? Impossible!

The more you think about it, the more you realize that the one field you've got to concentrate on is—Salesmanship. Salesmanship offers you more money and more quickly than any other job you can think of. Look at the "want ad" column in any newspaper. Notice how many more "salesmen wanted" ads than any other occupation. But here's where a lot of men stop. The word "salesmanship" scares them off. Men unacquainted with the real facts about successful salesmanship can see nothing but uncertainty and disappointment in selling. Yet there is a method that any man of normal intelligence can follow which will make his success as a salesman certain.

This quick, easy method is fully described in a remarkable book entitled, "Modern Salesmanship," published by the National Salesmen's Training Association. This book contains facts about salesmanship that you have probably never seen in print. It explains how any man, armed with the knowledge of salesmanship's known principles, can make good right from the start. It provides an easy way by which you can win the respectful attention of prospects, eliminate objections and outwit competition.

"Modern Salesmanship" is the result of the experience of N. S. T. A.—a nationally known institution credited with producing more star salesmen than any organization of its kind in the world. For twenty-one years it has been proving to men that salesmen are not born, but made; and that selling becomes an easy, fascinating job when you know the exact scientific rules of the game.

The ten men shown on the left are typical instances of our success in training salesmen. Once they were below the $50 a week mark—now look what they're earning. And they started by reading a free copy of "Modern Salesmanship." What is in this remarkable book that caused them to change their minds and become enthusiastic about salesmanship? Find out for yourself. Take the first step out of the $50 a week class by sending this coupon—TODAY.

National Salesmen's Training Association
Dept. R-111 N. S. T. A. Bldg., Chicago, Ill.



FREE—To Men Who Earnestly Want to Make More Money

NATIONAL SALESMEN'S TRAINING ASSOC.
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VOL. XI. NO. 3 OCTOBER, 1928

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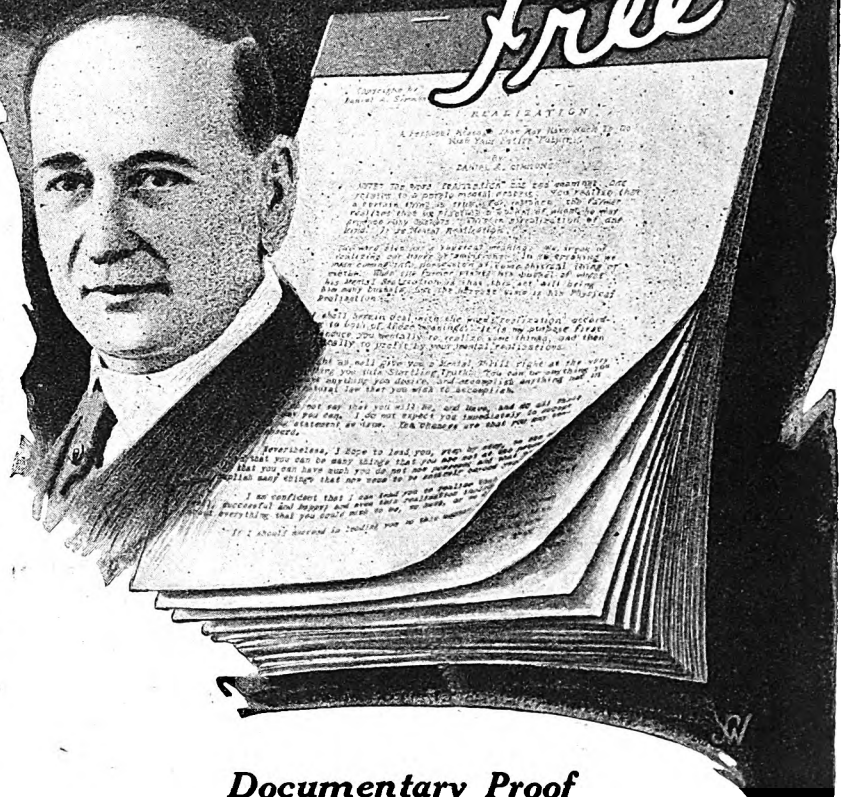
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and he explains in a plain, *definite* way the astonishingly *simple* method that makes all these things *quickly* possible for anyone.

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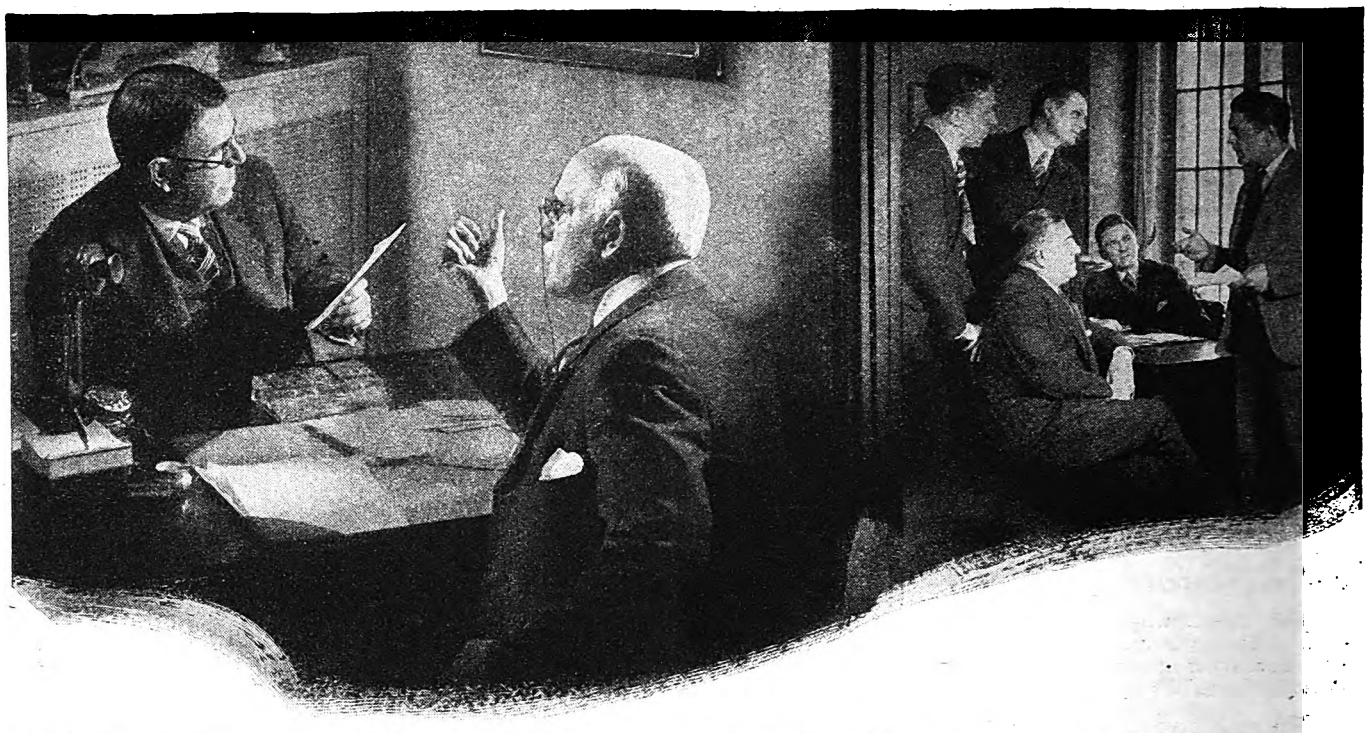
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"Who Is That Fellow Who Speaks So Well?"

"That's Jim Harvey, a cost clerk in my department."
"Well, he seems to have ideas—and knows how to put them over."
"I never gave him credit for much ability. He was always the human clam type. But something's happened to change him recently."
"That reorganization plan of his sounds good to me. Notify all department heads to come to my conference room, and send Harvey in, too."

THE Jim Harvey who walked into the conference room was almost a stranger to his department manager. Was this the quiet, bashful fellow who had been buried in a minor job for two years in his department? He shook hands with $10,000 a year men in cool equality. He seemed not the least bit awed by the president's brusk command to start talking.

And then he began to speak. Not a foot shuffled—not a throat coughed—as his dominating voice rang out and held that group spellbound. Without a note or a diagram to aid him, he outlined the branch warehouse idea that would speed up production and cut sales cost twenty per cent. Before he was half through, he knew it had gone over big. And he finished to the echo of a burst of applause and a unanimous grasping of his hand, as the department heads filed out of the room. The last man to reach him was his department boss, who drew him into a corner.

"Say, young fellow," he commanded in mock indignation. "What do you mean by burying yourself under my nose for two years? And what have you been doing that's changed you so much?"

Harvey smiled. "I have discovered a plan so remarkably simple that any man should become a powerful speaker and a straight line thinker in a very short time if he will simply apply himself to this method for twenty minutes a day at home, as I did."

"Well, it certainly must be a remarkable method. A few months ago you were the most timid, self-conscious man I've ever seen. Why, they've made a new man out of you. Believe me, I want you to give me the full details of the method. I've got to make a speech at the Chamber of Commerce soon. And I am far from a finished speaker.

"Oh, by the way, Harvey," as he turned to leave. "The president wants to see you first thing in the morning. I think he's got some good news for you."

* * *

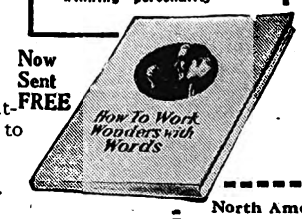
There is no magic, no trick, no mystery about becoming a powerful and convincing talker—a brilliant, easy, fluent, conversationalist. You, too, can conquer stage fright, self-consciousness, and bashfulness, winning advancement in salary, popularity, social standing, and success. Now, through an amazing new training you can quickly shape yourself into an outstanding influential speaker able to dominate one man or thousands.

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- How to make after-dinner speeches
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- How to write splendid letters
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- How to enlarge your vocabulary
- How to develop self-confidence and poise
- How to acquire a magnetic winning personality



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What Does Your Wife Think Of You, Now?

When you were married, your wife placed you upon a pedestal. You were her ideal. What has happened to you since then?

YOUR wife loved you—and married you—because she knew you were intelligent, honest, ambitious, considerate.

It must have seemed to her that surely, with all these fine qualities, you would some day make good in the world.

She hoped for more than just a mere living. She dreamed of some of the little luxuries of life—perhaps travel—or freedom from household drudgery; perhaps even to the time when you would be financially independent.

She hoped, for the children's sake, that your earnings would be sufficient to put them through college—so that they might face the world with as good an education as anyone.

Is your wife still hoping, dreaming, wishing? She does not blame YOU—she knows you are doing your level best. But if things are not improving, all her sympathy for you does not help matters. There are the same dishes to wash, the same inexpensive clothes to wear, the same humdrum life. You "can't afford" this and that and the other—the things which really make life worth living—the things which some of her old schoolmates have—and which many of your neighbors have.

Your wife may be just a little bit disappointed in you. But deep down in your own heart you are probably a good deal more disappointed than she is. For YOU know you have failed thus far to make her dreams come true. YOU know that you have fallen short of YOUR own estimate of yourself.

"What's the matter?" That is the question you both ask. And here is the answer.

NOTHING can help you but your own BRAIN. Make your BRAIN just a little bit more effective and you will MULTIPLY your earning power.

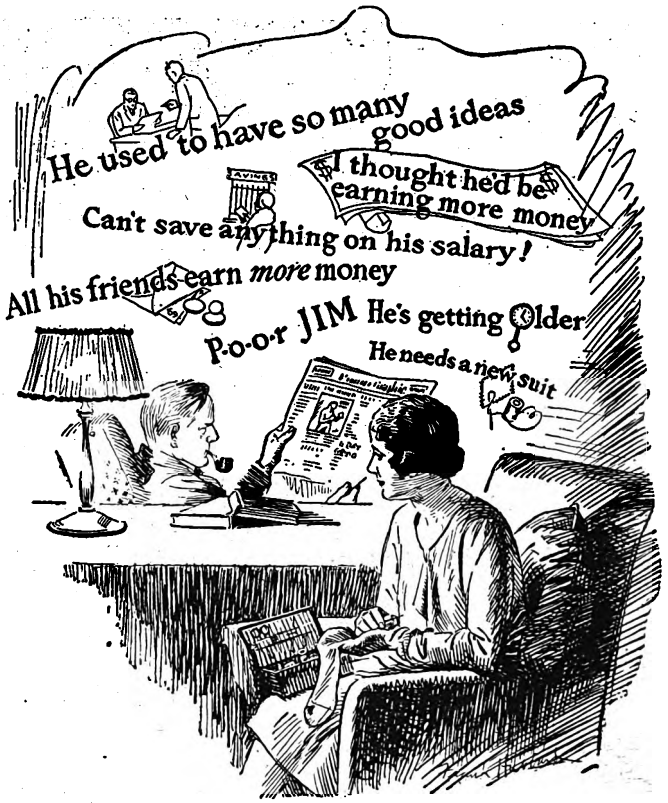
There is NO LIMIT to what the human brain can accomplish. Scientists and psychologists tell us we use only about TEN PER CENT of our brain power. Ninety per cent is UNUSED. It lies DORMANT. The longer it is unused, the harder it becomes for us to use it. For the MIND IS LIKE A MUSCLE. It grows in power through exercise and use. It weakens and deteriorates with IDLENESS.

What can you DO about it? Here is a suggestion.

Spend 2c for a postage stamp. Send in the coupon below for a copy of "Scientific Mind Training." There is no further obligation whatever. You need not spend another penny.

READ this little book. It has opened the eyes of hundreds of thousands of other individuals who had the same problem you have. Over 650,000 people, in all parts of the world, and in all walks of life have followed the advice given in this booklet. Lords and servants, princes and laborers, captains of industry and clerks, bookkeepers and bankers, men AND WOMEN of all types and of all ages have read this book and have changed their whole scheme of existence as a result.

This little book will tell you the secret of self-confidence, of a strong will, of a powerful memory, of unflagging concentration. It tells you how to acquire directive powers, how to train your imagination (the greatest force in the world), how to make quick, accurate decisions, how to reason logically. It tells you how to BANISH the negative qualities like forgetfulness, brain fag, inertia, indecision, self-consciousness, lack of ideas, mind wandering, lack of system, procrastination, timidity.



Men like Judge Ben B. Lindsey, Sir Harry Lauder, Prince Charles of Sweden, Jerome K. Jerome, the famous novelist; Frank P. Walsh, Chairman of the National War Labor Board, and hundreds of others equally famous, praise the simple method of increasing brain power and thought power described in this free book. OVER 650,000 OTHERS PRAISE IT.

You have only TWO CENTS to lose by writing for your copy of "Scientific Mind Training." You may GAIN thousands of dollars, peace of mind, happiness, independence by reading it.

Thousands who read this announcement will DO NOTHING about it. The effort and the will needed to send for this book—which is FREE—may be lacking. How can these people EVER gain what they hope for, crave for? They are the skeptics, the doubters.

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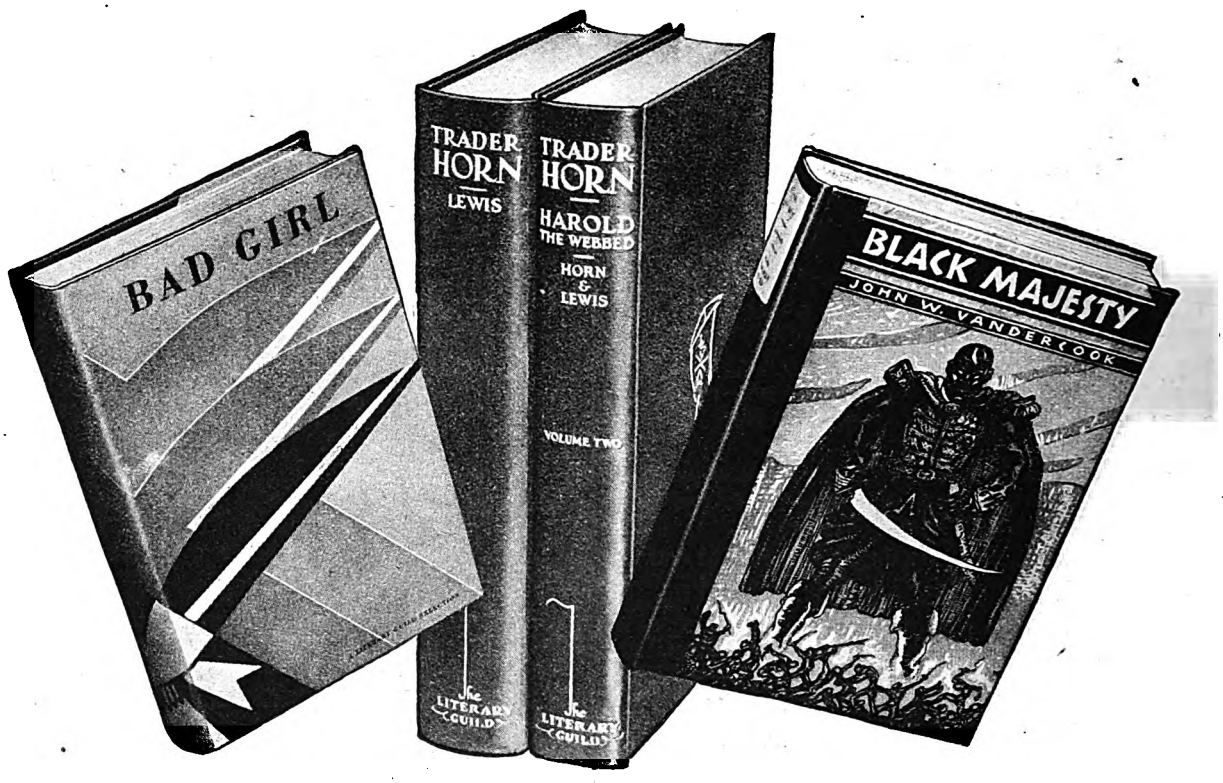
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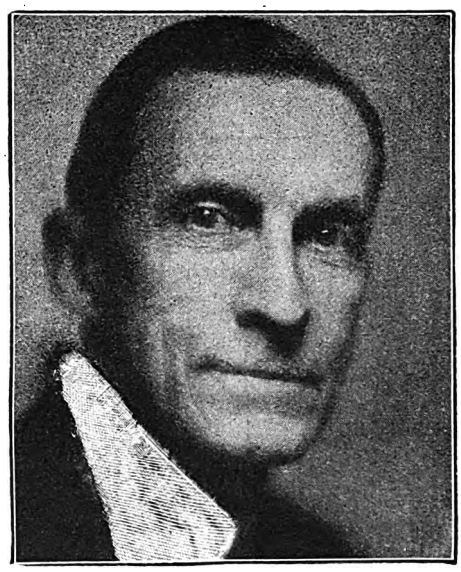
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Catch Up, Father

"PA," said little Joe, "I'll bet I can do something you can't."

"Well, what is it?" demanded Pa.

"Grow," replied Joe, triumphantly.

—Catalina Islander

* * *

Qualified!

A modern mother is one that can hold safety pins and a cigarette in her mouth at the same time.

* * *

"Say, my good man, why do you always read the tabloids?"

"Well, I reda deesa pap' because I can'ta read!"

—N. Y. Medley

* * *

The Brutes

"I understand that some of the English barons are social flops."

"How come?"

"Very few have any manors."

—College Humor

* * *

A Little Girl's Prayer

Dear Lord, please help my soul to go
Forever in thy care—
If that's too hard, don't bother, tho,
Just give me curly hair.

My heart, dear Father, may it grow
In goodness and in grace—
If that's too hard, don't bother, tho,
Give me a pretty face.

My little mind, oh, may it know
Only pure thoughts and sweet—
If that's too hard, don't bother, tho,
Just give me stylish feet.

And some day, God, please send a beau
Black-eyed and spick-and-spandy—
If that's too hard, don't bother, tho,
Just send the flowers and candy.

And oh, before I'm old and odd,
I'd like a husband, maybe—
If that's too hard, don't bother, God,
Send me a little baby.

Harriet Eager Davis in "The Conning Tower"—New York World

Builder's Puddings

Mrs. Brown (tearfully): I'm so sorry, dear. I meant this to be a cottage pudding, but it wouldn't rise.

Young Hubby: That's all right, sweetest. Let's just call it a flat pudding.

* * *

Teacher: What is the meaning of "et cetera"?

Bright Pupil: It's a sign used to hide your ignorance when you can't spell the next word.

—Catalina Islander

* * *

His Turn

Customer: I've brought that last pair of trousers to be reseated. You know, I sit a lot.

Tailor: Yes, and perhaps you've brought the bill to be receipted, too. You know, I've stood a lot.

—Vancouver Province

* * *

Neal: What is the difference between an old man, a young man, and a worm?

Alice: There is no difference—a chicken gets them all.

—Catalina Islander

* * *

"I used to awaken myself by my snoring."

"And now?"

"I sleep in the next room."

—Lustige Koelner Zeitung, Cologne

* * *

Needed—A Mothers' Union

Mother (to badly bruised son): Didn't I tell you to count a hundred before you started fighting?

Son: Yes, but Jack's mother told him only to count fifty.

—Glasgow News

* * *

"Yep, I had a beard like yours once, and when I realized how it made me look, I cut it off."

"Well, I had a face like yours once, and when I realized that I couldn't cut it off, I grew this beard."

—Iowa Frivol

Willing to Oblige

The famous criminal lawyer had won a shockingly bad case by eloquence and trickery, and a rival lawyer said to him, bitterly: "Is there any case so low, so foul, so vile, crooked and shameful that you'd refuse it?"

"Well, I don't know," answered the other with a smile. "What have you been doing now?"

—Catalina Islander

* * *

The Changing Times

One gratifying impression we get from modern theological discussion is that hell is not as hot as it was forty years ago.

—Toledo Blade

* * *

Ouch!

Women's faults are many,
Men have only two:
Everything they say,
And everything they do.

—Catalina Islander

* * *

Taste—and How!

Brown: I once possessed a splendid dog. He could always distinguish between a vagabond and a respectable person.

Jones: What's become of him?

Brown: Oh, I was obliged to give him away. He bit me.

—Morning Post

* * *

Willie was dejectedly walking home from a school and his woebegone appearance attracted the attention of a kind-hearted lady.

"What is troubling you, my little man?" she asked.

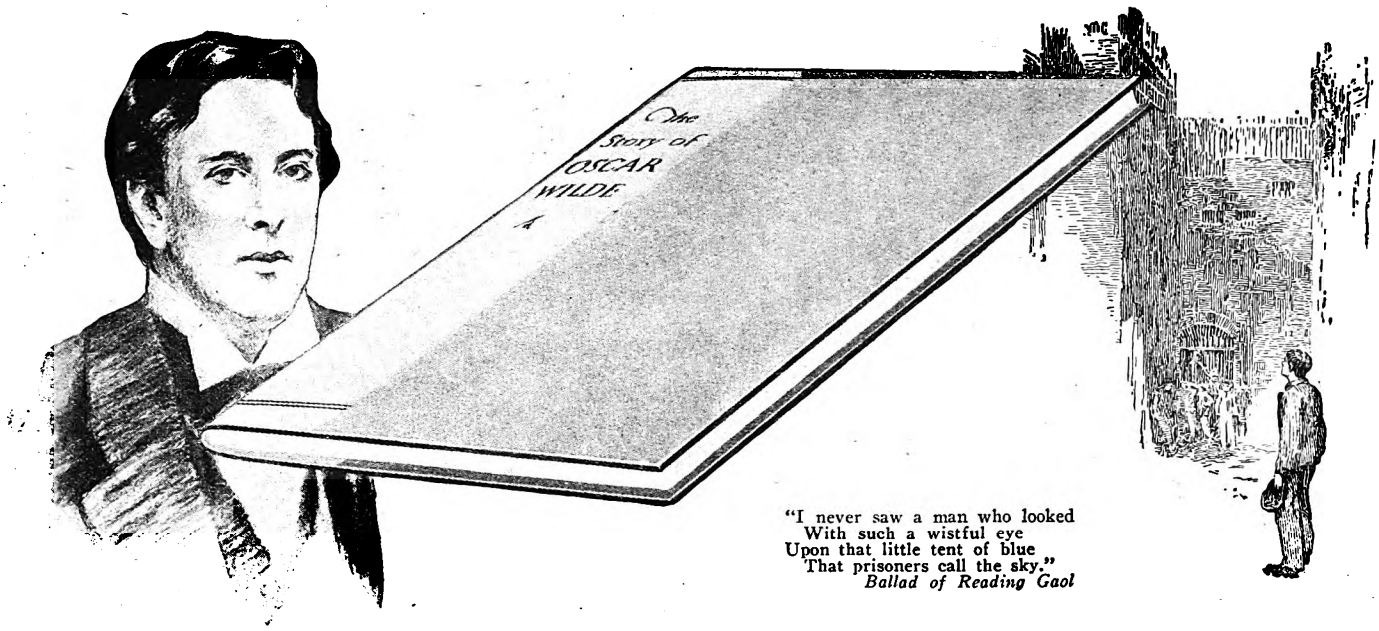
"Dyspepsia and rheumatism," replied Willie.

"Why, that's absurd," remarked the old lady. "How can that be?"

"Teacher kept me in after school because I couldn't spell them," replied Willie.

—Catalina Islander

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"I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
That prisoners call the sky."
Ballad of Reading Gaol

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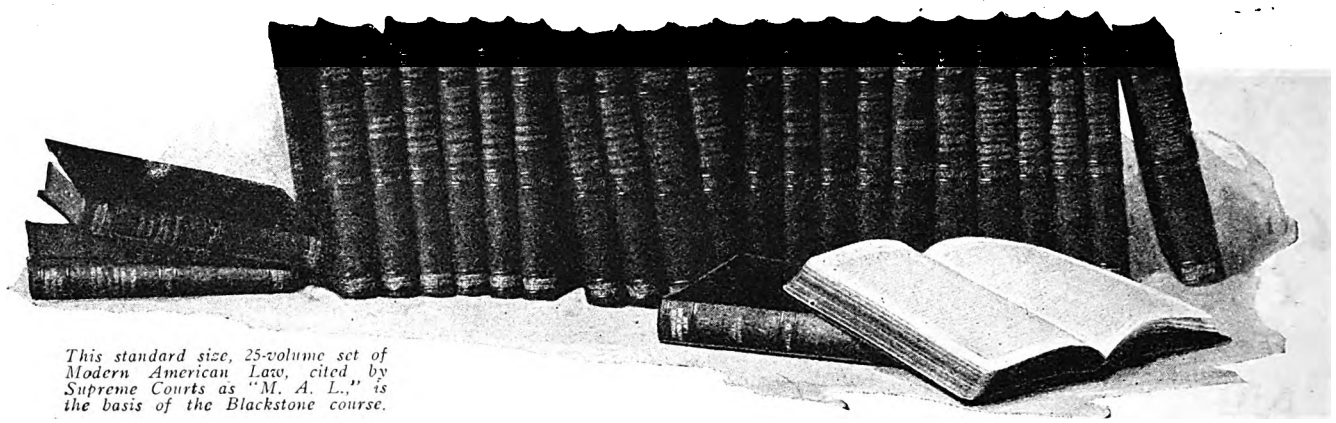
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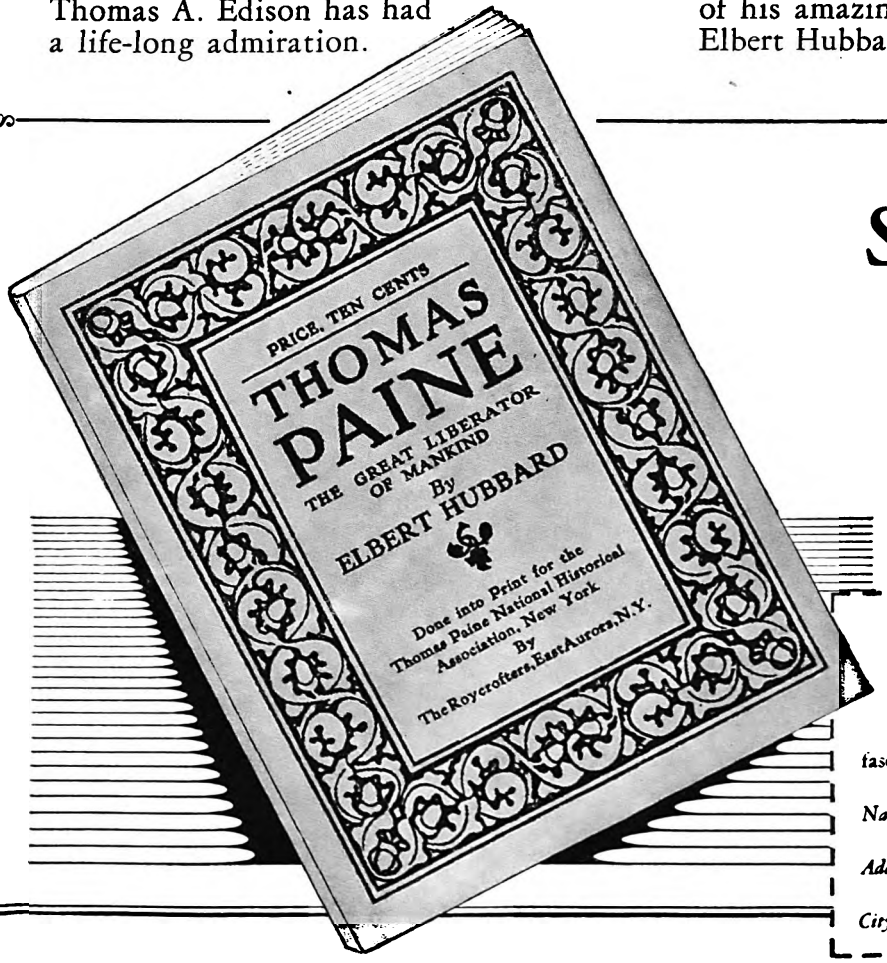
Incidentally, he was neither "little" nor "filthy." He stood several inches taller than the man who called him "a filthy little atheist," and his contemporaries testified to the extreme neatness of his person and the simple elegance of his attire.

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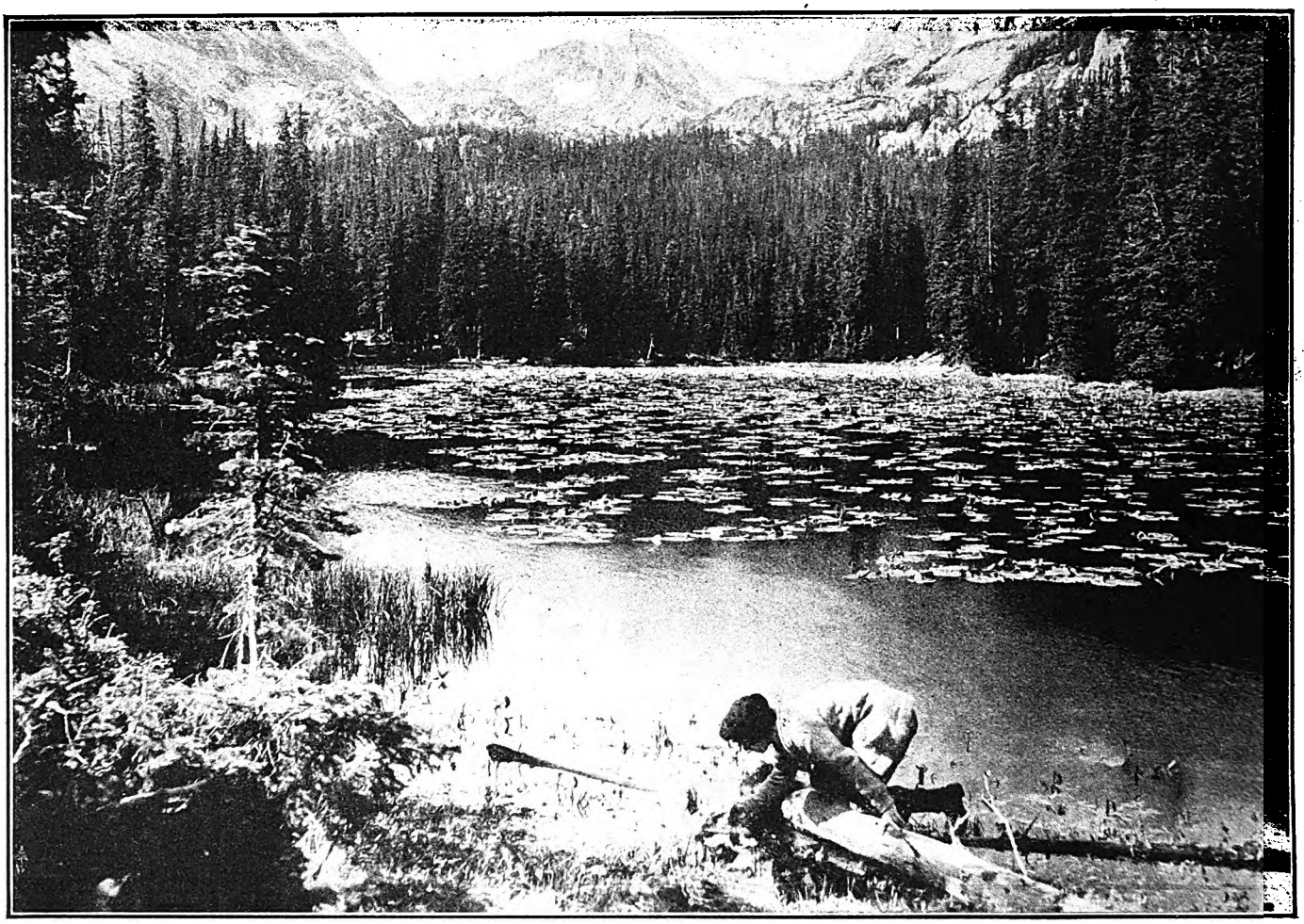
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Always, *Something* Sings

By Robert Engler

THEY but half live who see beauty only in the fair things of life. The fair things acclaim worth and beauty that any one may see. The beauty underlying foul things only the few ferret out. Every one rejoices in the orchid's exotic delicacy. But only an occasional one can see promise of it in the miry swamps whence it springs.

The multitudes see the colorful charm of the fragile butterfly. But only the thoughtful one discerns in the ugly worm a chrysalis of gold and foresees its airy rise on wings of triumph.

Universally we hail a president of the United States. But only the farseeing looks upon his newsboy as a possible future president.

The multitudes see the good points of a polished man of the world who makes his millions and spends them generously in a good cause. But only a few may see the tender sympathies and child-like heart hidden under the repellent exterior of the rough-and-ready man.

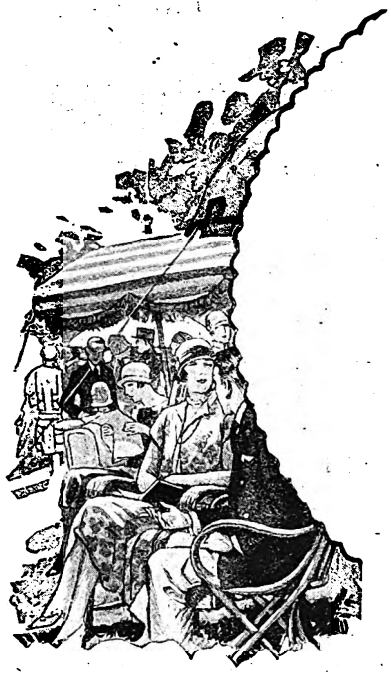
The beauty of a humming bird declares itself to all the world. But it takes a microscope and a scientific urge to search thru the muck of salt water for what Haeckel described as the most beautiful animal in the world—the radiolarian.

The multitudes see the self-evident success of the healthy man, vigorous and active in his vineyard. But only the rare one, looking for the fair in foul places, can see in a drunken man sprawled in a San Francisco gutter a future financial director of the Chinese government.

We fill our lives with a happy fullness when we listen everywhere for the sky-born music. When in the headstrong child we see a strength of spirit that bespeaks future achievement in a world that puts a prize on stubborn persistence. When in the darkest events we yet discern a crevice of light. When we see in the human derelict possibilities of greatness. For in the words of Emerson:

> Even "in the mud and scum of things
> There always, always something sings."

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Hundreds of words you speak every day are almost the same in *French Spanish, German* and *Italian*

Here are over 50 from a single page of a New York newspaper

reaction	eminent	brutal	command
conservative	national	police	moral
tendency	class	capitalist	revolution
illustrate	energetic	administration	conspire
contraction	industrial	inspection	conference
theory	interest	problem	delegate
absolute	organization	commissioner	historical
dictator	department	naturally	consequence
political	creature	liberal	ideal
social	confiscate	aspiration	action
ethical	character	aristocracy	agitation
practical	person	element	imperial
ignore	demonstration	constellation	situation



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A Chat With the Editor

Henry Knight Miller

Men *vs.* Institutions

IN the shadowy beginnings of the human story man was very much of an individualist. His was a solitary life. He was constantly at war with savage beasts and more savage men. Caves served as habitations. Some crude form of family life existed beyond question, but even this rudimentary institution was doubtless subordinate to the will and wish of the individual. There were no other forms of social organization. The only law was the law of might. There was no code of ethics but the law of desire. What man wanted, he took if he were strong enough to seize it. Life was so difficult that only the most rugged survived.

Gradually out of this chaos of savage individualism appeared the rudiments of social institutions. The bonds of the family became more binding. Large families were built up with the grandfather or great grandfather as sovereign head. His will was law and his decisions irrevocable. Then a number of these large families would join together in tribes for mutual protection and aggression. Later numbers of tribes joined to form nations. Tribal customs and traditions were codified into fixed standards of conduct, later given divine sanction thru religious adoption.

Freedom Is Paramount

FROM this point on we have witnessed the ever increasing encroachment of institutions upon the freedom of the individual. Today we live in a world of organization, in which the individual is all but submerged. It is a problem instinct with momentous concern for the good of the race just how far this socializing tendency should be permitted to obscure the genius of the individual.

A principle which ought to be self evident is almost universally disregarded, namely that institutions are of no value in themselves. They are of worth only in so far as they serve the individuals of which they are composed. Institutions are not ends in themselves, but at best, means to an end. That end is the protection and benefit of the individual members.

Institutions Must Serve!

JESUS was one of the first to recognize this principle. In his day, as now, individual life was largely stultified by the clamorous and insistent demand of institutions. The devotees of the most extreme form of institutionalism which has ever preyed upon man complained that the disciples of Jesus plucked corn on the Sabbath. To which Jesus responded in the utterly revolutionary statement that "Man was not made for the Sabbath, but the Sabbath for man."

His disciples soon forsook his position and followed the extreme institutionalism of the Pharisee rather than the unfettered humanism of their great Leader.

What the Great Teacher said of the Sabbath is equally true as well of all other institutions. Their charter to exist is exclusively located in their ability to serve. They have no "divine rights" but this. In the day in which they cease to be essential as units of service for human welfare they should cease to be, however hoary with age or rich in tradition.

Nietzsche, the celebrated German philosopher, developed the concept of the Superman. In his mind neither institutions or individuals had any sacred or inalienable rights. There was no right but might. The dull, stupid masses thru entrenched organizations, according to this theory, curtailed the development of genius. The super man created for the heights was held to

ALEX KUPFISS

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the barnyard, his wings clipped by tradition, convention, prejudice and fear. The groundling had no rights that need be considered, according to Nietzsche. Let a race of supermen develop even tho they trample over their weak and worthless fellows, smashing every institution or convention that might retard their growth, and in time they would build a new and triumphant world.

The cruelty and evident limitations of this theory make it untenable in theory and practice. While the superman should not be thwarted and his genius shriveled by laws and customs designed for the groundling, his right to unfettered evolution must, of necessity, be limited by a fine regard for the rights and welfare of the inarticulate and unaspiring masses. Even dumb beasts have certain rights recognized by a highly evolved conscience, and these dull and stupid multitudes who live out their uneventful lives, eating, sleeping, drudging, propagating their kind, indulging in dull and unfruitful recreation, and then dying, these unawakened hordes are human, and cannot be ignored or waved aside with a gesture of contempt.

Genius Must Be Developed

IS it not a sounder doctrine that all men should be encouraged and challenged to develop their genius? The diamond in the rough may be polished to dazzling brilliancy. At the base all humanity is potentially diamond. From the loins of the dull, drab masses have come the great racial leaders who have struggled to break the shackles from the race and lead men to loftier planes of life.

Men grovel in the dust because they are ignorant of their divine capacities. The vision glorious of their god-like potentialities has never burst upon their consciousness. No master artist has painted a picture of them as kings and conquerors.

Then they have been held down by their superstitious regard for institutions. Organizations, become ends rather than means, have tended to limit the evolution and expansion of their individual unit members. The individual has been repressed, his activities circumscribed, his creative genius thwarted. Individuals have been driven by fear, superstition, threat, punishment, ostracism, and even death, to join the lock-step procession of unaspiring conformity to the principles or prejudice of super-organizations which must live, even tho men die.

To secure the freedom of the individual, less stress must be placed upon institutions and more latitude given for personal expansion and experimentation. Every great leader of the race, from Moses and Jesus to Lincoln and Ben Lindsey, has defied some sacred institution because he believed the ends of the individual might best be served by such defiance. Moses defied the state to which technically he owed allegiance in order to release a great number of enslaved individuals from intolerable conditions of life. Jesus defied the church because it had in his day enslaved men instead of setting them free. Lincoln defied the institution of human slavery because that venerable institution benefited neither the slave nor the master. Lindsey is defying the institution of inflexible marriage because he contends that man was not made for marriage but marriage for man, and if in the main the institution brings misery, wretchedness and despair to the individual, the institution must be revised to the end of conserving human happiness. We here neither endorse nor condemn the solution which Judge Lindsey offers. We only endorse his dictum that no institution should be more sacred than the happiness of the individuals to which it is supposed to minister.

Freedom, Happiness, Growth!

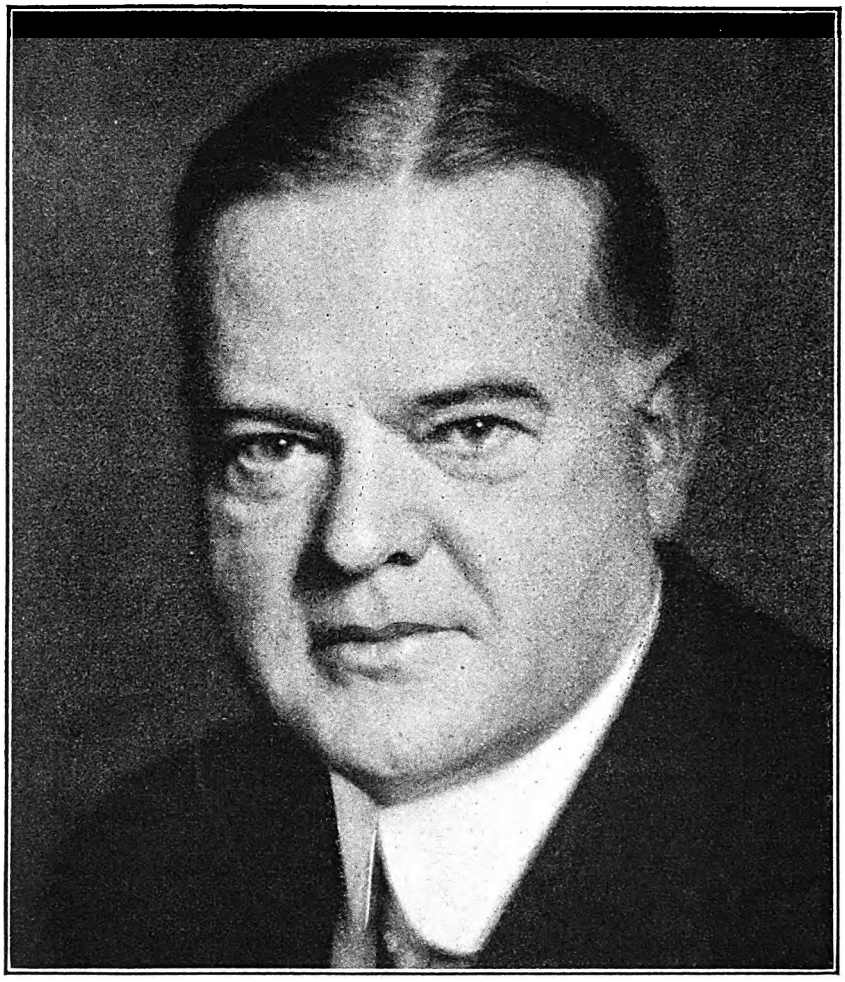
INSTITUTIONS are necessary. The destruction of all social organization would but throw man back to the chaos of savage and selfish individualism. But our organizations must be made subservient to human freedom, happiness and growth.

The place of man in the scheme of things is pre-eminent. His growth must not be curtailed. His freedom must not be bartered away. His happiness must not be trampled in the dust. All organizations must minister to his well being. Artificial restraint must be removed.

The age of man is here. The sacredness of the individual shall be asserted as never before. A new emancipation proclamation is sounded. A race of free beings shall face the heights. The enlightened and unfettered shall lead their fellows toward the dawn of the new day of aspiring hopes and exalted life.

ALEX KUPFER

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Wide World

HERBERT HOOVER

The Minds of HOOVER

EVEN persons not usually interested in politics are interested in the present presidential campaign. Both the politically-minded and the non-politically-minded sense that something new is happening in the field of politics. Many are not clearly aware of what it is; some think they know. But all are agreed that in the personalities of the candidates—particularly in their mental make-up—the American people are enjoying the spectacle of something startlingly novel.

What is happening is the birth of a new conception of "government."

In a nutshell—notwithstanding the important place apparently held by the Prohibition issue in the campaign—what is happening is that the American people are about to step forward past the old idea of government as "Law." We are beginning to understand that biologically and sociologically, human beings are knit together by positive rather than negative forces; that the things they *do* rather than the things they try *not to do* or are *forbidden to do* form the ties that hold them together; that what is important, in other words, is not the *law* of the land but the *work* of the land.

It would have been a noteworthy event in American history to have had an engineer nominated for President, even if that event had not been accompanied by the almost equally noteworthy event of the nomination of a man devoted to a form of religion that has been supposed by some sections of our population to be at variance with the basic conceptions of Americanism, a man committed at the same time to a position calling for a modification of the present Constitution, or at least calling for a modification in its present interpretation and enforcement.

So here is the picture: Hoover an engineer, with an engineer's essential disdain of "statutes"; yet committed to the Eighteenth Amendment; a Protestant—Smith a statesman, a Catholic, an anti-Prohibitionist. Both men of impeccable character; deep and brilliant intellect; high moral courage; facing forward toward a new conception of law.

Each man approaches the new viewpoint about law from a different angle: Smith as a statesman, to whom deep moral principles, particularly the basic principle of Liberty, mean vastly more than casual statutes; Hoover as the engineer, to whom red-tape and legal technicalities must always be a nuisance.

Add to these factors the rare, uncanny, almost superhuman *charm* of Al Smith, and the faculty of Hoover to win unquestioned respect and esteem, if not, like Smith, actual affection—and it is clear that the present contest offers something new in the way of political thrills.

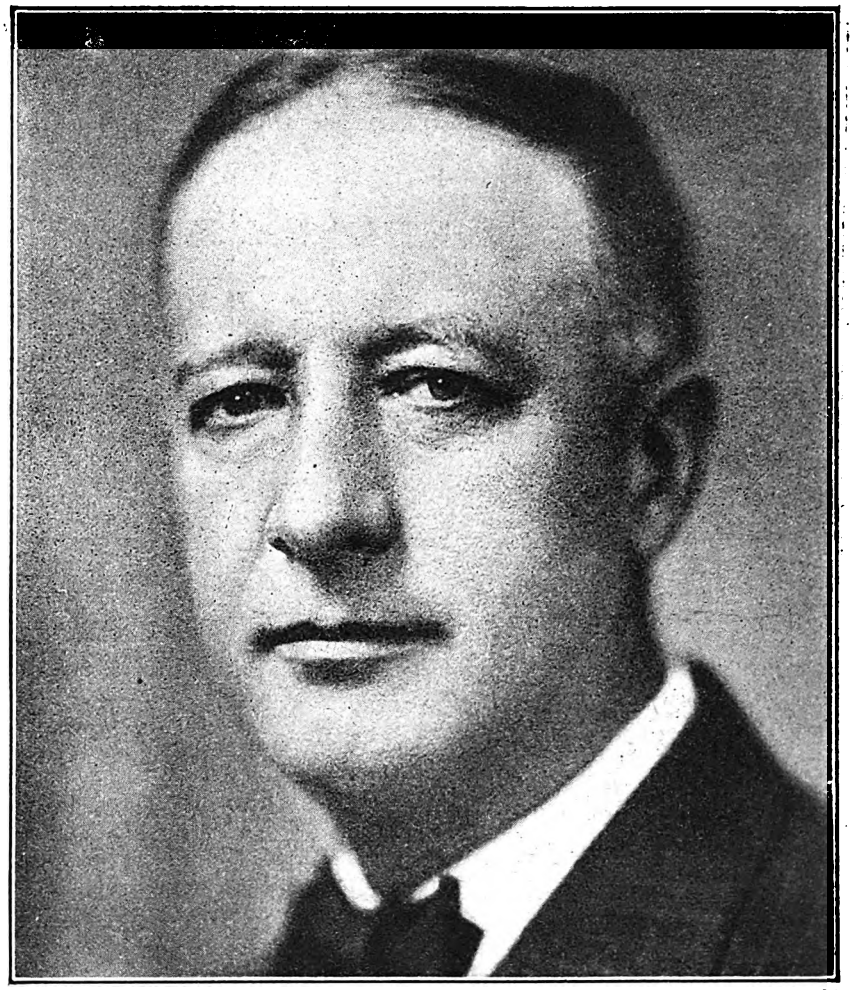
In the deeply emotional affection felt for Smith there is seen something like the feeling of the people toward "Teddy" Roosevelt. Hoover might be thought of as possessing something of the kind of grip Woodrow Wilson had on the people—in his case the grip of a

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and SMITH

Indicate Some Brand New Conceptions of Government

By A. H. Howland



Alfred E. Smith Wide World

man who knows business and public welfare from the standpoint of an engineer, whereas Wilson knew them from the point of view of a statesman. There are all sorts of interesting mix-ups here: Wilson and Smith both statesmen, yet the people feeling for Hoover as they felt for Wilson; and feeling for Smith as they felt for Roosevelt, who was, in his imperialism and militarism, the antithesis of Smith.

After all, the ballots go largely by feeling rather than by reason. We vote for symbols, not facts. Often for tradition, not rational conviction.

But with the faces of the two men before us, let us try to understand something in detail of their minds.

My first glimpse of Al Smith was eleven years ago, in the Aldermanic chamber of New York City. I had just come down from Albany where I had been reporting the session of the New York State Legislature. The main interest of that session had been the unfamiliar presence of ten Socialist Assemblymen, elected during the furious excitement of the War, elected frankly as a protest against the War and against America's participation in it.

There were many hectic scenes and sayings. Rough old Marty McCue, Tammany war horse, made a frank threat on the floor of the Assembly, that some morning the people were likely to see the bodies of some of the Socialist Assemblymen hanging to the lamp-posts of the Albany streets. Hatred flared. The Socialists were trained parliamentarians, learned political economists, brilliant orators—frankly trying to block legislation; losing no opportunity to score the old-line politicians.

The speaker was Thaddeus Sweet. And I am sorry to note that he has recently died—the victim of an airplane accident. Sweet had the finest manners, the most gracious tones and phrases of any man in public life. But minute by minute he aided and abetted the hatred and opposition to the anti-War bloc. He was sincere in it. He was a patriot; to him these men were nothing short of traitors. He could not let matters of parliamentary fairness, gentlemanly understanding and the like, prevent him from helping his colleagues to hold them under and as far as possible keep them silent. But it was all done so "sweetly," with such suave and gracious demeanor that the Speaker continually won the approval of press and public.

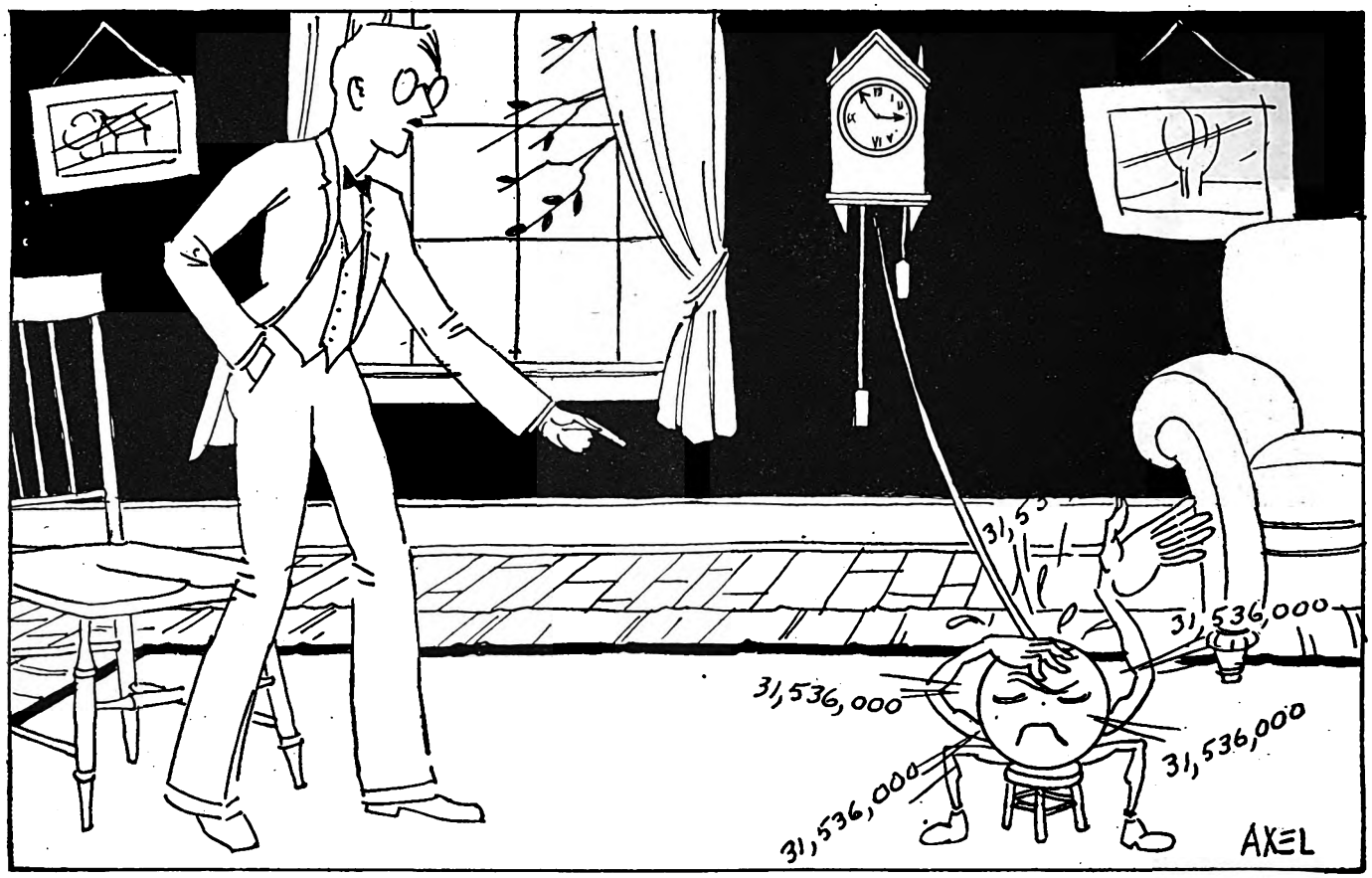
Then the Albany session closed and I came back to New York and went on duty at City Hall.

At my first session I observed and heard a massive, roaring person, wielding the gavel, making decisions, calling Aldermen down and bringing Aldermen out. Compared with the soft-voiced, smooth-tongued Sweet this person in the president's chair was little short of awful. That booming voice; that almost definite effort to be rough and uncouth, to give the effect of brutality; that massacre of the sacred sounds of English speech!

"Oh! Of course! That is the Big Tammany Boy—Al Smith!"

But—and here was my first (*Continued on page 58*)

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"Positively not," the clockmaker assured Mr. Pendulum. "We all understand that such a work were too much."

17,000 a Year

A Sure Way to Make It

By Stephen Kemenes

Illustrated by Alex Kurfiss

WE hasten to confess right now that we do not know of any patent medicine or fool-proof method producing an income of $17,000 per annum. We do not promise here anything of that kind. Our goal is *higher*. We hope to show you that you have 17,000 *opportunities* every year to do your *life work;* and, of course, each of these opportunities is, or ought to be, of more worth to you than a mere dollar.

If you are a thinking person—and you are, or you would not be a reader of this magazine—you have certainly met every now and then Old Hag Worry. In very refined circles she is called Lady Faintheart. But by whatever name you call her she is the same old hag, the ancient and well known Witch Worry herself. People say the witches were burnt in the Middle Ages. Possibly some others of the family were. But not this Mother of Satan, Old Witch Worry; she is still here.

She keeps up with the times, of course. So she discarded her old mount, and the chimney as her exclusive route to the homes of men. Most houses nowadays have no open fireplaces anyway and you can not glide thru steam-heat radiators riding on broomsticks. But broomsticks or no broomsticks, Witch Worry finds her way to every one of us and manages to whisper into our ears every now and then her doleful croak: "Now, my dear friend, your task is an entirely too heavy one; you will never be able to do that amount of work; lie down in the corner, fall together like a wet rag, curse God, and die!"

Job of old had heard this little sermon of the Witch. You heard it, we heard it. Some persons thought the old hag's counsel excellent; they lay down in the handi-

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est corner, fell together like the wet rags they were, cursed God, and died—beautifully. Some others have been no such easy marks for Witch Worry. Interested in what is *back of her croak,* they grasp firmly with their left the old hag's neck, twist off with their right hand her ugly head, crack this up with the nearest brick to see what makes the lugubrious noises—and find just a nest of bats. A litter of darkish, brownish, weakish creatures, formidable perhaps at night, but ridiculous, impotent, blind things in the sunlight of Truth.

To translate the figurative speech, may we remind you of the old parable you possibly often have heard. We mean the story about the pendulum of the clock. You'll remember how Mr. Pendulum spent a couple of hours on New Year's Eve at an adding machine. How he found out that he was supposed to swing 31,536,000 times a year. How he felt imposed upon, how he declared that the task was entirely too heavy, how he rebelled against the clockmaker and threatened to tell him where to get off. How finally he went on strike. You'll remember how the Assistant Clockmaker came and explained to him that nobody on earth wanted Mr. Pendulum to swing thirty million times *right now, at once.* "Positively not," the Assistant Clockmaker assured Mr. Pendulum. "We all understand that such a work were too much. But look here, Mr. Pendulum; you are a sturdy young fellow; you certainly can swing *once*—just a tiny little *once*—in a second. And this is all that is asked of you."

You'll remember the end of the tale. How the pendulum was persuaded to swing just once a second, and how Mr. Pendulum swung just once a second the whole year thru, ultimately accomplishing the remarkable feat of swinging 31,536,000 times. Yet, he did not even notice the hardships and difficulties which he deemed formerly unsurmountable. *A sensible division of the work, along corresponding periods of time* did the trick for Mr. Pendulum.

The little story about the pendulum and its many millions of swings a year has the answer to Croaking Witch Worry and her ugly brood of bats.

Of course, Witch Worry is right—in a way. In a poor half-way. It *is* undeniable that our tasks—your task and my task—are too difficult to perform; that is to perform the *whole of them* right now, this very minute. However—and here is the black lie in the woodpile—nobody ever expected us to do our whole life work this afternoon between tea and supper. We have *the whole time of our life to do our life work in.* Nor are we supposed to do our next year's work in the short space of the next hour. *We have precisely one year's time to do one year's work.* You, perhaps, smile seeing the Italics and remark that you need no Italics to know that twice two is four and a year is a year. Your smile may be justified, but, believe it or not, there are many otherwise sensible people who do not seem to realize that the above truisms are true. And, of course, in the end *they* do not *smile;* they *weep;* as everybody trespassing against Truth (*Continued on page 58*)



Witch Worry finds her way to us and manages to whisper into our ear her doleful croak.

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Your Own Amazing Self!

Selfhood—the Flower of Creation and the Source of the World of the Future

By Lon J. Haddock

The articles from Mr. Haddock's pen now appearing in PSYCHOLOGY are a new Revelation—indicating a Real Revolution. Surrender your Mind to them. They will Re-make your Life! EDITOR.

IF you were asked the question, "What do you consider to be the most wonderful thing in the world?" what would your answer be? Would it be the precise regularity of the recurrence of the seasons, Spring, Summer, Fall, and Winter? Would it be the eternal rhythmic flow and ebb of the tide? Would it be the sublime system and order manifested in the wide, majestic, orbital sweep of the heavenly bodies? Would it be in any, or all of the profound workings of Nature's phenomena? Would it be Love, or Religion, or any of the various passions and emotions that stir us, at times, to our profoundest depths? Would it be Electricity? Or Magnetism? The power of Gasoline? Chemical affinity? Or any of the various forces, physical or chemical, with which man in recent years has worked such wonders? Would you point to the realms of invention, discovery, or mechanical development, or any of the industrial arts that men have brought today to such a high degree of perfection?

If your answer should indicate any one or all of these it would be wrong—dead wrong! The most wonderful thing in the world lies closer home, for the most wonderful thing in the world, to you, is YOU, yourself! To yourself *you are the most wonderful thing in all the universe!*

I have drawn this question out at some length in order to get your attention centered upon it, for this great, basic truth is to be the keystone upon which the entire subject matter of this series of articles shall rest. To yourself you are the greatest thing in the world!

At first you may be tempted to differ with that statement. In fancy I can hear you say, "Why should he say I am the greatest thing in the world, when I, myself, know that I amount to so little, so very little, in the great scheme of things?"

But let me call your attention again to my statement: to YOURSELF you are the most wonderful thing in the world! You may not have thought of it in just this way before, but in whom in all the world are you most interested if not yourself?

So far as you are concerned your world flows out from YOU. Whatever form, color, or motion it takes rises from out your mental attitude towards it. The world, to you, centers in and around yourself. The mental images and pictures of it which register upon the plate of your consciousness originate your emotional responses and prompt all of your outward manifestations or actions toward it.

The fact that you have not been aware of this great truth before makes no difference as to the validity and value of it. Ignorance of a law or principle does not in any wise alter or modify its validity. The law, or principle, is in this case irrevocable and eternal. It is obviously foolish, childishly foolish, for you to deny, or reject it just because you had not thought about it before.

The principle of the power in compressed air, or steam, has always been in the world, and the fact that endless generations of men lived, flourished, and died without their ameliorating advantages made not the slightest difference in the potency of compressed air or steam. The same is true of electricity, gasoline, chemical affinity, printing, photography, aeronautics, the radio, and the thousand and one new-old discoveries that minister so much to our needs and comfort today. They have been in the world always, but they came into the service of man only when he learned how to discover and apply them. Discover means to "uncover" or "bring to light." It does not imply creating anew, but rather the act of finding out and putting to new use.

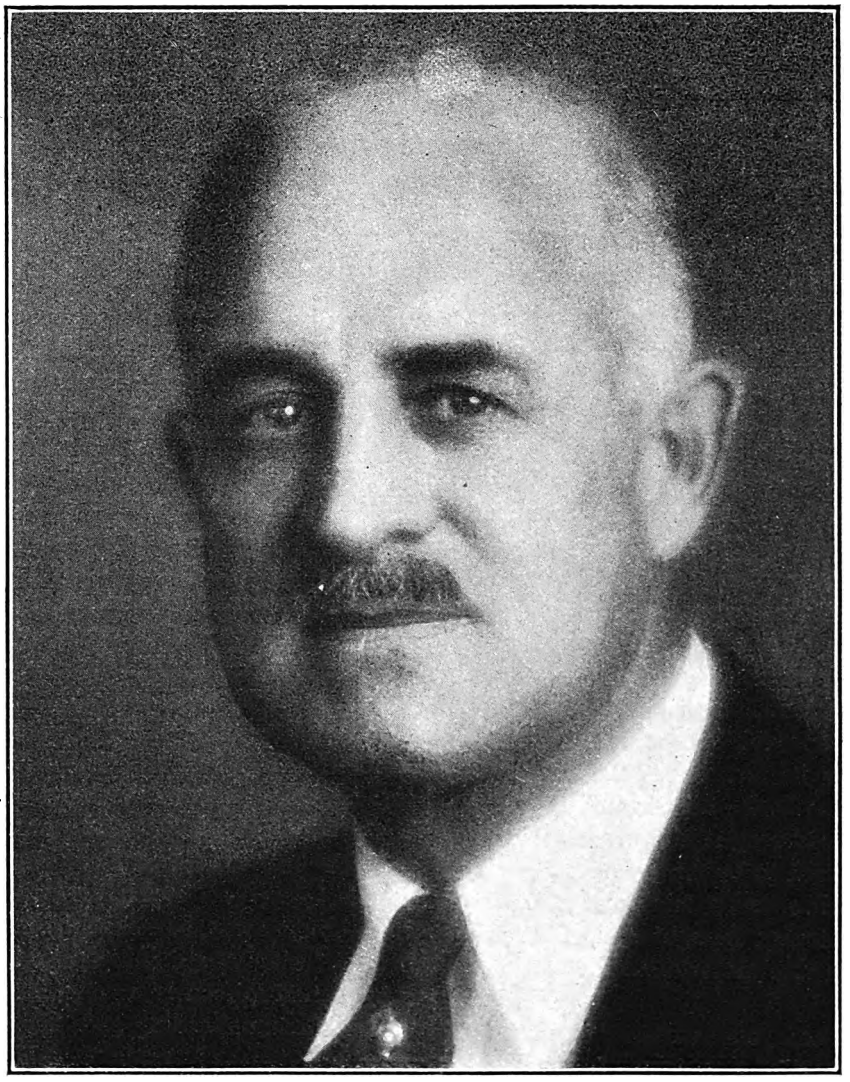
This, then, is my purpose in this discussion with you: to help you to discover, uncover, find *Yourself,* and then, having learned what you really are, and the principles by and thru which you became what you are, to help you, as a friend, *to put these new-found*

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powers and principles into active use in perfecting yourself to a still higher degree.

Now, reverting to this central truth that you are the greatest thing in the world, is it not true that your reaction to the world about you prompts all your conduct and shapes your character? In other words, is it not in your mental attitude towards people, things, and events, that you interpret the world about you? It all lies in your thought, in your habitual manner of thinking. Your world, after all, is a Thought world; a world of ideas and emotions.

It matters not how altruistic you may be, how much you may desire to give of yourself for others, before you give of yourself you must first become conscious of your Self, and this can be done only as you get to thinking about yourself, and your innate possibilities. You cannot think about others, or have "feelings" toward others without first thinking of yourself as the central factor in whatever relations you may be desirous of establishing.



Lon J. Haddock

Can you conceive of yourself as feeling or knowing anything without thinking about it? Can you not see from this, then, that your world is made literally, and fundamentally, from the thought patterns that you create within your own brain?

This is the basis of the new psychology, or Science of Self: that our individual world does not rise from causes and phenomena outside ourselves, but the real world, the world of every one of us, lies WITHIN ourself! It is not what registers from Without, but how we interpret it Within that really counts. It is not in the apparent cause but in our self-determined response to any stimulus, that the real art of living consists. Life is a matter of response, and response is determined by our own volition and thought, and the nature of our response determines our world.

If this be true—and I feel sure you will not deny it—then you can readily understand that to yourself you are the greatest thing in the world—because you build your own world out of your own thoughts! Talk about a Philosopher's Stone, or the magic genii of an Aladdin, what Philosopher's stone, or what black or white magic can compare with this? To be the moulder, the governor, nay! to be the veritable Creator of a universe! What more could one desire?

It is the purpose of these articles to make you conscious of just that. To cause you to find, to discover yourself, and then to set about smashing down the false shell of fear and tradition and incompetence, back of which You have been hiding for lo! these many years, and to set your feet firmly upon the bright path of enduring progress that leads up the sunkist slopes to abiding peace and happiness.

Chapter by chapter, let us work it out together. Principle by principle, we will put it into practice. For you are a God in embryo. Your Empire now awaits you, and peace, power, and plenty shall follow your efforts in this exalting adventure for the discovery of Self and the Life Triumphant!

You can be whatever you determine to be, and you will attain your objective in just the proportion that you set your determination upon it and put your attention and interest into it. Nothing can thwart your desires or divert you from your purpose, provided your desire is real, firm, energetic, and insistent—and really worthwhile. To the degree that you really understand your desire and can put your thought and feeling into the effort necessary

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for its attainment will you move toward it, and, conversely, as you may turn, and change, and doubt, and vacillate, not knowing just what you want, and lacking in plan and purpose, your objective will shift, and change, and fluctuate in like manner.

So, analyze your desires thoroly. Make sure they are wholesome, and really desirable. Check up on your powers, and possibilities. *Maximize* your advantages, and minimize the possible disadvantages. Make allowance for your present weakness but offset them by the consciousness of your constantly augmenting strength. Admit that you may have been wrong in your mental attitude heretofore, but with the discovery of the principle, from now on you will never again lapse into error. Let your faith and confidence in yourself be made even stronger by the error of the past.

And then go after what you want with your eyes shining, your countenance luminous, and your entire being aglow with the new-found energy of Purpose. Life will immediately take on new meaning. Health and happiness will go bounding thru your veins. Conditions and circumstances will begin to harmonize with your life-purpose. Friends and helpers will be drawn to you from the ends of the earth. A new world, a perfect world, your Own World, idealized, visualized, and materialized by your own power of thought, will come slowly blending out of chaos to greet you.

WHOSE MIND IS YOURS?

MEN today are building a new world! We are doing it, primarily, by building new men, and we are building new men by initiating new processes of thought. We have been taught in the past to look upon thought as something ephemeral, metaphysical, abstract, but we are now beginning to interpret thought as something real, concrete, substantial.

Thought is material; a real activating force. It is the subtlest form of energy, but it is nevertheless energy. It is energy in its most refined form, and its great generating dynamo is the human brain.

This is the greatest discovery of the present century. In fact it may be well said to be the greatest discovery of all time. Men idealize forms and images in their mind, and their concentrated thought and effort bring these forms and images into material manifestation on the physical plane.

Not that I would have you assume that men had gone on in utter ignorance of this principle thruout all the long centuries of the past, for that would fall short of the actual truth. The fact is that many men have applied this principle in past years, and they have achieved remarkable results in consequence, but there is no reason to believe other than that they have done so without any definite knowledge as to the why and what of the procedure. Certain practices produced certain results and that knowledge seemed to be sufficient for their purpose. Whenever any consideration at all was given to the subject it resolved itself into most fantastic and amazing conclusions. Genii, nymphs, fairies, ghosts, saints, angels, and good and evil spirits; demons, devils, sprites and gods—a great far-flung category of superhuman entities and other projections of man's superstitious fancy, have been conjured out of the disordered mind of man himself, in his clumsy attempts to explain any and all phenomena outside the precincts of his daily mundane experience.

But the careful, scientific investigation of the subject of mind is of very recent origin. You must not overlook the fact that man as an individual thinker has not progressed very far even today. Man as a creature, a species, a higher form of animal, has been living on earth from immemorial time. But what an animal! According to scientists it took him long aeons even to learn to stand upright upon his feet. For centuries and centuries he lived ape-like in the branches of trees. During these long periods thousands of his kind went down and out before the onslaught of stronger animals. The rising elements—rain, snow, wind, and fire—found him naked and unprotected, and swept him away in their fury.

And so the story goes until, at last, there began to develop within him a latent spark of awareness, of self-recognition, of ingenuity, the embryonic germ of reason and purposive thinking, and out of this incubation came the discovery of his ability to armor himself with artificial weapons of attack and defense; to add to his own puny strength the power of the club and the lever; to cover his nakedness with clothing; to warm his shivering form with fire, and in the crudest of crude ways to provide himself with his absolute necessities.

For long centuries, with slight but insignificant improvements, here he remained. Check up on your knowledge of history, and in your mind go over the conditions and circumstances that characterized even what was called civilization in a leading nation like England, or France, or Germany, one thousand, five hundred, nay only three hundred years ago, and ask yourself how "civilized" they were, and just how much thinking they did, in the light of what man's thought has produced in the last fifty years.

With but the most elementary knowledge of the simplest laws of health, hygiene, or sanitation, they were swept away like chaff before each recurring outbreak of plague and epidemic, while in their ignorance they called piteously upon, and performed absurdly before, their unheeding gods for help and succor.

In the diary of Queen Elizabeth it is recorded that "guests at table should refrain from putting their fingers in the butter." Historians tell us that it was customary for the ladies of the polite society of that age to use skunk grease as a perfume to mitigate the nauseating lesser odors that rose to high heaven from a thousand sources. Justice and tolerance were as little known as the Greek alphabet, or the science of aeronautics. Unfortunate borrowers were jailed for debt, while the average man pursued his daily course in fear and trembling lest by some (*Continued on page 77*)

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Master Your Moods!

By Understanding and Distributing Your Emotions

Illustrated by Sally Michel



The subway guard received the overflow of anger.

By Mary Catherine Speer

WITHIN the experience of most of us is the veering of moods without apparent cause, as if we were responding to some hidden Circe, calling our moods at will, from wild jocundity to the depths of lugubrious despair.

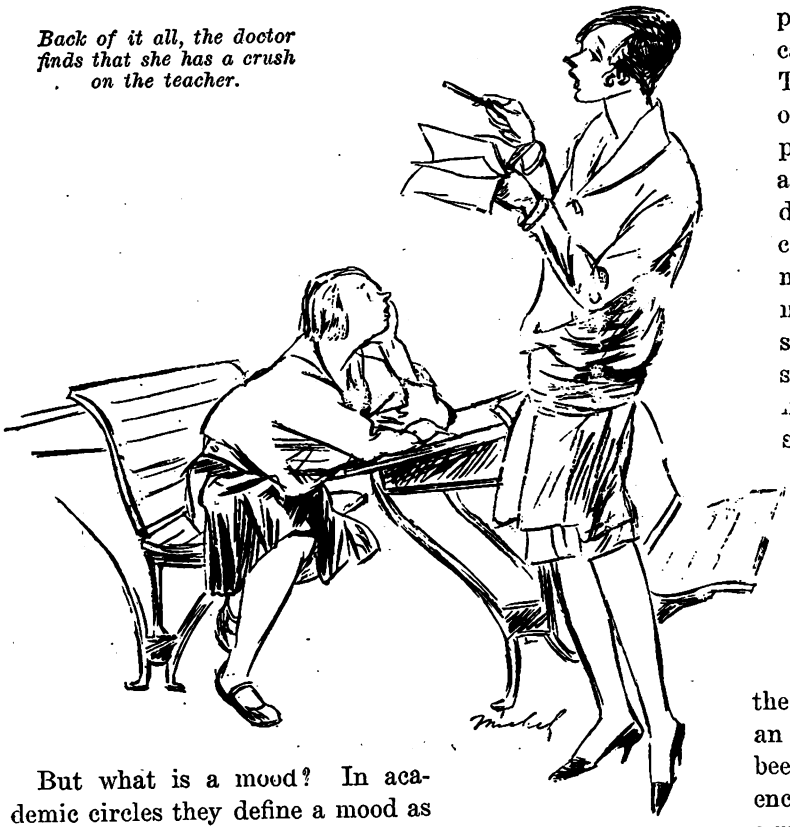
Up in the Maine woods there is a tiny lake which reflects whimsically the moods of surrounding nature. Mirror-like, it emulates in charming grandeur the sweetness of the early morning, a poised self-possessed lake. Afternoon clouds shadow the sun, breezes annoy. The lake's bosom heaves in anger; its waters darken sullenly, it clop-clops against the shore until evening. The sun resting briefly on low, purple hills touches the cloud's dull-gray, and color in a transport of profusion enraptures the sky. The lake feels the change—flutters, flushes—and—lo, the tiny lake flames in passion.

The parable of the lake is descriptive of human moods. Moods! What latent powers they enjoy! Coloring our lives in dun or gray or wrapping us in glad-hued folds. Yet we pay little attention to moods. We allow them to have their way until they bring us knocking at the psychiatrist's door.

We marry the moody individual and either learn by way of much grief to adjust ourselves, or the marriage becomes a failure. We employ the mood-swayed person he "slows up," "damages goods," "quits his job"—yet we never think to investigate his emotional life before employing him. Moods gain strong footing in the behavior pattern of our children, but we fail to heed the warning.

These moods are the vital indicators that register the well-being of our bodies. Under ordinary circumstances this well-being is brought about by a splendid team work between all parts of the body; nervous energy influences digestion and digestion influences nervous energy; enzymes, hormones and endocrines engage in a marvelous checking system and our mood tends toward cheerfulness. But let something go wrong in this intricate machine: clogged intestines, fatigued muscles or any organic disturbance, and the mood curve descends toward gloom. The highly moody person is a liability to himself and certainly to others. He is a prey to rapid succession or alternation of moods which debilitate his power to meet the necessary situations of life. In connection with such a person the question is always raised as to how long he will be able to carry on a satisfactory program. It is the writer's firm belief that there is a definite relation between moods and social and economic waste.

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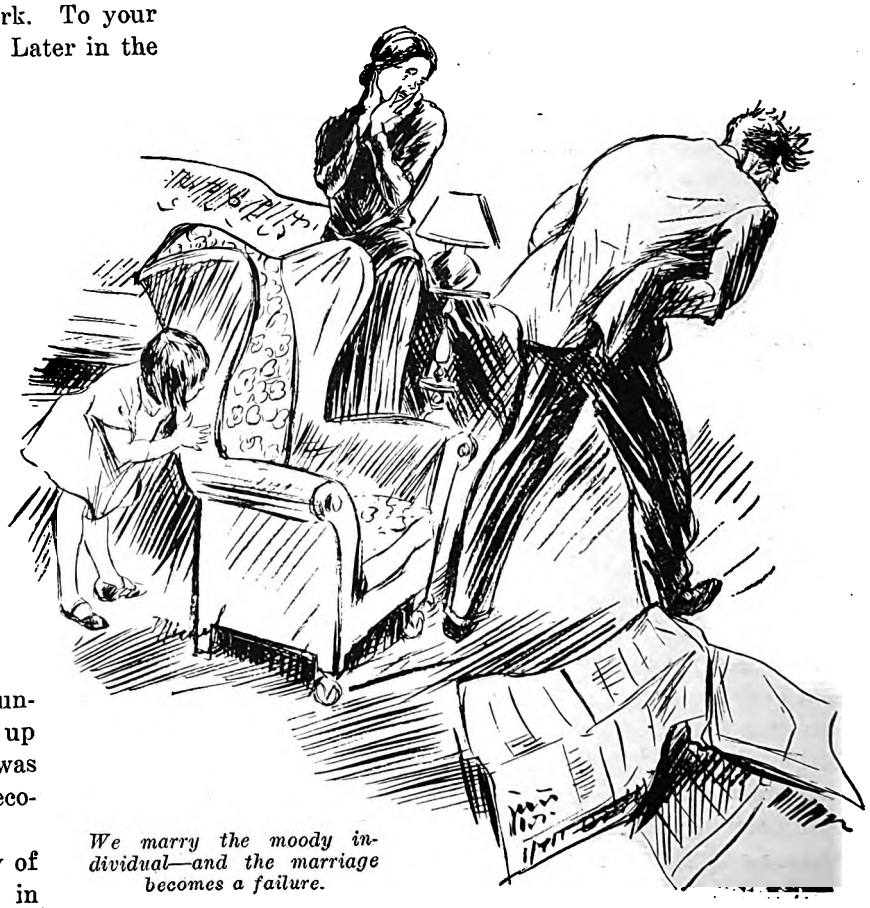
Back of it all, the doctor finds that she has a crush on the teacher.

But what is a mood? In academic circles they define a mood as a weak, persistent emotion reflecting the condition of the vital organs, either healthy or exhilatant, or unhealthy and sluggish.

The chief distinction between the emotion and the mood is the continuous quality of the mood. For instance, you speak without harshness, to one of your employees about correcting a piece of work. To your surprise the response is sullen and ugly. Later in the day you hear that this same man broke a tool, forgot an assignment, picked a fight and was threatened with discharge. Why? Let us go back to the source of the mood. The man you employed has been having indigestion. He stayed awake most of the night, he wasn't hungry for breakfast and got gloriously angry at his wife because she insisted upon his eating something. He left home in a hurry and forgot his watch, he ran back after it, returned to the subway out of breath to have the subway door slam in his face. The guard received the overflow of anger. Arriving at your office the angry emotion subdued into a sullen, irritable mood that attached itself to a large range of objects and events while the mood lasted. Because this man did not understand his mood and check it he used up a tremendous amount of energy and was during the duration of the mood an economic waste.

There is nothing abnormal in a display of moods—if the duration of the mood is in proportion to its cause. Always there is a delicate balance between the normal and abnormal. The mood is a perfect example of this fineness of parity. A natural mood raised to the highest power becomes a mood psychosis belonging to a group of mental disorders known as the manic-depressive psychoses. Popularly and scientifically by melancholia is meant sadness—a gloomy mood—exaggerated to a diseased degree; by mania is meant joy to an abnormal extent. A strong mood may be perfectly normal if it stands in a transitory relationship to its cause, is in adequate relation to it and dies down after a suitable time. Less intense moods are often easily recognized by the psychiatrist as pathological. If in driving your new car for the first time some fat-witted one rips your fender it is quite normal for you to give a fairly realistic imitation of a hyena for the rest of the drive.

Moods that border upon the morbid are the more persistent ones. They are often due to an emotional conflict wherein a strong emotion has been denied free expression. Within the experience of all doctors is the young girl suffering from a mood of depression caused by a sexual maladjustment. She comes to the doctor with a history of gradual loss of interest in her school, failing to make her grades, she isn't eating very well, dreams at night, she has suddenly withdrawn from her school friends—she would rather be alone. (*Continued on page 62*)



We marry the moody individual—and the marriage becomes a failure.

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A Friendly Warning to Salesmen

With Some Miscellaneous Points for the Ambitious

By Lawrence W. Rogers

Author of "The Psychology of Life and Success," "Concentration," etc.
Lecturer on Salesmanship in the College of the City of New York

"IF you're looking for cash advances, don't waste your breath!"

An impatient sales manager shot this sarcastic ultimatum at a couple of applicants who had called for selling positions.

"This concern will do everything else for a salesman," he added, cooling off. "Furnish him desk, telephone service, leads, entertainment and meals for his prospects when reasonably necessary, and give him sales assistance by experts.

"But when it comes to paying an actual weekly guarantee of money against commissions, they will not stand for it here. If you fellows are as good salesmen as you claim to be, what do you need drawing accounts for anyway? You see you would have . . ."

"A sick wife," snapped back one of the men, interrupting, "with a butcher and landlord that won't wait, make it necessary for a big rich corporation like this to take an equal chance with me, if they get my services!" He grabbed his hat and dashed for the door, followed by his selling comrade.

"Some birds, these guys," he reflected, as the elevator started for the street. "They give what they call co-operation, even put on blow-outs, and pay holdup prices, without a qualm, to bootleggers. But when it comes to giving up a little of their lousy money to help tide a fellow over and keep his mind free while he learns their proposition and gets his hand in, they hide behind the howl of 'unsound business policy.'"

"Something else is behind it all," confided the hitherto silent one, with a vigorous nod. "The real dope is that salesmen are on the toboggan—being squeezed out by the pressure of machine efficiency. In whatever direction you look, you see mergers, consolidations and automatic selling devices.

"The fellows with their salaries and drawing accounts, are not 'sitting so pretty' as you might think. Some of them are a scared lot. Don't know what minute they may get the gate. You can take it from me that when this wholesale machine crush gets completely under way, with its one-hundred-per-cent click, only a few favored ones will be allowed to survive. The handwriting is on the wall, old boy—the salesman is being scrapped!"

The incident, together with similar experiences related by salesmen and saleswomen, might appear on first thought as evidence sufficient to justify a negative point of view.

Yet, it is entirely possible, on the other hand, that many present-day business pessimists are generalizing themselves into a future of chaos upon too scanty evidence. They may have been caught in the wave of a fashionable melancholia, and mistaking the meaning of a shaking-down process of economic readjustment to a new condition of things in the business world, are using it as a casual concept to bolster up and justify a morbid, defeated attitude of mind.

Then too, it is undoubtedly an axiom of wide appeal, that most people find it difficult to be "broke" and keep up their spirits. Protracted periods of poverty tend to shake faith in the ultimate triumph of honest endeavor.

"I go the limit for my salesman," says a business executive of another turn of mind. "You have to recognize the negative as well as the positive side of the personnel problem. I stake my boys all the traffic will bear. Yet my toughest job seems to be to get them to keep up their courage and use their heads."

Opinions differ, naturally, as to the royal road to success in the modern game of salesmanship. Paradoxical as it may seem, methods that appear meat for one firm, often prove poison to another. Conditions are frequently so complex as to bewilder even the wisest business authorities.

Merchandising experts quite generally agree, however, that when faced by an unrelenting "sales resistance" in which it seems that people will not buy anything, it is easy for a salesman to lose his courage and sink into a negative, inert mental attitude, before stopping to inquire into all the possible causes of his failure to get orders.

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"My trouble," states a prominent specialty salesman, "has been that I made so much easy money and had so many 'lucky breaks' after the war, that I stopped putting steam into my efforts and lost my grip."

"I allowed myself to degenerate into an order-taker," explains another, "and an order-*developer* from a competitive house grabbed my trade. After that I took a tumble and got my punch back. But it's a new kind of punch you have to give them nowadays. The old stuff won't go."

When all the evidence is in, both pro and con, these honest confessions may still strike at a part of the root of a situation confronting many sales people today. Production in an abnormal period, when "easy money" appears everywhere, is not necessarily an acid test of sales ability. In boom times, practically anyone can do business. When the slumps come, only the well equipped hold on.

Danger lurks ahead for the salesman who decides that he has attained success, until he has carefully considered his groundwork. Unhealthy self-satisfaction may dull his sensibilities to the necessity for personal improvement, and before he knows it, he falls by the wayside, while the more alert step into his shoes.

An occurrence, widely heralded as an object lesson, took place in the real estate field. After the Florida boom, when according to romantic reports, "prospects" stood in line waiting for someone to take their money, a great many men and women who made big commissions in those adventuresome days, became imbued with the notion that they were full-fledged, successful realtors, and sought connections in other cities as "experts."

Sumptuous sub-division offices sprang up everywhere. Long rows of desks were manned by men labelled "division" and "department manager," many of whom with the boom experience alone, as a background, would sit in a chair all day and dream of other days, while chasing mentally the illusion that they would sometime suddenly hire a large force of "Coxeys" to go out and dig up sales.

This *modus operandi* drew to the unfortunate conclusion of putting the ill-fated "for rent" sign on office doors, wholesale, and some of the "squeezed out" individuals frequently sought solace in sidewalk meetings conducted by other discouraged salesmen.

"Everything on the bum!" "Nobody doing anything now!" "What happened in the old days," are favorite phrases of these street confabs. Shop talk is a natural, fascinating indulgence. Even the "conference" practice of better-brained business men has been called by an outstanding psychologist as a glorified form of gossip.

Yet, the thoughtful bystander can not help noticing a negative aspect in these street symposiums of pessimism. They seem to possess an uncanny tendency to bring about a process of psychological cross-pollinization. It often happens that passers-by from various lines of the selling fraternity, otherwise successful, stop to listen, and become contaminated by the contagious preachment of gloom.

It is the opinion of many business men that if the salesmen who are out selling the mental merchandise of failure, would be induced to enlist their energies in more hopeful directions, they would get along better. A program of intelligent self-improvement, diligently embarked upon, might shift the emphasis of attack and have corresponding results.

"The purpose in introducing automatic merchandising machines," explains an official in the tobacco industry, "is to convert the clerk, who is now of necessity chiefly an automaton, into a real salesman."

That the machine process has a ruthless aspect, probably none would refuse to admit. Even tho it faces us with a new social problem about to develop from the large scale dumping of gray hairs in business and industry to make way for those of more nimble age, the fact remains that it brings into stunning relief the tragedy of the unfit.

And it may be precipitating attention toward the unhealthy prospects for men and women who are content with half-success; who are too quick to decide that aggressive action is no longer the rule in the business game, and who slump and (*Continued on page 75*)

Cross It Out

By Grenville Kleiser

If you're feeling rather blue,
Or distressed by foolish doubt,
There is one best thing to do—
XXX*

If you think you are maligned,
Promptly put the thought to rout,
Do not argue nor resent—
XXX*

If your neighbor talks disease,
Asthma, backache, fever, gout,
Listen pleasantly and then—
XXX*

If men seem indifferent
And your finest efforts flout,
Work away with smiling face—
XXX*

If the raucous noise of town
Makes you long to scream or shout,
Seek at once an inner poise—
XXX*

If base slander rends the air,
Or mean gossip stalks about,
Put a finger on your lips—
XXX*

If you feel that you have failed,
That your efforts count for naught,
Do not worry—start again—
XXX*

*Cross It Out.

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Pauline Cleaver

A Fortune from Bonnets

The Story of Pauline Cleaver Who Tells Everybody, "You, Too, Can Make Money!"

By A. H. H.

RADIO fans do not turn off the current when Mrs. Pauline Cleaver gives her afternoon talks on Thursday over WEAF. Usually when a speaking voice—especially a woman's voice—interrupts the flow of music in the air, there are frowns and groans, and the machine is switched to another station, that will provide melody and harmony.

But, aside from the charm of Mrs. Cleaver's voice—radio listeners are captured by her subject—"You, Too, Can Make Money." That's an alluring subject—and the fashion in which Mrs. Cleaver handles it not only compels the attention of her hearers, but brings her a flood of daily mail, which she answers, with rare skill and insight, from her writing desk in her pleasant home at Plainfield, N. J.

If her talks were purely mercenary—merely a stimulation of the wish to make money, Mrs. Cleaver's work would scarcely be worthy the attention of psychologists. But what she is after and what she does go far deeper than that. She has a way of finding out the deepest, the best self of her listener, or correspondent—the *creative self*. She understands life—that it means first of all the impulse to do things, to make things. She understands, too, that the bulk of individual and social misery is caused by the failure to recognize and develop this basic vital impulse to create things.

She is a genuine educator, a genuine psychologist, a genuine social builder.

Her own story, the series of events that brought out this strange genius in her, is stimulating.

Born and brought up in a section of the country in which it has been commonly supposed that the less a woman does the more of a "lady" she is; with all the breeding and training that go with that tradition, she herself broke bravely away from it, and not only astonished the people of her own section of the South, but won their hearty admiration, an admiration that grows and expands as her work, both for herself and for others, becomes more widely known.

It began when she was eighteen years old—the bride of a young student with plenty of ambition, but far from plenty of money. He wanted to study for the ministry, and particularly wanted and needed a certain costly set of books. She wanted to give him the set for a Christmas present. How could she find the money for the gift? What could she do? What could she make?

(*Continued on page 82*)

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Down before the fire raced animals of every kind—

The *Perfect* Fear

By F. S. Stuart

IT was a sultry evening in Central South Africa, and I sweated terribly fixing up the collapsible punt and poling it out to a good hiding place among the reeds which grew round the river's edge about twenty feet high.

I was out on the Upper Congo, hunting and collecting photographs of animal life for a geographical society at home. I arranged my camera, and saw that my guns were handy, and I noticed that the air was burning hot.

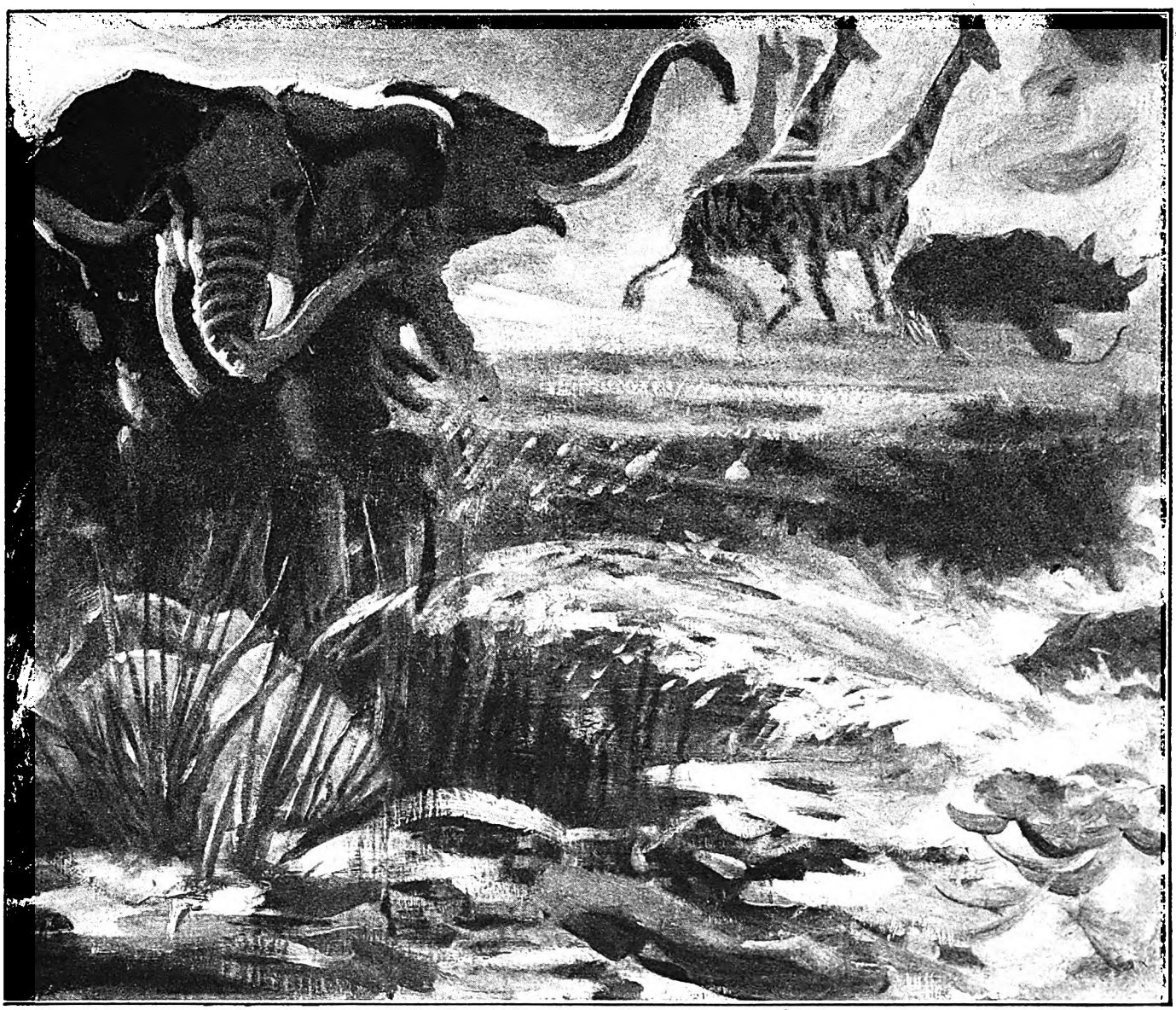
The frogs, which croak an eternal chorus out there after dark, were just beginning when the first antelope came to the opposite shore, and I was surprised to observe that it did not drink, but plunged in and swam across.

Within the hour I noticed dozens more animals of every kind enter the river opposite, only to swim over, while none came down on my side.

Then, quite suddenly, I realized that there was a forest fire advancing from the other side. The sky was coppery above me, and the air was terribly sultry.

Knowing that I was safe on my side of the water, I decided to see it thru. I could hear a queer, faint screaming far away in the forests on the other side.

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toward the river. And none seemed to fear the other.

How Fear of Fire in the Jungle Burned Out All Other Fears

Illustrated by H. Winfield Scott

And now—as the murmur of traffic comes up to a tenth-floor room in a great city—I heard the murmur which was the fire.

Two minutes later it was my privilege to see that which few other human beings have seen since man ceased to be of the brotherhood of the wild.

Down before the fire raced thousands of animals, animals of every kind, zebras, leopards, hyenas, giraffes, other animals whose very names I do not know—towards the river. *And none seemed to fear the other.*

The roar of the fire was rising now, and the intermittent screaming was quite near. With a sudden smashing among the reeds I saw a snake, the biggest python I have ever seen. It seemed to be melting along the ground like molten metal in the red light. Into the river it plunged, and I watched its great, diamond-shaped head cut the water.

It passed a swimming antelope without a sign, its cold, steady eyes fixed straight ahead. It passed quite near my punt. On the other side came a gorilla, shouting to the forest. Followed the monkeys, chattering, screaming, pouring thru the trees opposite. I do not know how they crossed. (*Continued on page 95*)

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New Plans for Nerve Cures

How New York's Enlarged Neurological Institute Will Deal with Problems of Disordered Nerves

By Edwin G. Zabriskie, M. D.
Attending Physician and Secretary of the Medical Board, N. Y. Neurological Institute

In an Interview with

Mary Catherine Speer and Hazel Hailey

IN New York, at the new Medical Center, two buildings are rapidly nearing completion. The Neurological Institute and State Psychiatric Institute stand shoulder to shoulder and are connected not only by physical means but also by the same compelling motives of the men who will direct them, to carry on the study of human conduct in all its phases, to search out the fundamental factors that cause abnormalities of behavior and to ascertain what methods of prevention will have the greatest value.

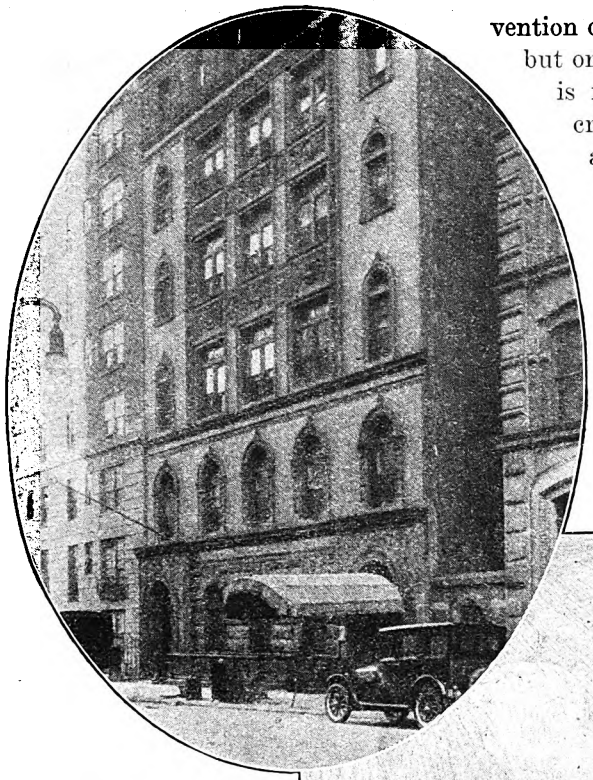
The members of these two groups believe that it is entirely inadequate for the forces of civilization to be centered upon the reconditioning of the physically and mentally sick. On the contrary it is far more important to determine the causes that combine to produce our anti-social types. For once this is accomplished more adequate measures for prevention will be sure to follow.

The extensive research program which is planned will include an intensive study of the development of the human brain and the many factors which may retard or prevent its normal development.

The term "brain blight" has been recently used to express this condition, but in order to understand this we must realize that in the evolution of the human embryo there is a very exact coordination and integrating mechanism of cells which develop into the structure of the nervous system. Realizing that ten billion cells must take their exact place with sure precision to form the human brain one does not wonder that detrimental influences of extremely slight degree cause retardation in the brain growth. The central nervous system does not attain its full development until months, even years after the birth of the child. During this period the brain responds very readily to disease. Brain blight may be caused by premature birth, difficult and prolonged parturition and accidents at birth. Other factors operating in very early life of the individual which cause brain blight, are physical diseases, especially those affecting the nervous system, accidents and disturbances of the endocrine system.

Here is a case which illustrates the detrimental effect of the brain blight and shows its part in the making of the anti-social type of individual. Rose was the only child of an Italian coal miner and his wife. Due to an instrumental delivery which was responsible for the cerebral birth palsy the child's right arm hung useless at her side, a testimony to the accident at birth. For ten years Rose was allowed to rule her shiftless, weak father and mother. Her tantrums and whims were ever catered to—was she not the only child and crippled! And so they waited on her and showered her with their adoration until their death during the flu epidemic. Rose was then sent to an aunt, who worked all day in a factory and long evenings at home to keep seven children even half fed and clothed. Rose was just one more child, not a very pleasing one at that—no one had time to wait on her, her tantrums failed to bring her slaves. The child felt herself neglected, she was no longer the center of the family group. The urge to demand attention grew and grew. She tried first one thing and then another. One morning the aunt found a note on the table. Eleven-year-old Rose had written:

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New York Neurological Institute.

vention of such tragedies. The criminal does not differ from us in kind but only in equipment which nature has given him. To realize this it is necessary alone to trace the 19-year-old murderer back to a crowded tenement home, where adults have little reserve in sex and morals, a news-boy at 9, rough companions on the street all hours of the day or night; no vocational training, no trade; no advice in sex matters, gonorrhea at 15; an automatic easily obtained at 17—unable to find work or, finding it, unable to keep a job—and there we have the story of so many.

Here is a case from a different and far better environment. Emil E., who broke into the newspapers recently as a 20-year-old forger, is one of the most interesting cases the institute's psychiatrics have been called upon to study.

Emil's boyhood was ordinary and even admirable; he was a hard working youth, so absorbed in getting an education that he had allowed himself no time for diversion. Suddenly, from about the first to the twenty-third of December, 1927, according to his own admission, he forged eighty checks totalling more than $32,000.

Just before Christmas and while he was in school at New York University, the young man was arrested, taken to the police precinct and then to the office of the firm for which he was working. He readily admitted his acts and said that the entire amount of money he had obtained by this means was at home, or else deposited in nine bank accounts he had opened in nearby towns, under other names than his own.

(*Continued on page 66*)



The Neurological Institute of New York for which ground was broken at the Medical Center in October, 1927. This institution in cooperation with the College of Physicians and Surgeons and the New York State Psychiatric Institute and Hospital, will form the research and training group in neuro-psychiatry at the Medical Center.

"Dear Aunt
I killed a man. I did it with a knife. I ran away for they are after me. Pray for me.
Rose"

The police were notified and after a day's search they found a tired child with a limp right arm, behind a bush in the park. Of course Rose had not killed a man—it was her tabloid way of gaining attention. The child's misdemeanors increased, she lied, she stole and finally after running away from home time after time her distracted aunt had her committed to a detention home. There upon examination Rose was found to have juvenile general paresis (congenital syphillis). A child before birth predestined to failure—to be punished by the law.

The Neurological Institute plans to study the pre-

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Seven Ways in Which Love Has Changed

It is Now More Scientific and Honest—and Just as Delightful

LOVE we still have with us, but love is not what it used to be. Love, like so many other values in life, has undergone marked changes.

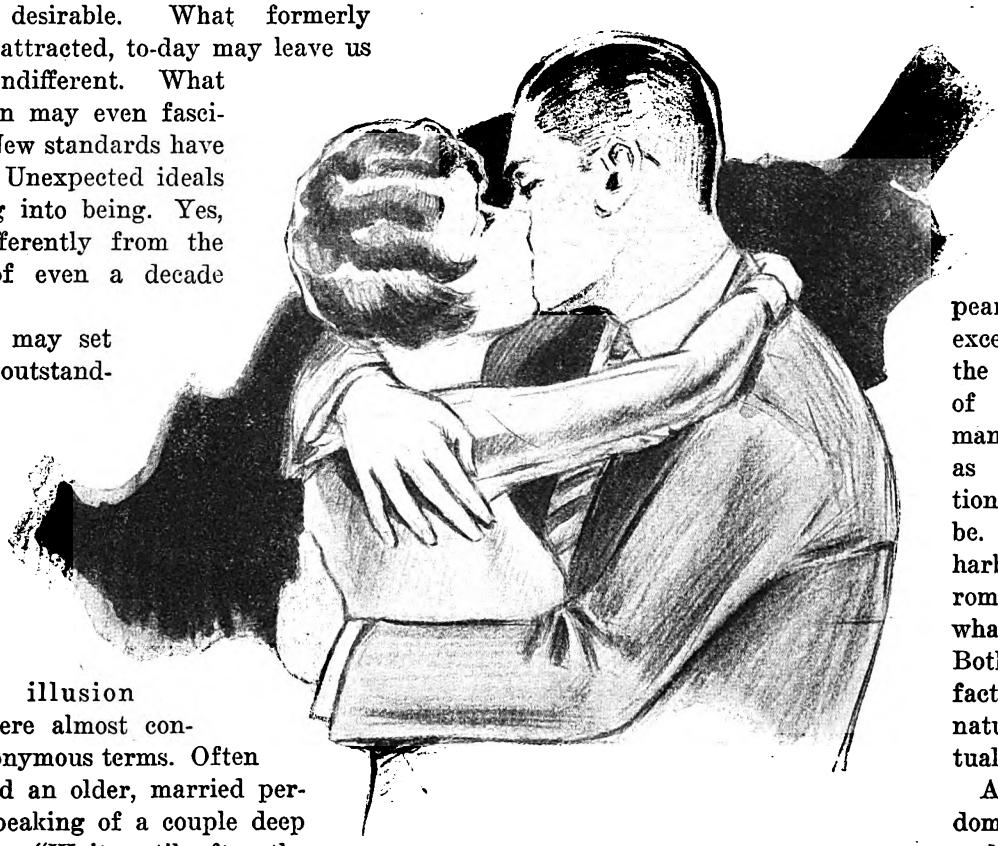
Men and women no longer seek in each other what previous generations paid homage to and considered desirable. What formerly roused and attracted, to-day may leave us absolutely indifferent. What repelled then may even fascinate now. New standards have been born. Unexpected ideals have sprung into being. Yes, we love differently from the standards of even a decade ago.

What we may set down as the outstanding change in our ideals of love is this:

Love has been freed from illusion.

Formerly illusion and love were almost considered synonymous terms. Often have I heard an older, married person when speaking of a couple deep in love say: "Wait until after the honeymoon. Then they'll learn a thing or two." It would seem as tho the unmarried were expected to deceive themselves. You were not considered as being really in love unless you exhibited a kind of childlike anticipation and took everything on faith.

But no longer! People do not allow their ideals to get the best of them that way. They are suspicious of illusion. They are not going to let it fool them if they can help it.



Love has lost none of its richness because of truer understanding.

The second point to be stressed in the love change is this:

The romantic element of love has received a decided setback.

Young men and women no longer ascribe to each other fanciful, poetic and over-idealized qualities. Romantic heroes and heroines appear just a bit silly except in fiction and the movies. The girl of to-day sees her man as he is and not as extravagant notions would have him be. He, in turn, harbors few, if any, romantic ideas as to what she really is. Both try to face the facts of each other's natures as they actually exist.

And is this freedom from illusion and this letting down of romance not for the best after all? Must we not say that our girls and boys are more honest and clear-sighted than their mothers and fathers?

There was, to be sure, something mighty charming about the wholly innocent girl, protected and guarded with jealous care, who met young men only under chaperonage and whose inclinations had been studiously moulded so that she would be sure to place her hero

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Says
Louis E. Bisch, M.D.

Illustrated by
E. M. Frandzen



Love is not quite what it used to be.

upon a pedestal and worship him. He, in turn, found her so captivating primarily because her deeper feelings had been hidden. The secretiveness of it made it alluring. Neither the boy nor the girl had the opportunity of studying each other at first hand. Such close scrutiny had to be reserved for marriage. Only then might the character of each be properly revealed.

What was the inevitable result? Not just ordinary disillusionment—but frequently cold, stark, brutal disillusionment! No flesh-and-blood individual could possibly live up to such far-fetched romantic ideals. Sometimes a readjustment partially saved the day; at least the young couple did not hate each other. More often, however, a deep hurt of disappointment remained to nag and sometimes torture for the rest of their lives.

The third change in our ideals of love is the *reduction of the mystery of sex as such.*

In many instances the mystery of sex has been reduced to the vanishing point. Girls often behave as tho they meant to say, "I am willing to remove the bandage from men's eyes, so that I may also remove the passion that clouds their judgment. I want them to see and know the other part of me, the deeper and more lasting part of me, the real me. I don't want them to be enticed merely by the *mystery* of me."

The changes in clothes, codes and conduct of the modern girl, by removing much of the sex mystery, have likewise made sex lose much of its appeal. This is a tremendously saving grace in the whole situation. We must remember that sex is one thing and sensuousness quite another. I have talked at length with many young women, and many young men too, on this subject and I would state without cavil that, barring extremist instances, with the reduction of mystery, sensuousness is much less likely to flourish than formerly and that sex has accordingly been ennobled.

It must also be borne in mind that, in the last analysis, woman's love has never been as sensual as is man's anyway. Women are not stirred by æsthetic values, by personal appearances, as men are. They love an ugly man as well as a handsome one. Whether a man dresses smartly or not does not matter. Whether he be tall or short, fat or thin does not lessen his appeal for them. What rouses a woman is what a man stands for in life—his intelligence, ability, success, station, power and influence. Woman admires achievement in man. She wants to ally herself with superlative achievement or with the possibilities for it, and she wants to help inspire it and make it a fact.

The real woman has always tended to revolt at a display of sensuality. And (*Continued on page 71*)

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Be Tolerant!

A Physician's Observations on the External and Internal Damages of Intolerance

By C. Franklin Leavitt, M.D.

TOLERANCE is one of the biggest words in the English language. The average person is intolerant, and intolerance brings unhappiness and general discontent. Don't you love a person who always has a good word for everyone and everything about him? What a lot of sunshine such a person scatters. He sees only the good, the beautiful, the strong and the constructive side of life. He is never looking for the flaws.

All life, including the human, has plenty of flaws if we look for them, but why look for them? Go to a florist's and select the prettiest rose you can find there, and if you examine it closely you will find some flaws. The thing to do is to hold the rose before you and say—"what a beautiful rose!"

I have a friend that I love to pal around with, for he always has so many nice things to say, is always ready to fit in with others who are reasonable, even tho he may not be in perfect accord. I can't recall his ever dwelling on the flaws of life. I brought up the subject of the Presidential nominees the other day and asked him if he thought Al Smith had a chance. He replied that he didn't know, but that he thought Al Smith was a real man and had many excellent qualities, tho he stated he did not intend to vote for him. He is not a Catholic, is a Southerner, and might have said a lot of mean things, from his viewpoint, but he did not.

Can you picture what a different universe this would be if people of all nationalities were tolerant? I believe it would put an end to wars. Intolerance is often the result of jealousy, and it is jealousy oftentimes that develops wars. Where there is jealousy our hearts are filled with thoughts of condemnation, and frequently these thoughts are expressed freely.

Too frequently we speak slightingly of the people here from other nations. We have nicknames of none too flattering a character for the Italians, the Swedes, the Poles, and all others. And we use similar terms in speaking of the Jews and the negroes.

Our viewpoint of a nationality is usually based on our observation here, and here we see chiefly only the peasant class. But it is well to remember that this peasant class we see is really fine stock and represents a lot of very courageous people. How many of my readers would be willing to immigrate to another country whose language you did not speak, and land there with just sufficient funds to keep a roof over your heads and supply you with food for possibly a few weeks at the most? They are real pioneers, and we should have great respect for such people. Many of the disagreeable things we find in such people after they have been here a while have been taught to them by some of the lower class so-called Americans.

We think of the Englishman as arrogant. But is he? He is merely proud because he has a tradition back of him that might make anyone proud. He perhaps has a little too much of the intolerance I am writing of, and we will hope that this will gradually be changed. But what right have we who are also intolerant to criticize?

We think of the Italian as a person not to be trusted, as one ever ready with his handy stilleto to stab you. But this is not true. This thought has been created thru reading of the many murders committed by the Sicilian. But what is back of these crimes? These primitive people have had a certain code of honor and if one of their race accuses another falsely he is likely to take matters into his own hands, for he looks upon his honor as more sacred than life. And there is still another side to it, that of the Blackhander. There are always a few no-good people among these groups who try to live a lazy life and make those who are more progressive and prosperous pay for it. They will make their demands, with the threat of death back of it. This is at first done under cover, but they may later become so bold that they will actually come to one's door, knock, and when the door is opened make their demands. And the timid one, in terror, tries to comply. But after this has gone on for some time even the timid ones become sufficiently courageous to take things into their own hands and as this "Blackhander" is passing some alley or doorway, drop him with some shots. Do you blame him? He cannot go before the courts, for these things are hard to prove, and the publicity would mean his death, for this gang would soon finish him for telling.

Just now we find many Italians of the second generation who have gone into the bootlegging business and are really dangerous persons. (*Continued on page 60*)

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Must a Woman Bear Children

Before She Attains "Individuality" and Can Become a "Creatrix"?

Illustrated by L. Kimmel



There is no experience more impressive to a woman than the change from virginity to motherhood.

By Wilfrid Lay

IN this article it is assumed that, in psychology, the purpose of self study is individuation, or the awareness of what one's own peculiar essential qualities are. The only confidence is self-confidence. Self-confidence comes only thru self-knowledge and the belief of the value of the individual to himself. His value to society depends on what he conceives to be the purpose of society. Is its purpose to be a super-organism, of which individuals are only cogs in a machine, or, at best, worker bees in a hive, who have no individuality (a quality that *may* be possessed by the hive, but not by the worker bee)? *Or* is the purpose of society, if it have a purpose, to constitute the ground whereon the most highly differentiated individuals may be developed?

Either view, that of regarding society as the super-organism, or that regarding society as a means or ground for developing the individual as a super-organism, is a legitimate view. But this article assumes the second to be the more progressive; in which the value of the individual to himself is the greatest value he can conceive. His value depends on his own qualities.

One cannot, of course, become aware of one's own peculiar qualities without comparing oneself with other persons. The other person most useful to compare with is one's own unconscious. Thence chiefly does one get the true characteristics of himself.

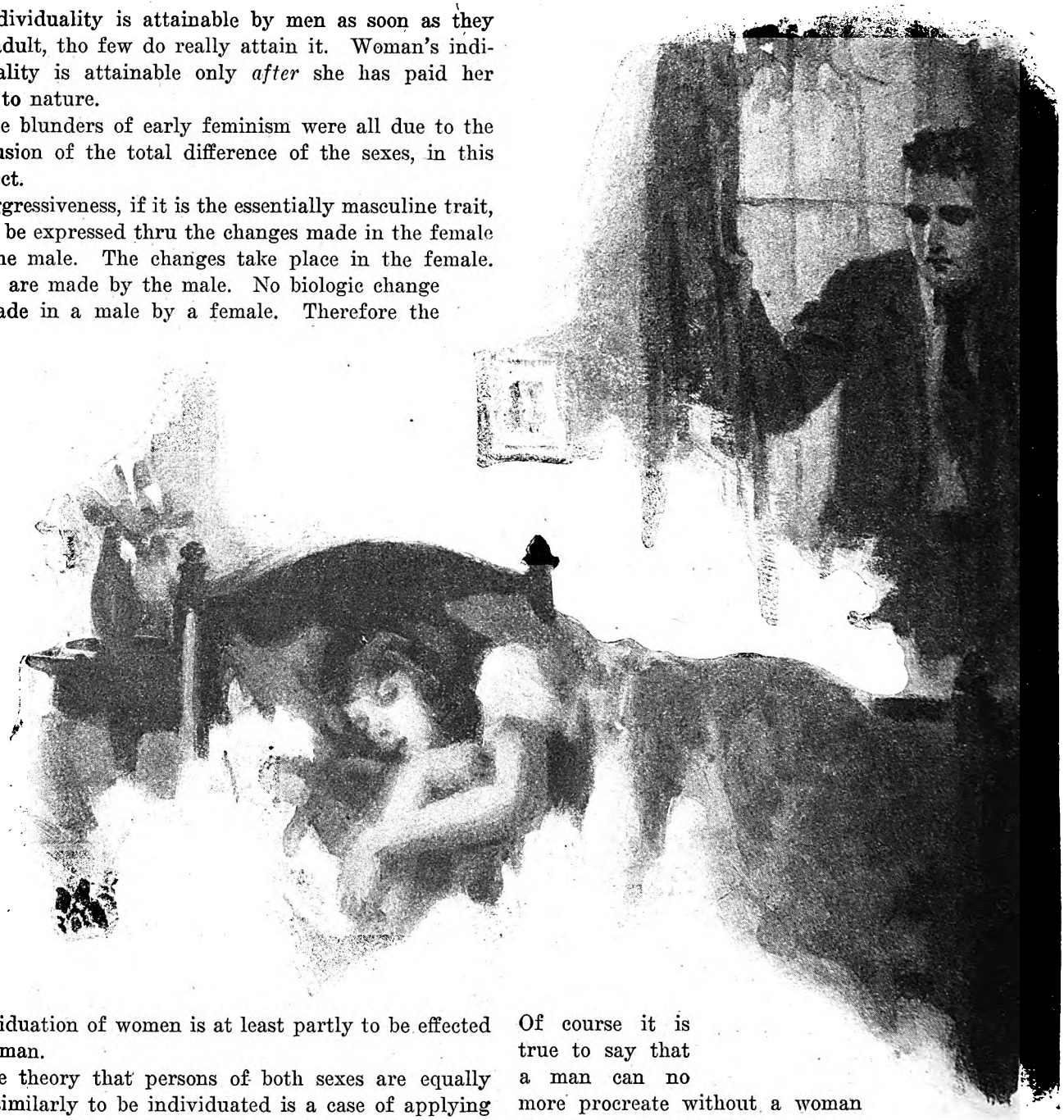
Individuation, or the development of individuality, is only apparently, not really, opposed to the highest type of social life; for, just as a chain is no stronger than the weakest of its links, so a society, as an organism, is no stronger, as an organism, than its weakest, that is least developed, individuals. Any strength it may *appear* to have is not the strength of the organization as such but only the favorableness of the conditions for the development of individuals. What strength it really has is that of the most highly developed individuals. The value of the land is nothing. What it produces has the value.

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Individuality is attainable by men as soon as they are adult, tho few do really attain it. Woman's individuality is attainable only *after* she has paid her debt to nature.

The blunders of early feminism were all due to the confusion of the total difference of the sexes, in this respect.

Aggressiveness, if it is the essentially masculine trait, must be expressed thru the changes made in the female by the male. The changes take place in the female. They are made by the male. No biologic change is made in a male by a female. Therefore the individuation of women is at least partly to be effected by a man.



The theory that persons of both sexes are equally and similarly to be individuated is a case of applying to women a theory applicable only to men. That arrogation for women, of something essentially belonging to man alone, I might characterize as a woman's theory, or a feminism theory. And if some women declare that they must live their own lives, and completely individuate themselves, they are arrogating to themselves a masculine characteristic and overlooking their femininity, because only one sex is *biologically* so constituted as to be able to live its own life individually without procreation.

Women cannot perfectly express themselves except thru and after maternity, after which they are able, and, in modern times, called upon, by circumstances of present-day civilization, to express themselves over and above motherhood, as creative unities.

For a woman to become creative without first having been procreative is to put the cart before the horse.

Creation and procreation are both forms of change. Of course it is true to say that a man can no more procreate without a woman than a woman can without a man. But by the procreative act the man changes the nature of the woman from a shell into a content. The woman does not change the man.

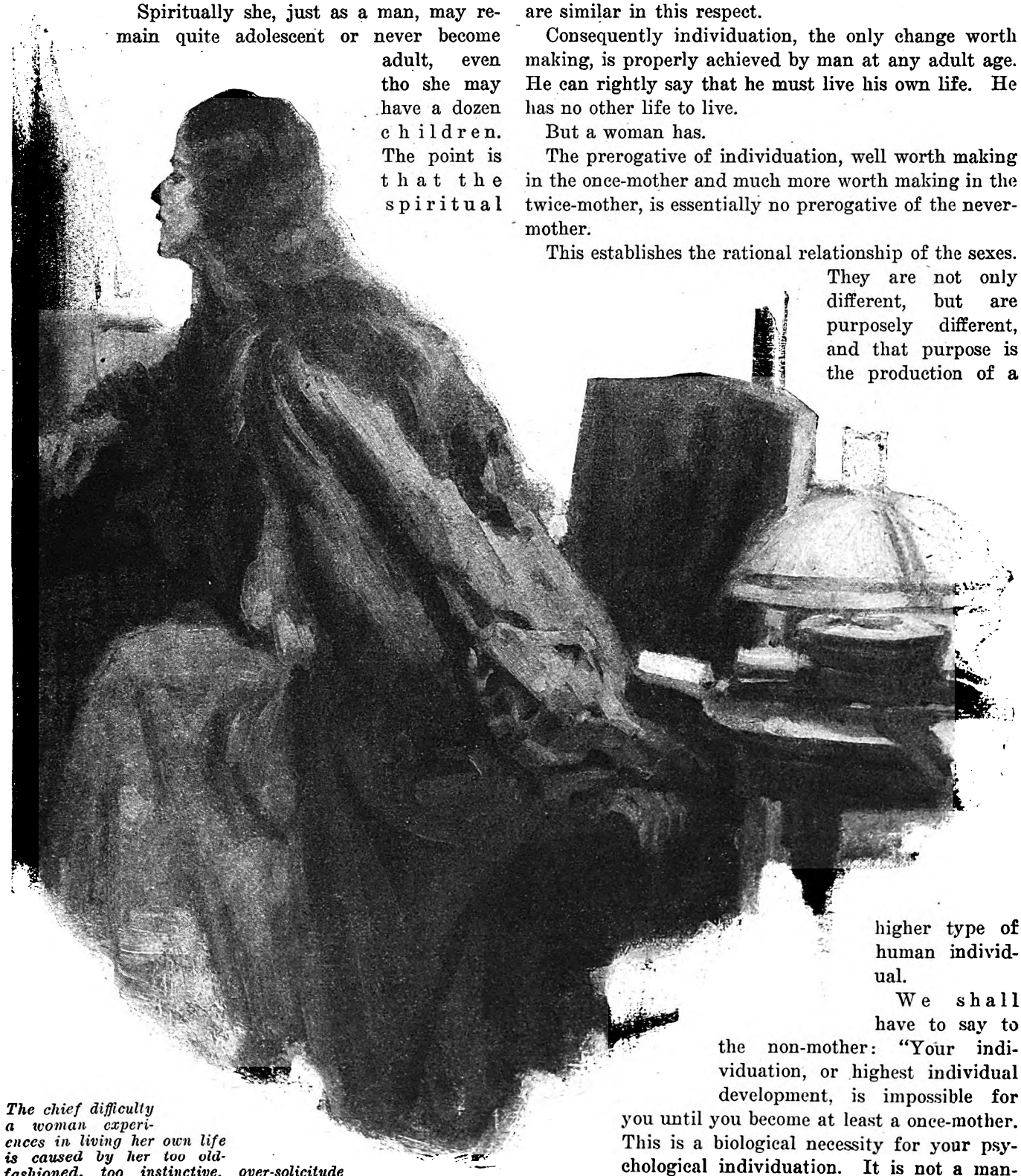
Individuation is a change in the nature of a human unit. No amount of change in the nature of the female human unit can be called individuation, and contribute to the formation of a super-society, unless this change is preceded by the transformation of a female human unit from virgin into mother. No such transformation can take place in a man.

It means nothing to say that a homologous change from boy into father takes place. The boy might become a father quite without his knowledge, while there is no experience more impressive to a woman than the change from virginity to motherhood. Nor is it apposite to say anything about the spiritual transformation—that, for instance, it is analogous in both sexes.

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Physically the woman who has never borne a child is herself a child; and in some respects no more feminine than she is masculine.

Spiritually she, just as a man, may remain quite adolescent or never become adult, even tho she may have a dozen children. The point is that the spiritual change from non-parent to parent is a happening that takes place, sometimes consciously, sometimes unconsciously, but in either case independently of the physical change into the parent state in the man, but, in the woman absolutely dependent on the fact of motherhood.



The chief difficulty a woman experiences in living her own life is caused by her too old-fashioned, too instinctive, over-solicitude for her children.

Physically the man never becomes a parent in the same sense that the woman does. That change cannot take place in him physically; tho *spiritually* the sexes are similar in this respect.

Consequently individuation, the only change worth making, is properly achieved by man at any adult age. He can rightly say that he must live his own life. He has no other life to live.

But a woman has.

The prerogative of individuation, well worth making in the once-mother and much more worth making in the twice-mother, is essentially no prerogative of the never-mother.

This establishes the rational relationship of the sexes. They are not only different, but are purposely different, and that purpose is the production of a higher type of human individual.

We shall have to say to the non-mother: "Your individuation, or highest individual development, is impossible for you until you become at least a once-mother. This is a biological necessity for your psychological individuation. It is not a man-made convention. It is a law of nature that both men and women may see, if they look accurately and objectively."

This is the only argument against the new woman, to some of whom, indeed, it does not apply. Paradoxically, a woman cannot rightly become a new woman until she has been an old woman, in the sense that she cannot go ahead to further (*Continued on page 72*)

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The Salesman's Conference Table

Discussion and Counsel on Practical Problems of Salesmanship

Conducted by Walter H. Candler

This department is conducted for those interested in selling, who seek information concerning their problems, or who wish to advance to a higher and more responsible position. Should there be any problem about your job which you want help in solving, write a letter to The Salesman's Conference Table, *in care of* PSYCHOLOGY, *enclosing a stamped and addressed envelope for reply.*—EDITOR.

ROYAL F. MUNGER, commenting on James Simpson, president of Marshall Field and Company, says: "The average man, making a fair living, with a little surplus put aside for a rainy day, will concede that to be president of Marshall Field & Co., is a good example of worldly success." Mr. Simpson's views on success are not at all what most people would expect, any more than Mr. Simpson himself fulfils any of the popular conceptions of a bull-necked man of authority.

The man who directs 25,000 employees and finds time in addition to be chairman of the Chicago Plan Commission and director of the Federal Reserve Bank, is slight of build and speaks in a pleasant, well-modulated voice, without frills or affectation. His blue eyes, steady, penetrating and kindly, impress one immediately. Altho he speaks simply, his words are remarkably well-chosen and clear-cut. His booklet on the working of the Federal Reserve system, issued a year ago, is a masterpiece of thought and style. This is what he said about success to John F. Sinclair of the North American Newspaper Alliance:

"Success—can any one answer? What is success for one may be poison for another. Perhaps we can answer that question better by telling what it is not, rather than what it is. Certainly it is not making money, nor is it fame nor even power. It is not what the world thinks. Some of the great characters in history were considered failures by the people of the generation in which they lived.

"No, success does not come from without, but from within oneself. Some one has said: 'I know what success is, for I have done good work.' That's approaching the idea, I believe, of what success really is.

"Success, it seems to me, is the satisfaction one has within oneself in doing honest, conscientious, worthwhile work. I do not think any one can feel any satisfaction in doing work he does not like. If one is fitted to be a professor of history and likes it, that person's greatest success will be in that field. The same rule holds true in every profession and business.

"I entered the merchandising business as a young man because I liked it. I tried to grasp every opportunity the expanding business offered for growth and development. May I say here that ordinary ability plus persistence is to me far more important than great ability plus only fair application. All the promotions in our organization come from within. We seldom go outside for a man to fill any position.

"But to return to this thing called success. Agreeable work well done, which gives an opportunity for service, brings happiness to the worker. Happiness to me is synonymous with real success.

"Moneymaking is important, but, after all, incidental after a business is established. It is not success, per se, and never has been.

"Rich men's sons as a rule have a harder time succeeding than the sons of the middle or working classes. Only by catching the vision of service to one's fellow men can rich men's sons succeed. Not otherwise. For there is no use in the son of a rich father trying to add more to what already is enough. If the son sees no way of helping his fellow man by going into a business left by his father then that son had better not begin.

"Every son should choose his own life work. I have several sons. I hope each of them may be interested enough in the business he enters to stay with it permanently. But only on the basis that by so doing he will contribute a real and vital service to mankind and not for the accumulation of more money.

"Just one more thought. Work is the keystone. Work one likes to do brings pleasure and contentment and happiness.

"No success is real unless it is the result of a well-directed labor of love. One cannot dream oneself into success. It must be forged and hammered out of the stuff we call life."

The months most interesting letters are from E. C. W., E. M. McBroom and John A. Fray. (*Cont'd on page 83*)

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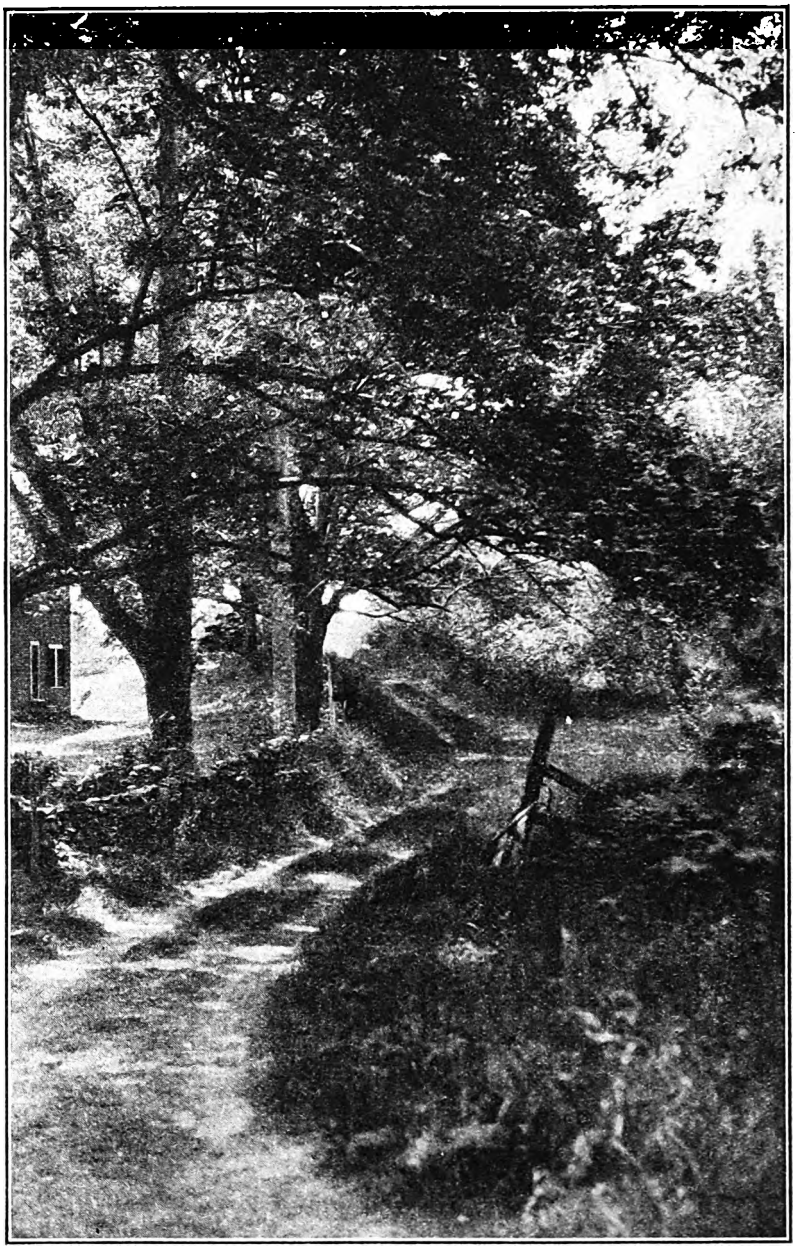
I Found HAPPINESS Without the "Makings"

By
Miriam Teichner

For the past seven or eight years the world has been wondering, "What has become of Miriam Teichner?" Her daily bright poem dropped out of the newspapers; her breezy articles disappeared from the magazines; her face and voice were missing at rallies of the "causes" she cared about. In more than one mind echoes of her verses lingered to nerve the heart for life's struggles.

Now **we know where she has been. PSYCHOLOGY is proud to publish this beautiful, amazing story of her triumph and the lovely secret of her new-found HAPPINESS.**

THE EDITORS.



I watched the life of growing things.

FROM a sun-steeped mesa of serenity and contentment, I look back at the hills and valleys of my life and chant softly to myself a paean of thanks for peace.

The one big love failed me, and I thought that, so far as happiness was concerned, I was hurt beyond healing.

When love went out for the one man who had been a big and significant and greatly desired person in my life, I still had work and health—congenial and creative work, health that was a positive asset, instead of the mere absence of illness that means health to so many people. But I was disproportionately unhappy, considering that I possessed fully, as yet, two of the three boons I had always considered fundamental in the leading of a full and rich life—love, work and health.

I went abroad for rest and change—and I returned with an illness which, for five years, drew me insidiously from the class of the radiantly healthy into that of the semi-invalided. I was still able to work, but work was an effort. Everything was an effort.

During those years, I was in a turmoil of rebellion. I saw other women with the love I craved; I wanted children, and now I knew that I should never have them. Younger women, beginners when I entered my profession, forged ahead of me into success, wealth and some degree of fame. I had not the strength to fight.

I had enjoyed walking, swimming, dancing. Now I could no longer have these. The little work I was able to do necessitated my being in New York, tho I longed for the country. My income was smaller than it had been since I had first become an earner. I lived in one small room. I chafed and fretted, and grew bitter. Sometimes, I hated every woman who seemed to me successful or beloved or possessed of that radiant gift of health that had once been mine. I clutched at delight, was too weak to hold it, failed, and was tragically unhappy.

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Then—the illness, which I had been only partly successful in fighting for almost five years, became suddenly acute. They took me to a hospital on a stretcher, and for weeks there was doubt that I would live.

I had a long, tiresome convalescence. It began in the hospital, and then I was sent to the country. For the first time, I spent more than the traditional few weeks of vacation out-of-doors. From May until mid-October, I watched the life of growing things. . . .

Now, I am back in town, again in one little room. I am still without the one big love, and shall be, always. I am still a semi-invalid, and it is doubtful whether, ever, I shall be able to live without rigid care in the matters of rest and diet. I am forbidden to be in crowds. Concerts, theatres, lectures, dances, all the thrill of going places and doing things, of mingling with people, of merging myself with other human beings of similar interests, is denied me. I have the strength to work only a short time each day, and I have only the money I earn. I have not one of the three fundamentals which, according to my creed, are the very groundwork of happiness. And, for the first time in my life, I am happy.

I have friends who have all of the things I wanted and once had and now have no more. Many of them are women whose work gives them prestige, that cozy sense of fitting well into an important niche, as well as a more than adequate money return. A few of them, at least, have, in a romantic and glamorous and beautiful way, the love of men whom they love. They have health of the kind so taken-for-granted that they never think of it. They go to plays and concerts and parties. They dance and play bridge and motor, and play vigorously at the sports they most enjoy. Two of them have all of this, and have in addition remarkably healthy and satisfactory babies. And yet these friends come to me for comfort. They come to me tired and depressed, because, they say, I have serenity and poise; because sometimes I can make them laugh when they thought they were too tired to do anything but cry.

"You are wonderful," they say.

It is not I who am wonderful. . . . But a wonderful thing has happened to me. I cannot explain it. I am not a religionist in the accepted meaning of the term, and never in my illness did I have the comfort of a creed. What has happened seems to be more pagan than religionistic. But something very wonderful has happened.

I think it began in the country. For the first two months there, I was still too weak and sick to be about much, but peace was with me like a soft, cool presence. My bed had been turned so that its head was directly beside a window, and I used to lie and look out at a beautifully-treed lawn, a strip of pebbly beach, and a narrow blue river winding to the sea. At night, I could lie and watch the stars bloom in the branches of the trees-of-heaven.

Then, I began to struggle out into the sunshine. Every day, I would lie for hours in a steamer chair, watching the pattern of leaves against the sky, watching mother-robins feeding their babies on the lawn. Once, a child catbird hopped into a bush only a few feet from my chair, and for long minutes I watched that hungry ball of slate-gray fluff as his mother flew to him with sustenance and flew away again.

As the summer flowed on and flamed into autumn, I grew stronger. I began to take short walks in the sandy pine-woods, and then longer walks in the woods and along the shore. I found treasures that, until now, I had only read about. Earlier, other walkers had brought me pink lady-slippers, Jack-in-the-pulpit, mountain laurel. Now, I found clusters of Indian-pipes, like slim little-girl ghosts, playing at go-to-meeting; I found blue day-flower, orange butterfly weed, the frayed snow of the white-fringed orchids. In early September, walking on the sandy shore to the little peninsula of the salt meadows, we found a great congerie of rose mallows—a field crowded with the pink, soft, tissue-papery blooms, closer than ever tenement block was thronged with playing children. Long after its time, we found Sabbatia, the starry sea-pink—a delicate thing of what glowing spirit to be growing down there in the coarse sedges of our salty river! We found the ragged flame of the cardinal flower, burning over tidal detritus of clam and oyster and crab, and infinitesimal snail shell.

When we reached the peninsula of the salt meadows, the long

(*Continued on page 61*)



Photograph by Charles Phelps Cushing

MIRIAM TEICHNER

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How to Understand Yourself

Practical Points in the Technique of Self-Analysis

By G. Arthur Gayer

ON the portals of the ancient world was written: "Know Thyself."

This is a fit motto for all men and women who wish to avoid failure and make the best of their lives. It should be written in letters of fire upon the mind and heart of every man and woman in the world.

Self-knowledge is the most essential factor in any situation in life.

A merchant prince who had achieved great success and wealth, was asked how to explain the failure of so many men. His instant reply was: "They haven't had the nerve to take an inventory of themselves."

No greater truth was ever uttered. The elements of a man's success or failure in any direction are all within himself, and the choice between the two is a matter of his own selection.

The most important study is that which gives us a true insight into the qualities which go to make up our character, personality and ability. The most essential knowledge, therefore, is that which enables us to know ourselves as we really are.

It must be apparent to everybody who has common sense that it is quite impossible to reach our highest state of ability and usefulness until we have learned to know the positive and negative sides of our nature, so that we may be enabled to cultivate the one and eliminate the other.

Only in proportion as we develop the good and eradicate the bad are we entitled to lay claim to the better and finer things in life.

The first essential for health, happiness and success, then, is to know ourselves as we really are.

This is not an easy thing to do, for we are proverbially blind to the things which are displeasing in ourselves. And even if aware of our deficiencies and shortcomings, we are but too prone to turn our backs upon them.

But the unfortunate thing is that these disagreeable facts have a way of growing larger and bolder all the time, and bye and bye they master us completely.

A great many people drug themselves with the idea that if they refuse to recognize a disagreeable fact, or fail to face it, the fact ceases to exist. They at least console themselves with the assurances that whatever is wrong with them is known only to themselves and is nobody else's business. But they fail to recognize the inevitable truth that this self-deception is the very thing that does all the damage. And so they go from bad to worse, and finally surrender to inglorious defeat.

It can safely be said that man, in most cases, is responsible for his acts and deeds. It is only an absolutely insane person who is so utterly void of all reason that he does not know the difference between right and wrong. In the final analysis of human culture and cure, every man must be his own teacher, his own leader and master.

The trouble with most of us is that we are so set in our views and habits, so thoroly satisfied with our fancies and conceits, that we not only hold our hand and stand pat, but take it upon ourselves to pity or censure those who are not in full agreement with our preconceived opinions and convictions.

While it is true that it is not a wise thing to permit oneself to be swayed by every wind that blows, it is equally true that everyone, if he will examine himself, will recognize habits and conditions which divert and dissipate the vital forces of life.

The most important thing for us to do is to disencumber ourselves of all the excess baggage whose tendency it is to interfere with the fullest and noblest expression of our triune being—mind, body and spirit. We must use every available agency to sever our connections from all the limitations that keep us beyond the pale of the many blessings to which we are legitimately entitled.

What man or woman is there, for instance, who is so benighted that he or she cannot appreciate the blessings of mental and physical health; who cannot understand the superior advantages of a clear and well regulated mind; who does not comprehend the immense value of an industrious disposition, of wholesome habits, of a well-trained memory, and a strong will for the right and the good?

What man or woman is there who does not long for a masterful and radiant personality, a happy disposition, an optimistic outlook (*Continued on page 89*)

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Don't Call Your Child DUMB!

But Find Out What Makes Him Appear to Be So

By E. Brandes

Illustrated by Morgan Dennis



"If anyone calls me a dumbbell I'll knock him for a goal!"

"MY boy Tommy is feeble-minded," announced Mrs. O'Keefe in shrill sure tones as she pushed before her into the clinic a blank-faced boy of about twelve.

Usually there is no sadder task than to tell a parent her child is mentally defective, not because this means that the child need be unhappy, but because so often the parent's hopes are dashed and his pride hurt.

Yet here was a mother insisting on her son's defectiveness before any mental examination had determined whether he was backward from lack of brain power or from some other defect which might be remedied. At any rate, I thought, she will not be disappointed, no matter how it turns out.

"Why do you think he is feeble-minded?"

The answer to my question was a giggle from Tommy's little sister and a guffaw from his bigger brother. These children the mother had brought along not liking to have them "run wild on the street."

"What is the joke?" I turned to these two.

"He's the joke," they said, pointing to Tommy. "He's so dumb, he thinks Babe Ruth is a chorus girl."

And off they went into renewed peals of laughter.

Tommy stood with flushed face and downcast eyes, digging his toe desperately into the carpet.

"Shut your faces, you two!" admonished Mrs. O'Keefe, dealing slaps indiscriminately. They subsided.

The mother turned her attention finally to me.

"Tommy's teacher said I could bring him here and find out what to do with him. He is *that* slow in school. All his teachers complain about him. Some say that maybe an institution for feeble-minded children—" but here Tommy's mouth began to quiver disconcertingly and I hurriedly led him to the private examining room before any more cruel confidences could be broadcast.

Tommy was in no condition for a mental examination. Hurt, ashamed, withdrawn into himself, he sat, or rather crouched, as if in fear of being struck.

To overcome his inhibitions and self-consciousness, he was first given some jig-saw puzzle-picture blocks. With trembling fingers he put them together, and quite correctly.

"Very good. That was fine. Try this one."

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And I gave him the parts of a simple mechanical toy to put together so the whole would work. He did it quickly and well. With shining eyes, he looked up to me, pleading mutely for praise.

"Tommy, you are *all* right! You did better than many of the boys who try it."

Without his being aware of the transition, the actual standardized mental tests were slipped in, first the tests of mechanical ability, then block tests and others not dependent upon the use of language.

Between each test we conversed. But what he said was mostly, "What?" Especially when I finally began asking him the carefully worded questions which comprised the body of the examination proper.

"I didn't get that. Will you please say over the beginning? What?" He cocked his head and squinted his eyes earnestly.

I leaned closer and spoke louder. He thought. He hesitated. He answered. He gazed at me hungrily for the morsel of praise.

"Good!" I exclaimed at the end.

And it was good. This boy's trouble was not lack of brain power, that was certain. I had my suspicion just where the trouble lay, and proceeded to check it up.

"What class are you in, Tommy?" I asked.

The new, bright-eyed, eager Tommy relapsed into his blank-eyed, shame-faced, former self.

"I'm in a baby class—in 3A. I'm dumb. I know I'm dumb. Even my little sister is ahead of me. And she says it, and my brother says it, and my teacher and my mother and my father and my other brother says it."

"Says what?"

"Says I'm dumb."

"Do you understand the teacher when she talks?"

"I don't so good, not like the other kids."

"Where do you sit in the classroom?"

"I sit in the last seat in the room with the other dumbbells. The smart kids sit in the first row; always I'm in the back."

"Last term and the other terms before that?" I asked.

"Yeah," he admitted shamefacedly.

"Tommy, listen to me. *You are not dumb.* And you are not going to let any fellow say you are and get away with it. You are just as smart as the average fellow of your age—and in some ways smarter.

"I think I know just what is keeping you back and it is something that can be fixed—something that has nothing to do with your brains. Before you go home, I'll explain it all to you. But always remember this, you are not in any way a dumbbell . . . And if anyone calls you a dumbbell——"

"I'll knock him for a goal!" muttered the new Tommy.

I, being an adult, and speaking with authority, he completely believed me. And fortunately—for what I told him was true.

What I suspected was verified by the physical examination, which was next administered by the doctor on the Bureau staff. Tommy was practically deaf in one ear and about seventy-five per cent. deaf in the other. It was a catarrhal condition which was curable to some extent at least, but which had never received any attention.

His mother, overburdened with children and daily chores, had never thought of having the eyes and ears of her numerous family examined. Thomas, not knowing what it was to hear well, did not know he suffered from deafness. Suggestible, like most children, he had accepted the oft repeated slur that he was dumb.



"He's the joke! He's so dumb he thinks Babe Ruth is a chorus girl!"

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Like many victims of deafness, Thomas was intensely self-conscious, quick to feel himself ashamed, desirous of retreating from scoldings and insults. He had not had a fist fight for years, tho he was daily taunted and ridiculed for being a "scare-cat" and a "fool." He was physically strong and almost pathologically eager to put himself across. But his excessive sensitiveness and feeling of inferiority led him to avoid reality in a desperate and entirely futile effort to spare himself.

One of his evasive tricks which had first put me on the track of his deafness was the totally irrelevant answers and blank eyes with which he occasionally met my questions.

When I asked him if he liked school, he answered, "Miss Grady."

"What did I ask you, Tommy?" I questioned him gently.

"Who is my teacher at school. Oh, wasn't it that?"

He had caught just one word of the sentence.

Again, he repeatedly answered, "I don't know," because he was reluctant to face the ordeal of a conversation.

When he replied: "I don't know" to a question at school, at least he was allowed to sit down again. He somehow felt, "What?" to be a more direct give-away of his stupidity. Also, he felt reluctant to bother his already hostile teacher for a repetition when it was his fault for not getting her question straight.

But this "I don't know" habit of his had earned him the reputation of being the school booby. And let us here remember that term after term the school authorities had placed him in the back row of the classroom! A vicious circle! Seated in the back because he was dull, and so rendered dull by being seated in the back, out of earshot.

Finally out we marched to his restless family.

"Did it take you all that time to pass the Idiot Test?" hailed his sister shrilly.

"Sure, and now do you know why he is so dumb?" the mother asked me hopefully.

"Yes," I answered, "and I want to tell you all about it. Tommy can go home ahead, as I have already told him."

Tommy departed. The other children drew their chairs closer with a grin of anticipation.

"Thomas," said I, "is not dumb at all."

I halted to frame my next remarks in impressive silence.

"Tommy is not dumb, but he IS deaf. In school he can't hear half of what the teacher or children say. At home and on the street it's the same thing. In one ear he is almost altogether deaf, and in the other ear he is deaf, too."

"Deaf!" cried Tommy's brother, greatly interested in this new idea. "Tommy don't hear good! Well, I bet that's right because I remember when we were at Grandma's he . . ."

And each member of the family vied with the other in recollecting past situations, hitherto baffling, but all now illumined by the fact of Tommy's deafness.

"And to think you made a joke of the lad!" burst out Mrs. O'Keefe. "The poor creature!"

"Tommy's deafness," I added, "has been to him like a dark prison which shut him out from the work and play of the world about him, from all the interesting things which you children can enjoy so easily."

"But," I continued, "it is not too late to help him. His deafness can be treated by a doctor—and for his unhappiness, there could be no better doctors than his own family."

"What shall we do?" their eyes and tongues demanded.

"Talk so he understands you, loud and slow. Remember that he is as smart and strong and as eager for fun as you are. Treat him always as if he amounts to something. Above all, never, never call him dumb or he'll feel dumb and unhappy."

Then the four of us put our heads together to figure out a new plan for Tommy's life. We tackled every aspect of it, in school, at home and at play.

Tommy was to be transferred to a new school which would furnish no daily reminders of past failure to discourage him. The principal and teachers of the new school were to be apprised of Tommy's physical handicap and were to be brought into the newly founded association for the encouragement of Tommy, the nucleus of which association now sat in conference.

"The clinic will write the principal of Tommy's new school all about him," I promised, "and you children can coach him in his home-work so that he can catch up to his right grade."

"And I'll take him for treatment to the ear clinic so that before long he'll be able to listen at keyholes as well as the rest of ye," contributed Mrs. O'Keefe, poking her two children in the ribs to emphasize her joke and also the need for departing.

They rose, a happy, hopeful family with a new vision and a new plan for the recent butt of all their jokes.

The new Tommy I have frequently seen since that afternoon. His hearing is slowly improving. His readiness in response, his cheerful smile, his rapid advancement in school, his confident demeanor bear eloquent testimony to the helpfulness of our approach in dealing with the problems of this boy.

It is not easy to judge brains. The popular way of sizing people up is open to all sorts of fallacies as a few days in any psychological clinic will show.

Mary is considered bright by her mother. The tests prove her to be dull. Both are right as far as they go but the mother does not go far enough. Mary seems bright to her only because she is comparing Mary with Mary's brothers, who happen to be low grade defectives. Mary *is* bright in this limited comparison.

The tests, on the other hand, compare Mary's objective mental performance with that of hundreds of children Mary's age. Here, once and for all, she falls into her right place. She is average, above average or below—and the tests will (*Continued on page 71*

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The Gambler

The Story of a Man Who Chose Between His Wife and the "Other Woman"—Lady Luck

By
Thomas Del Veccio

Illustrated by
R. E. Love



"I'll win next week," he said. "Just you wait and see!"



"If you play next week you won't find me here when you come home," she exclaimed.

JIM NORTON peered anxiously at the cards as the dealer placed them on the table before him. Five eager men, also eyeing the board keenly, watched as the cards were dropped. It was the last card in a hand of poker and Jim Norton needed an ace. The fat, confident man next to him, with a pile of money which had once been Norton's, had a picture pair on the table and he was undoubtedly high man. Norton needed an ace—it was his only chance.

Unconsciously, he gripped his seat as the last card was given him. He looked startled for a moment and then relaxed. A deuce! Norton's hands dropped to his side in hopeless resignation. Then, with a perfunctory word of farewell, he arose and vacated his place, leaving his entire week's salary behind him.

Norton was accustomed to losing. In fact, such incidents as the one just enacted were almost weekly occurrences with him. Norton was a natural gambler, and before his marriage he always took his losses lightly. He would soon forget his ill-luck and look forward to the end of the week when he could again take his place at the table.

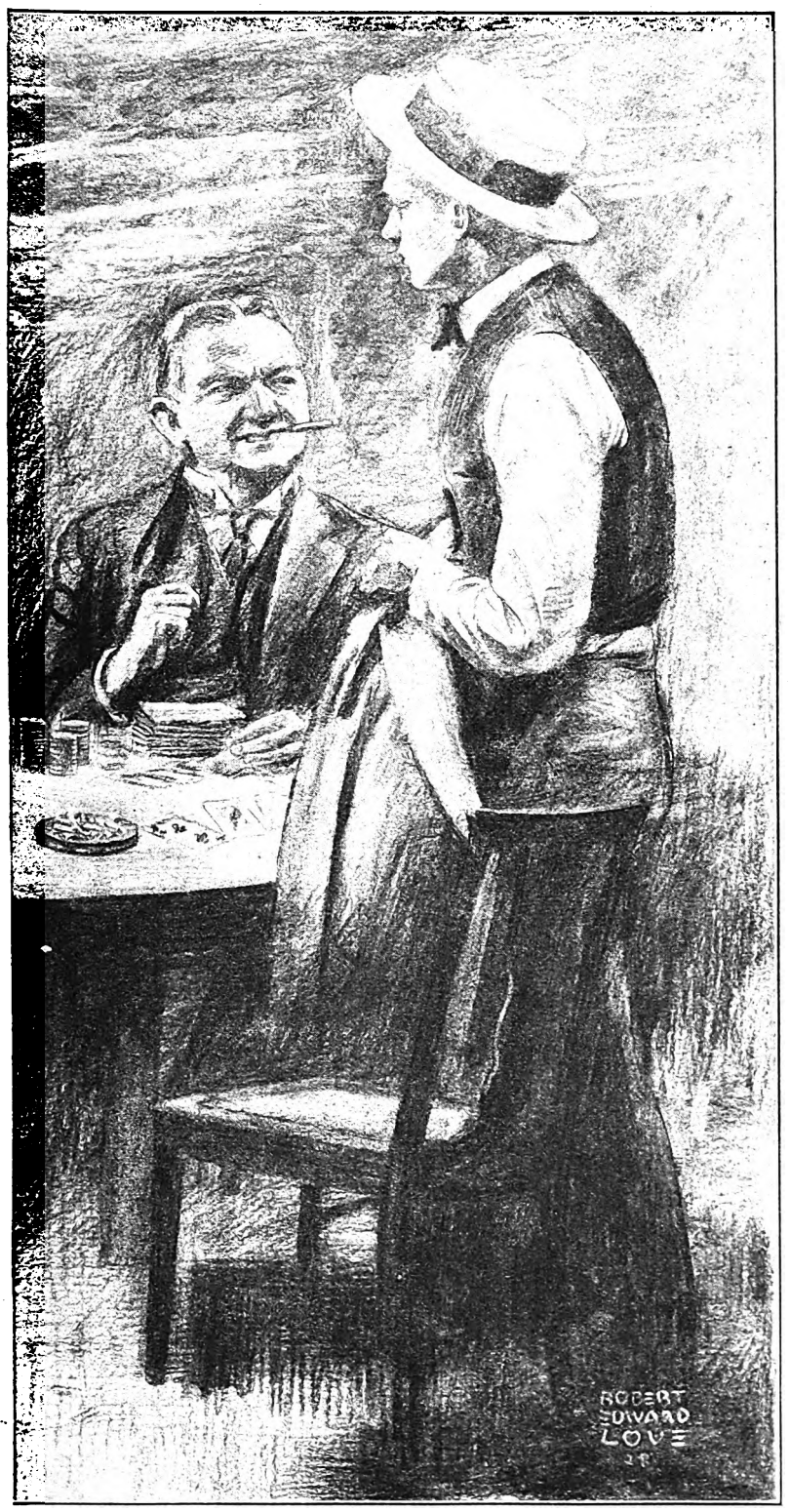
But this week Norton was worried more than the loss of his money would seem to warrant in so inveterate a gambler. He looked at his watch. Six o'clock. It was odd how little time it took to lose one's salary. From three o'clock in the afternoon the salesmen of the Harvey Razor Company had been gathered around the table. For a time Norton's luck seemed to have changed. It seemed that the one fortunate turn he had been waiting for months had come. More than one hundred bills changed hands, and he was looking over a comfortable fortune when the change came. Before his luck started to turn, Norton had come to a decision which he had hoped to make for a long time. If he won he would never touch another card again.

Psychologically, this could very easily be explained. For weeks now Norton had lost his money at the gaming-table and he took it as a personal affront on the part of that mysterious law called luck. He wanted to win once, handsomely, just to justify his faith in himself, and then keep from the game for all time—if only for Adele's sake.

But today, as he walked homeward, a fear beset him. Instead of feeling regret, he had a peculiarly irresistible determination to dash back to the office, borrow

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salary behind him.

Not that Adele was hard. Norton knew that she would gladly scrimp for him if that would be a means of proving her unquestioned love for him. But to sacrifice herself because of a chronic weakness in her husband's nature! Adele was too well-bred to put up with it much longer. Norton was sure of that.

One day she would announce her decision and they would have to separate. It would have to be a choice between Adele and the cards. Such a ridiculous choice on the surface of it! But Norton knew it would not be a simple matter. His love for gambling seemed just as fundamental and apparently necessary as was his love for Adele. He would have to make a choice some day, and Norton wondered how he would choose. The choice would have to be made soon—perhaps today.

She greeted him with that wistful, hopeful smile which he had come to love and fear. Even as she threw her arms about him she sensed what had happened. Before the gesture of affection was completed even, she drew her arms to her side and walked from him. She struggled to say something, but her words were lost in an incoherent flood of sound. A sob escaped her lips and she turned away.

Norton bit his lips in suppressed anger—anger at himself—anger at the wretched god that held sway over the gaming-table.

"I'll win next week," he said, thru tight lips. "I'll win it all back. Just you wait and see!"

She didn't answer for some moments, but when she did her eyes were defiant, her voice strangely determined.

"If you play next week you won't find me here when you come home," she exclaimed, wheeling about. "You've got to make a choice between cards and me!"

She paused, her eyes flashing. "I used to admire you when we were married, but now—oh, you're nothing but a cheap, detestable gambler at cards!"

All week they had little to say to one another. Not that it was in Adele's nature to nurture a grievance. She was straightforward and businesslike. She had not the ordinary woman's refuge to tears and sentiment to win her the things she desired. Adele spoke simply and coolly, with a directness that admitted of no compromise. Rather, it seemed that something indefinable had come between and estranged them.

Norton sensed this, and struggled mightily with the conflicting desires of his nature. For a time he seemed to be victor, but the day before pay-day an overwhelming desire to play took possession of him. Something within him counseled him to play. A voice (was it his own mind?) whispered to him that he would win. And Norton, with the fine, gambler's intuition, knew that if he sat down to play the luck he had been waiting for would come. He could win and win—without limit.

"Write your own figure," fortune seemed to say. "Write it big, Jim Norton. It's *your* turn now!"

Saturday came. The excited bustle which always characterizes pay-day transformed the businesslike atmosphere of the Harvey Razor (*Continued on page 88*)

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MARY GARDEN
Greek—Cogitative

NOSES and Those *Behind* Them

A Useful and Entertaining Index to the Character Back of a Hook, a Snub, a Pug, or a Roman

By Sylvia B. Golden



RACHMANINOFF
Roman



PADEREWSKI
Roman—Cogitative



ANNA CASE
Greek—Cogitative



DOUGLAS FAIRBANKS
Hawk

LOOK at your nose!

Is it the type you would have chosen if you had been consulted? This foremost and rather permanent feature was not really meant to be a ridiculous appendage. Do you know that besides being an ornament, a blemish, an eye-sore, or a pugilistic target (incidentally, a rather essential sensory adjunct), it is an important index to your character?

There is still a big question as to how authentic the evidence of physical features may be as a guide to character. While the theories advanced in the accompanying article are interesting, the editors offer a word of friendly caution against accepting them too literally.

How many times have you caught yourself staring at the person opposite you in the subway, car, or elevated, and found that your gaze was focused on his nose? It might have been huge, small, queer, or pretty, but for some reason it was your optic pivot. Didn't you say to yourself: "Wow! to have to go around with that all the time! Glad it's not mine," or "Wish my nose were as cute as that." At any rate, you didn't look at that facial forerunner without making a mental note of its owner. And you're right!

There is a world of character in one's nose, most often in a long nose. The study of character from noses is not merely a game, but can be advantageously applied by employers in the selection of employees. An analysis of the mind behind nasal characteristics, as well as other features, is of tremendous benefit. A long nose always denotes more power than a short one. A short nose generally reflects a weaker character, but the temperament behind it is cheerful, gay and lively.

Napoleon said: "Give me a man with a good allowance of nose. When I want any good head-work done, I choose a man with a long nose."

Noses have had names given them, as Roman, Greek, etc., but they are merely artistic definitions of form, adopted to facilitate classifications of nasal profiles. Speaking of profiles—who does not know John Barrymore's? Lucky is he who can get a full-face view of him!

I have made a comparison of a collection of noses of persons whose mental characteristics are known, such as Paul Whiteman, President Wilson, George Bernard Shaw,



LOUIS GRAVEURE
Greek



HELEN HAYES
Celestial



TITTO RUFFO
Cogitative—Celestial



IRVING BERLIN
Hawk



CHARLIE CHAPLIN
Hawk

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Irving Berlin, Thomas Edison, Mary Pickford, and many others, so that you, yourself, can follow me, and perhaps practise this on others.

Not all the faculties can be traced to the nose, but the nose does reveal many. There are specific characteristics that have been ascribed to the snub nose and the hawk nose and the wide-nostrilled nose. The nose cannot form character, but character can form the nose to a great degree. This does not control noses that have been lifted, broken, dented or changed artificially.

Change of habits, of interests and activities, which are reflected in our manners and mannerisms have marked influence upon one, and as a result, on one's nose. The bones do not necessarily change, but the nostrils do. They become more delicate, wider, more sensitive to reactions, thicker, grosser, coarser.

"Gee! But the boss has a long nose today—beware!" Have you never heard that? And doesn't it mean anything to you? It means: "Watch your step," and is even more emphatic than a word sign to keep out, or off. What actually has happened is that the person has contracted his face in anger, and since there is no smile to detract from the length of nose, it appears longer than usual.

Noses can change in contour, as a result of change in temperament, perhaps due to new activities in the field of art, perhaps in the field of labor, or else in study. Then, too, diet affects the thickness of the nose; avoirdupois affects the contour. This is most evident in persons who have suddenly reduced. How often have you noticed that their noses look much longer? They actually have changed. All the fat in which they had previously been embedded was starved away, leaving the length without the relief of the width.

You might question whether reducing affects one's character. It certainly does. Does it not alter one's disposition—a key to one's character? Has any member of your family or circle of friends reduced? Then I needn't say more. Congenial, fat people invariably grow depressed and disgruntled, even a bit mean, the moment they start on a diet. Naturally. They are being deprived of things that please them. "Fair and fat," because they are too indolent to be impatient and too passive to be ruffled. I mention this to show the effect of reducing on disposition, and as a result, on features.

Noses, especially long ones, have been the means of livelihood for many comedians. Six jokes out of ten are based on noses, particularly long ones. And now I can't go on without mentioning the nose that inspired Rostand to write one of the most human masterpieces of literature, that of Cyrano de Bergerac. Every breath of his nostrils exhaled wit; every dilation, charm, and every pore was filled with nobility and bravery. Whoever was so unfortunate or rash as to laugh at it, was sure to be called upon to answer its intrepid owner on the duelling field. Theophile Gautier described Cyrano's nose as follows:

"It forms in the middle a mountain which in my opinion must be the highest mountain in the world, after the Himalayas. Then it descends rapidly towards the mouth, which it largely obumbrates, like a tapir's sound or the rostrum of a bird of prey; at the extremity it is divided by a line very similar to, tho more pronounced than, the furrow which cuts the cherry lip of Anne of Austria, the White Queen of the long, ivory hands. This makes two distinct noses in one face, which is more than custom allows."

Cyrano's nose had more bones and cartilage, more flats and high lights, than it had doughy substance. His was a Roman-Hawk nose. As you know, he was a man of singular wit, who had great control of his senses. He rarely drank, because it aroused, he always said, the animal, ugly side of man. He liked simple living, therefore eliminated "ragouts" and heavy, rich foods from his diet. He showed great restraint toward the fair

(*Continued on page 85*)



Marion Talley
Roman



Shaw
Purely Cogitative



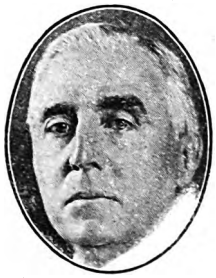
Eva Le Gallienne
Celestial



Gabrilowitsch
Roman—Cogitative



Owen Davis
Cogitative—Celestial



E. H. Sothern
Greek—Roman



Will Rogers
Slightly Roman



Pablo Casals
Cogitative



John Barrymore
Greek



Jeanne Gordon
Cogitative

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What Can We Do For You?

Conducted by C. Franklin Leavitt, M. D.

QUESTION:—J. Z. writes:—

Can a man who has been near-sighted all his life regain good vision thru the aid of autosuggestion or some other method of psychology?

ANSWER:—

I do not believe that one can regain perfect sight thru psychological methods alone, unless the impaired vision is due to a nerve condition that different thinking would correct. Poor vision is due frequently to a muscle trouble that can be corrected by using proper eye exercises and eye massage. Catarrh, excessive smoking and many other things are frequently responsible for poor vision. The average person fails to exercise the eyes enough. You will find people turning the head in place of rotating the eyes, when looking at something outside of his direct line of vision. I am told that a juggler never has to wear glasses. If this is true it would prove that poor vision is due mostly to lack of exercise.

Persons are far too ready to put on glasses, and when this is once done the amount of exercise is materially cut down and they go from bad to worse.

QUESTION:—W. H. M. writes:—

Can a person successfully change his mode of life and habits, for the better, in his own home town, where friends and relatives have formed prejudiced opinions, or would it be better to move to a distant town and begin a new life there? For years I have sacrificed my social ambitions and duties for school work. Now I have graduated from high school with honors, but find that my studious and somewhat morose habits have a great hold on me. Whenever I get in a crowd, especially a mixed crowd, I am completely lost. Many of my friends, and particularly my relatives, have formed opinions that it is impossible to change. Altho I am devoted to home life I feel that I must get away and completely revolutionize myself. Please advise me.

ANSWER:—

It is far more difficult to make good under the conditions you have stated in the town where you were reared. And your relatives are quite likely to look upon you for years as a mere child. So I believe that you would do better by going elsewhere to make your start.

Try to break up the habits you recognize in your self as unnatural and limiting. You can do this by forcing yourself more along social lines and trying to take a real interest in people. Try to get interested in athletics to offset your tendency to live too much on the mental plane.

QUESTION:—F. C. S. writes:—

My one wish is to increase my height. Can you tell me of any way in which to add even one inch? I am now five feet, five and one-half inches.

ANSWER:—

It is not possible for one who has attained his growth to add materially to his height, but I believe it would be possible thru exercises that would tend toward limbering up your spine and stretching it to perhaps add one inch to your height. Hanging on a bar, chinning yourself, bending exercises and any form that would tend toward bringing the spine into play would be good to try.

QUESTION:—I. R. writes:—

I just picked up your magazine and see that one can have free advice, so I thought I would write you and tell you what I want to know. Am I going to come out all right in buying my home, and am I going to get well? As soon as I hear from you I shall send in for some books.

ANSWER:—

I am not a clairvoyant nor a forecaster of events, so I shall not be able to answer your questions. I think the answer to both lies in the amount of effort you put forth toward getting well and toward accumulating the necessary funds to make the purchase. Don't spend any money speculating about things like these, but work for them.

QUESTION:—H. G. writes:—

Why is it that when anybody stands over me while I am working I simply can't do things right? I am considered a very good worker, yet when someone is watching I seem powerless to work in the proper way.

ANSWER:—

When one is watching, you work consciously instead of subconsciously. You are *too* conscious of yourself. When you are able to forget yourself at such a time the trouble will be over. If I make a mistake in writing on the typewriter and then begin watching my fingers I am quite sure to make other mistakes. But if I let my fingers travel where they will everything goes along fine. Try to forget yourself. Let habit rule you in all mechanical procedures.

QUESTION:—M. W. G. writes:—

I had a nervous breakdown three years ago. I lost my father overseas, and other troubles piled up at the time which made it hard to bear. I went to the country and stayed as long as I could; in fact, I stayed out-of-doors all summer and studied Occult Science. I still need more vitality. If I play tennis or some other game I am troubled with palpitation. Can you advise me?

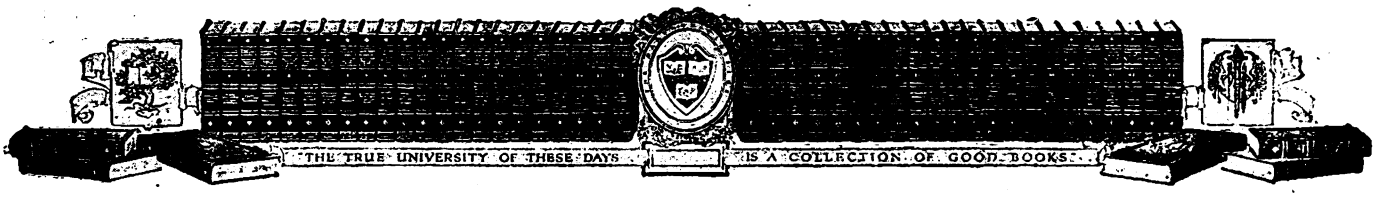
(*Continued on page 93*)

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Which of these women has learned the secret of Fifteen Minutes a Day?





TWO WOMEN live in neighboring homes. They are the same age. Their husbands' incomes are about equal. They *seem* to have the same chance of social success and happiness.

And yet, one of these women is seldom invited to go out. She belongs to no set or club or society. She is lonely all day long.

The other woman is always the center of a group of friends. Her calendar is full of engagements. She is sought after as a guest and admired as hostess.

Make Her Secret Your Own

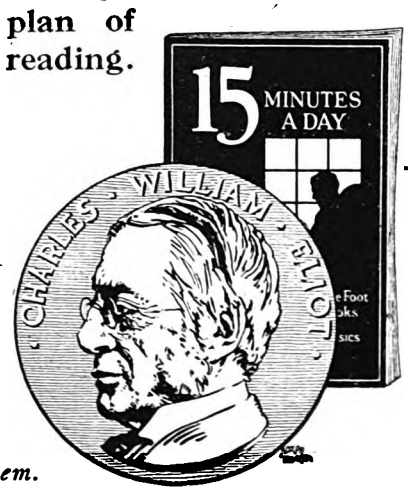
Her secret is very simple. She has learned how to attract people. She has read many things. Her mind is keen and alert, and people feel instinctively that she is worth knowing.

Any woman who knows something of literature and science, of travel and biography, will find herself becoming more and more attractive.

"I can understand that," you may say, "but I have no chance now to go to college. I cannot spend long hours in a library, nor afford to buy hundreds of books."

None of these things is necessary. It is possible to secure, all at once and at very small expense, the few great books that enable anyone to think clearly and talk well. You will understand how this is possible the moment you have read a wonderfully interesting book called "Fifteen Minutes a Day," which gives you the contents, plan and purpose of the most famous library in the world,

Send for this FREE booklet that gives Dr. Eliot's own plan of reading.



DR. ELIOT'S FIVE-FOOT SHELF OF BOOKS

The little book is free. It tells how Dr. Eliot put into his Five-Foot Shelf "the essentials of a liberal education"; and how he has so arranged it with reading courses and notes that even fifteen minutes a day are enough to give you the broad knowledge of life and literature, the cultivated viewpoint that every university strives to give.

If you bought them one by one, these great books would cost you hundreds of dollars; but they are now available, in a variety of beautiful bindings, at a cost so low and on terms so easy that the price need not be a factor in the mind of anyone.

Every reader of this page is invited to have a free copy of "Fifteen Minutes a Day." It will be sent by mail postpaid, and does not obligate you in any way. Merely tear off the coupon and mail it now.

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Under the Reading Lamp



PSYCHOLOGICAL CARE OF INFANT AND CHILD. *By John B. Watson. 187 pp. New York. W. W. Morton & Co., Inc., $2.00.*

IT is a serious question in my mind whether there should be individual homes for children—or even whether children should know their own parents.

This shocking quotation from John Broadus Watson's new book, *Psychological Care of Infant and Child,* would cause many a mother or father to throw away the volume in horror and disgust. But that would be a foolish gesture, because there are in these pages messages, facts, reports which every parent in the world ought to have.

One does not need to accept all of Professor Watson's conjectures. He does not ask us to. But one has to accept the *facts.* And there is a big bulk of fact in the book—fact built up by painstaking experiment, checked up, verified, established.

Dr. Watson begins by saying that the oldest profession in the world—parenthood—is facing failure. Multitudes of children reared by ordinary methods are sent out into the world, full of fears, unable to cope with the world, with its problems of work and love, incapable of happiness.

This book, following the others in which Dr. Watson has explained the principles of "Behaviorism," and stated some of the fundamental formulae worked out in the laboratory experiments of himself and his colleagues, restates these now familiar phrases as they apply to the problems of home, child, parent and nurse, adding specific warnings and advice.

Dr. Watson claims that there are only three "natural" emotions—fear, rage, love. Fear, original fear, is caused by only two things—a loud noise, or the withdrawal of support; rage is caused by restraint; love, by stroking the skin. On top of these basic reactions a host of secondary and related emotions are "built in" to the organism by the experiences of childhood.

Here lies the power, and the value, of Dr. Watson's new book for parents. He tells us how to avoid the building in of harmful emotions, and also many things that can be done to take out the hurtful elements that have been built in to the character.

Probably the most important chapter is that on *Too Much Mother Love.* Here is a sample sentence: "Just to the extent to which you devote time to petting and coddling . . . do you rob the child of the time which he should be devoting to the manipulation of his universe, acquiring a technique with fingers, hands and arms." And this—"Let your behavior always be objective and kindly firm." And again: "Never hug and kiss them, never let them sit in your lap. If you must, kiss them once on the forehead when they say good night. Shake hands with them in the morning." "Let the child learn to

(*Continued on page 93*)

PSYCHOLOGY FOR THE WRITER. *By H. K. Nixon, Ph. D. New York. Harper & Brothers, $2.50.*

THE book that writers have longed for has been written by Mr. Nixon. In his work as an instructor of Psychology at Columbia University he has evidently encountered many struggling would-be authors who wished to portray more than the surface of life, and he has compiled a book that gives an answer to many of their questions.

It is essentially a reference book. Dr. Nixon has advanced no new theory; he has promised no new and easy road to fame and fortune; he has, instead, summed up in a clear and interesting way the psychology of the problem of human behavior.

The opening chapter on *The Psychologist's Bag of Tricks* shows that even before the word was known the writers who have been really successful have made use of a home-made brand of psychology but that now a real working technique is slowly but surely being developed.

In the chapter, *What Makes Men Act?* the author explains some of the driving forces behind human behavior. And a whole chapter is given to the *Rôle of Sex.*

The rest of the book is taken up with an analysis of how literary effects are produced and a psychological analysis of various writers.

The valuable bibliography—included in the volume—shows how thoro has been Dr. Nixon's work.

The psychology which has sprung so vigorously to life during the past decade is undoubtly having an influence on the literature and thought and behavior of the present age, and no writer who attempts sincere work can afford to be ignorant of such an important trend of the times.

Dr. Nixon feels that an understanding of the work of such men as Freud, Adler, Binet, Thorndike and Watson is absolutely necessary to truly interpret life.

Harvey O'Higgins was a pioneer in using the deep inner motivation of men and women rather than the more obvious surface reason for their behavior, and the success of his work is undoubtedly due not only to his skill as a story teller, but also to his very sound psychology.

Psychology for the Writer is a book devoid of bunk, and deserves a place on the shelf nearest the writing table where it can be referred to conveniently, early and often.

ELIZABETH H. FELLOWS

THE RELIGION CALLED BEHAVIORISM. *By Dr. Louis Berman. 153 pp. New York. Boni & Liveright. $1.75.*

THE puzzle of personality! In glands, in mind, in soul, inquisitive men have sought the solution. Most recently, tired and discouraged with the variability of introspective methods, many of our younger psychologists have turned their prying efforts from the mind to the more exact data of muscle and viscera. Under the leadership of John Broadus Watson has emerged a key and doctrine wherein the measurable factors in human psychology have been resolved to the movements of the body, occupying time and space, or the changes in the muscles and glands. This doctrine is commonly known as Behaviorism.

Altho the aim of Behaviorism has al-

(*Continued on page 94*)

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What "Magic" Secret Does He Tell Them?

"Tell me what you want, and you shall have it!" That's what this amazing man says. He brings you money — advancement — opportunity — success in any form you want it. *He gets you what you want!* He's done it for thousands of others. And he offers to do it for *you!*

WHY should the winning of success be so much of a gamble? That you've doubtless wondered many a time. For it *is* a gamble. As you can see all around you, success falls on most people by blind luck. You either get it, or you don't. Hard work and ability obviously have nothing to do with it. What the world calls success comes as often to the mediocre as to the capable. It seems as though Nature scatters success haphazard and lets it fall on whomever it may, regardless of what they *have* done, or have *not* done, to deserve it.

You doubtless had these thoughts many a time. Every thinking man has. And you wonder why it should be so. You know that there is no such thing as chance in Nature; that everything is governed by Natural Law. For every *effect* there is a *cause*. You know that the methods you've been brought up to believe in won't bring you success. You, like thousands of others, have tried them all—and they don't work. Yet your reason tells you that as there is a *cause* for every *effect*, there *must* be a clean-cut, *definite* cause that produces success. And you wonder . . . and wonder . . .



Success Produced Chemically?

Fifteen years ago a quiet, unassuming man in Boston thought along these lines—even as you and I. And then he developed a startling theory. He knew, as you and I know, that everything in this world is a matter of chemistry—the result of the combination of various chemical elements in a certain way.

To him came the thought that if material things can be produced chemically, why not *mental* things? Why could not the principles of chemistry be used to produce *success in any shape, form or degree that we want it?*

Why not, indeed? If we want water, we mix hydrogen and oxygen. That is a *definite formula* that always produces water. If we want to obtain the color green, we mix yellow and blue. And so on. There are *definite, sure-working formulas* to produce material objects we want. Why could not the same principle be applied to, say, getting $500 quickly, or a better job, or quick advancement, or improved health, or wider opportunities — or *anything that human beings want or desire?*

The "Magic" Success Formula!



With this startling idea he went to work. His studies and investigations took him through the whole realm of science. He experimented on himself. Then on friends and acquaintances. Finally, by combining certain principles of chemistry, physics and psychology, he developed a *formula* that enabled him to *produce success with ease*—to take the hopes, desires and ambitions of men and women and speedily *make them come true!*

To test the formula thoroughly he obtained contact with thousands of men and women through the lecture platform. He gave the formula to them. Results were startling! Then he explained it by mail—to people the world over—with the same remarkable results. People told—and *proved*—the most surprising things. Hopes and ambitions quickly turned into realities. Definite sums of money brought to them. Promotion—better jobs with higher pay—quickly obtained. Incomes increased. New opportunities continually offered to them. Health improved. Troubles banished. New abilities and talents quickly developed. And people of all ages quickly lifted up from drudgery into an expanding, thrilling, joyous life of abounding happiness and wealth.

That is what this great discovery *has* done and *is* doing for thousands of men and women the world over. That is what it will do for *you*. Think what it means to you! Think of the great *power of achievement* it puts in your hands! For *now* you can control your fate—can build the ideal life and career you wish—can *get the good things you want.*

It's simply a question of going at it in the *right* way—of using the *right formula.* And the most surprising thing about it is that *all the good things of life* can be obtained by using *one simple formula.*

Simply apply this formula and you immediately get the most surprising results. *You get what you want!* You don't have to work a bit harder: you can take it easier, in fact. No new studies, no denials, no effort. You simply go on as you have always done. *The formula does the work and produces the results for you!*

FREE If You Send *NOW*!

The whole story of the discovery of this wonder-working formula by Leland Wells Pollock, A. B., L. L. B., Harvard-trained lawyer, is told in two startling manuscripts entitled, "The Great Discovery," and "The Secret of Life". They are yours for the asking—free of charge or obligation. Simply fill in and mail the coupon. This remarkable formula has worked wonders—brought bounteous success and tremendously increased happiness—to thousands of men and women the world around. *It will do the same for you.*

As the present limited edition of these remarkable manuscripts is going fast, it is suggested that, to be sure of getting your copies, you mail the coupon NOW.

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A Glimpse Over the Editor's Shoulder

As He Opens and Answers His Mail

LETTERS of praise and criticism lie side by side on the editor's desk. Both are welcome. Dr. Miller will be glad to write you personally concerning any point of our policy you wish explained. Letters of general interest are published. But any letter written in confidence is never published.

Tell us which articles you like, which you don't enjoy and why. We consider PSYCHOLOGY Magazine a forum for general discussion. Enter into it. It is your magazine. Tell us what you think.

NEW AGE READERS SATISFIED

MRS. MARIAN B. WOOD, 303 City Hall, Denver, Colo., writes:

When your notice of April 10th came to my desk I gave a little gasp of surprise—mixed with pleasure—to find that my subscription to NEW AGE was to be transferred to PSYCHOLOGY; so glad it will run until December, 1929, at which time I shall certainly renew.

I was delighted with the change. NEW AGE, I am sorry to say, was fast slipping into the class of magazine of which we have too many. PSYCHOLOGY belongs to the class of which we have too few, and I believe comes nearer to carrying out the ideals of Dr. Marden than any other publication with which I am familiar.

Let me assure you of my pleasure and satisfaction in being admitted as a member of your large family, and express my warmest wishes for your success.

CLARA T. SWAYER, Thomaston, Me., writes:

I have received my first copy of PSYCHOLOGY.

While I am sorry to miss the NEW AGE shall appreciate your magazine. "The King is dead, long live the King."

I am sending you an article for the department, "Things That Can't Happen —but Do." I like that, for I have had such experiences myself.

MRS. RACHEL F. SIMPSON, St. Michael, Penn., writes:

I subscribed for *Success* Magazine for a young boy's Christmas. The subscription was for two years. When the paper was taken over by the NEW AGE this boy growled a bit. Now that the magazine is changed to PSYCHOLOGY he is greatly disappointed, because he is not mature enough to appreciate it. His mother, a strong Catholic, objects to his reading it at all. So I wish you would be good enough to refund part of the subscription price or else see that we get a more suitable magazine. He seems to prefer THE YOUTH'S COMPANION.

DR. MILLER answers:

I wish there were some way in which I could help you.

PSYCHOLOGY is filling the subscriptions of the NEW AGE gratuitously, having been paid nothing by the NEW AGE for filling these subscriptions. Having received no money, we therefore quite naturally are not in a position to make any refunds.

You can tell the boy's mother that many Catholic clergymen and thousands of loyal Catholics read and profit by PSYCHOLOGY Magazine. The Monsignor of the Staten Island diocese recently told me that he was an ardent reader of PSYCHOLOGY and had received much good from it.

PSYCHOLOGY does not deal with religion, but with life. The young man will find some of the articles possibly a trifle deep and uninteresting for him, but most of the articles are so simply written that he will find them interesting and helpful. In fact the reading of PSYCHOLOGY should change the whole course of his life and help insure him a successful career.

J. K. SCHLAYBACH, D. C., Chiropractor, 39 So. Sixth Street, Reading, Penn., writes:

Please accept my hearty congratulations on having such great courage in making the exposure of the Medical Drives, as you have done in the July issue of PSYCHOLOGY.

Your article is a gem, and I am sure that it will be appreciated by thousands of people who will read it.

I am keeping my copy of PSYCHOLOGY on my reception room table and have the article marked so my waiting patients may read it.

This letter is to show my humble appreciation of your great courage and efforts, and to help encourage you in your good work.

MR. WALTER RENE, 856 Marshal Ave., Webster Grove, Mo., writes:

Your magazine is just wonderful, and it has opened up a new life for me. It was an accident that put PSYCHOLOGY in my path, and some day I am going to sit down and write you a letter expressing my feelings and the pleasure I have received from your magazine.

Wishing you plenty of success.

MRS. MARGARET PRISCHL, 636 10th St., Huntington, W. Va., writes:

Please enter my subscription for two years.

I want to thank you for printing my story in April under the name "Sixth Sense." I was glad and proud of it. I love your magazine. It is very helpful to me in my work and I advise lots of men and women to read PSYCHOLOGY when I see that their needs are Strength, Positiveness and a Goal.

I saved a certain business from bankruptcy and put it on a paying basis: reading your magazine helped me to do it. Many thanks to you, doctor, and much success.

C. A. WICKLUND, Independence, Ky., writes:

Distance will not permit my meeting you personally and congratulating you on your article in the July number of PSYCHOLOGY, "Menace of Medical Drives," so I shall express my thought in writing.

You hit the nail on the head when you said Menace of Drives, and you could well have added most of the other drives that we are afflicted with these days.

A few years ago an article was published stating that only about 3 out of every 100 people did any thinking of their own. If this be true, and we have every reason to believe that the figures are not far wrong, what a "fertile soil" we find for the application of "drives" campaigns and hip-hooray meetings of all kinds.

The mass of us Americans haven't the gumption (an old English prof. of ours expressed it guts), to do a little original

(*Continued on page 92*)

Notifies Friends of Helpful Articles

MR. JAMES H. BURDEN, 1123—8th St., Sacramento, California, writes:

Your journal of June is surely one that ought to set thinking people to realize the worth of your efforts. I am not a subscriber; that is, not direct from you, but I do not miss a number. A friend of mine is in the news-stand business, so I buy from him.

This month, as well as other months, I send out cards to those whom I think would be interested in certain articles. Every article this month is worth the price of the journal. If one had to purchase the information in book form he would pay several dollars for it.

I am just sending to you this thought to express my appreciation of the value of your journal. I have studied the subject many years.

I am yours for your success.

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~but when I started to play the laugh was on them!

"Well, folks, I guess we'll have to lock up the piano and make faces at ourselves."

Helen Parker's party was starting out more like a funeral than a good time.

"Isn't Betty Knowles coming?" an anxious voice sang out.

"Unfortunately Betty is quite ill tonight and Chet Nichols is late as usual," replied Helen gloomily. "I wish Sis wasn't away at school and she'd make the keys talk for us."

"I know some brand new card tricks," volunteered Harry Walsh.

"Great!" said Helen. "I'll go and find some cards."

While she was gone I quietly stepped up to the piano bench, sat down, and started to fumble with the pedals underneath. Someone spotted me. Then the wisecracks began.

They Poke Fun at Me

"Ha! Ha! Ted thinks that's a player-piano," chuckled one of the boys.

"This is going to be a real musical comedy," added one of the fair sex.

I was glad I gave them that impression. Their surprise would be all the greater. I kept fiddling around the pedals—making believe that I was hunting for the foot pumps.

"Come over to my house some night," said Harry. "I've got an electric player and you can play it to your heart's content. And I just bought a couple of new rolls. One is a medley of Victor Herbert's compositions—the other . . ."

Before he had a chance to finish I swung into the strains of the sentimental "Gypsy Love Song." The laughter and joking suddenly ceased. It was evident that I had taken them by surprise. What a treat it was to have people listening to me perform. I continued with "Kiss Me Again" and other popular selections of Victor Herbert. Soon I had the crowd singing and dancing to the tune of the latest syncopation.

Finally they started to bombard me with questions . . . "How? . . . When? . . . Where . . . did you ever learn to play?" came from all sides.

I Taught Myself

Naturally, they didn't believe me when I told them I had learned to play at home and without a teacher. But I laughed myself when I first read about the U. S. School of Music and their unique method for learning music.

"Weren't you taking a big risk, Ted?" asked Helen.

"None at all," I replied. "For the very first thing I did was to send for a free Demonstration Lesson. When it came and I saw how easy it was to learn without a teacher I sent for the complete Course. What pleased me so was the fact that I was playing simple tunes *by note* from the very start. For I found it easy as ABC to follow the clear print and picture instructions that came with each lesson. Now I play several classics by note and most all of the popular music. Believe me there's a real thrill in being able to play a musical instrument."

* * * * *

This story is typical. The amazing success of the men, women and children who take the U. S. School of Music course is largely due to a newly perfected method that makes reading and playing music—*actually simple!*

Even if you don't know one note from another now, you can easily grasp each clear, inspiring lesson of this surprising course. You can't go wrong. First you are *told* how a thing is done, then a picture *shows* you how, then you do it yourself and *hear* it.

Thus you actually teach yourself right in your own home, without any long hours of tedious practice. Without any dull or uninteresting scales you learn how to play real music from real notes.

Free Book and Demonstration Lesson

Our wonderful illustrated Free book and our Free demonstration lesson explain all about this remarkable method. They prove just how anyone can learn how to play his favorite instrument by *note*, in almost no time and for just a fraction of what old slow methods cost.

Remember—it is not too late to become a capable musician. If you are in earnest about wanting to play your favorite instrument—if you really want to gain new happiness and increase your popularity—send off this coupon at once. Forget the old-fashioned idea that "talent" means everything. Read the list of instruments to the left, decide which you want to play, and the U. S. School of Music will do the rest. *At the average cost of only a few pennies a day!* Act NOW. Clip and mail this coupon today, and the fascinating free book and Free Demonstration Lesson will be sent to you at once. No obligation. U. S. School of Music, 38510 Brunswick Bldg., New York City.

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17,000 a Year

(*Continued from page 21*)

must weep, sooner or later; nor does the ignorance of the law excuse one.

Yes, to do our next year's work we have our whole next year's time at our disposal. Or—making a very generous allowance for one third of the year to be spent in refreshing sleep—we have more than 17,000 twenty-minute periods at our command to do our next year's work. There is a mint richer than the combined mints of both Americas. This greatest and richest of all mints supplies to us every year of our life more than 17,000 brand-new, shining 20-minute periods of the most precious of commodities—TIME.

Are we not well-to-do if we only can manage our tidy and secure income wisely? And the wise management of our 17,000 per annum is not a task impossible to perform. *We have but to fill this twenty-minute period now at hand with an equivalent of decent, honest work.* Now, every sane and hale person is able to do this; to do twenty minutes' work in twenty minutes' time. And this is *all* that is required of us, now. After *this* task has been done we take the *next* twenty-minute period and fill *that* with twenty minutes' honest effort.

Search the lives of the great personalities of history. You will find that after all not one of them did more than just to fill his twenty-minute periods with twenty minutes' honest work; his days with one day's decent effort and his years with exactly one year's conscientious labor.

Do not worry, do not fret about the possible or imaginable evils of some future times; do not be harassed by the conceivable many difficulties and hardships perhaps to confront you in the long course of years to come. "Sufficient is for the day the burden thereof." The combined tasks and duties of a whole series of years represent naturally a considerable, perhaps even formidable, sum total of toil. But nobody ever told us to concentrate *all* the burden thereof into a space shorter than planned by the course of nature itself. "Sufficient is for the day the burden thereof."

Enough is done if we bear the burden of one day in one day's time. If we have done so, we have done splendidly. If we do the same the following days, soon the year, beautifully lived, is over. For the year's work is just a succession of the day's work. And everybody can do *one* day's work decently: the day is after all but a series of twenty-minute periods, and no sane person is unable to fill a twenty-minute period with worthwhile work.

The Hebrew equivalent of our expression "day" is anyway more elastic than the astronomical day of about twenty-four hours. In the above context we may freely translate the word "day" by "a given period of time." So that we may quote: "Sufficient is for the year, for the hour, the burden thereof." And, if we want to break up the hour in three twenty-minute periods, the truth remains: "Sufficient is for any period of time the burden thereof." Naturally a short time's burden is "*sufficiently*" light. And so we may carry our burden *in easy installments.*

For this is precisely what we suggest: Why not apply the economically accepted principle of the installment plan to the solution of the tasks of a year, of a lifetime? Nowhere is it written that we should work out the problems, finish the jobs of a lifetime, or a year, in the short space of an hour. Why not carry, then, the burden "by the installment plan"? By such "easy and pleasant installments" we can build up the great work of our personal history of a wonderful life. For a wonderful life is but a series of beautiful years. And, of course, we can build up a beautiful year making a good use of our respectable income of more than 17,000 *per annum.* Are we not satisfied with so many opportunities to do—in installments—our *life work?* Are we not happy with our income of 17,000 *per annum?*

The Minds of Hoover and Smith

(*Continued from page 19*)

glimpse into his mind and heart. *Even the Socialists must have their chance.* And this in spite of the fact that by tradition and doctrine Catholics are likely to be more opposed to Socialists and other rebels than are Protestants! There were seven Socialist Aldermen in the chamber that year. The same kind of men, following the same tactics as their comrades in Albany. But no one could put anything over on them while Al Smith was in the chair. His Tammany colleagues might squirm and shout—but Smith *made them play fair.*

And from that minute to this I have never had reason to change that impression of Al Smith. *He will do right.* Not right, again, in a purely legalistic and technical sense—but the right that is deeply right, fundamentally right, widely, humanly right.

That devotion to the right, and an all-embracing friendliness, is my understanding of the soul of Al Smith.

During these eleven years Smith's mind has grown vastly. He is still the same roaring East-Sider. Why he delights to put into his kindly and correct words that murderous cadence of the New York tough I cannot imagine. Except that that is Al Smith—and not for the sake of being President—or Pope, or Emperor, or Croesus, would he ever be anything different from his deepest self. I heard him only the other day—helping to dedicate the new bridges from New Jersey to Staten Island. The same Smith—understanding, far-sighted, having a care for traffic, for work, for human happiness.

It is evident that his two years in business, as president of the United States Trucking Corporation, helped to sharpen his interest in work and business. He has always understood and stood right upon the problems of water power, water transportation—and all the other actualities of the people's life and work. His selection of Raskob, one of the heads of General Motors, to lead the forces of his campaign, shows, again, that he understands the *new politics*—the politics that cannot be divorced from efficient business. He is now wrestling with the farm problem. He declares he will get the most expert opinion available—and he will. Already he sees that what is important is not only the welfare of the farmers as a group, but their economic ability to *purchase* the products of the other industries. He sees them not only as a producing group, but as forming a *ten billion dollar market,* which must be kept healthy and sound.

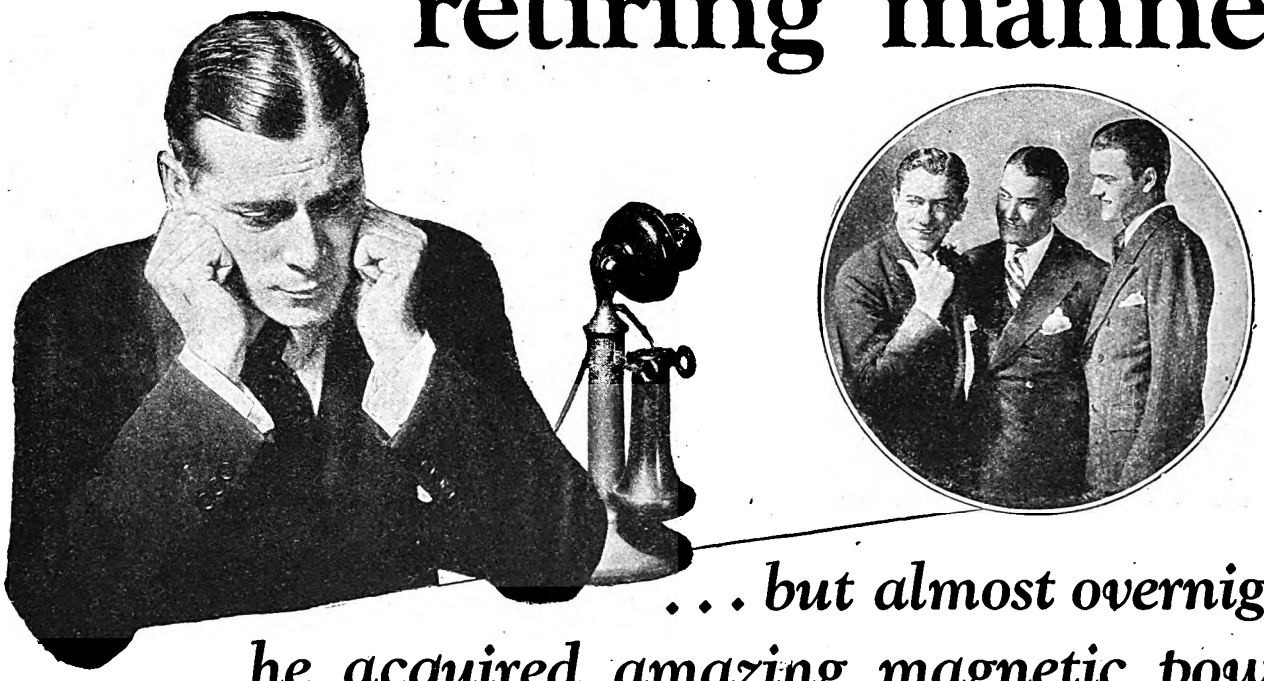
And over against this Crusader from New York stands the quiet, smiling Herbert Hoover, also clean-hearted, clean-handed, clear-headed, skilled. The engineer. The world citizen. A young American college graduate in the Orient, working at his profession of engineering. Working in different countries. Getting world views. Quietly building up a fortune.

Then the War.

My old chief on the *Christian Herald,* Theodore Waters, told me that when he went to Belgium to look after some relief work there he was told to keep an eye on that young man Hoover. He did. The "Young Man Hoover" soon

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They joked about his shy retiring manner



. . . but almost overnight he acquired amazing magnetic power

WE were discussing the list of guests for a little party when Jim's name came up.

"Oh, let's not invite him," said one. "Jim's a nice fellow and all that, but—well, he certainly is a flat tire socially. None of the girls like him, anyway. . . ."

I couldn't blame them. The few times I had managed to include Jim in any of the "crowd's" doings, the result had been painful.

"Wonder how he manages to get along at the office?" someone asked.

"He doesn't," Tom answered. "I heard his boss say the other day that he wasn't making good on that new job. . . ."

I couldn't help feeling sorry for Jim. I don't think he'd had a raise in years. Yet I knew he had ability—and he wasn't afraid to work.

But he seemed to be afraid to open his mouth. Naturally, when it came to social contacts, he was slighted, forgotten, left out of things. Besides, his agony in the presence of others was mutually embarrassing. I was the only one with whom he was ever at ease.

Just at this time business took me out of town for six months.

My Surprise

When I came back there was a meeting of the department heads of the company. Soon after I arrived sounds of laughter and talking came from the hall and all eyes turned towards the door. I wondered who had caused the little flurry of excitement. Evidently a client of importance, I thought, noticing the way the little group around him seemed to defer to him, listening eagerly to his comments. Then he walked towards me, and I saw—*it was Jim Daly!*

But what a different Jim! It was his poise that first attracted my attention. The easy way in which he mingled with these men—all so far above him both in business and socially.

I couldn't believe my eyes. Gay, witty, utterly at ease. . . . Why, his very manner was fascinating! Everything he said seemed to live and breathe—the most prosaic business facts became glowing word pictures that held us spellbound. Mystified, I sought out Jim's old boss.

"It's a long story," he said in answer to my query. "Remember how awkward and self-conscious Jim used to be?"

I nodded.

"Well, one morning, right after you left town, he walked into the office the confident, dominating personality he is now! It was as sudden as that. He seemed to have shed his old negative, retiring manner as one sheds an overcoat. It was astounding, I tell you! Good, old, quiet Jim Daly, whom nobody ever noticed, was all at once a person to be reckoned with! I dare say he'd always had ideas—but now he put them over! You can imagine the interest with which we all watched his progress . . ."

"But how did he do it?" I interrupted.

"I wish I knew! I'd like to try it myself! You were always a good friend of his, maybe he'll tell you. He just smiles when any of us ask him. . . ."

I determined to take the first opportunity to find out.

Jim's Secret

"Oh, I just decided that I'd been standing in my own way long enough," Jim laughed in answer to my query. "You know how you used to tell me to get out of my shell and be more aggressive? I thought that was impossible for me, then. I'd always been shy and timid and the setbacks I suffered at work and socially, made me more so. Then I came across a remarkable book—a book that showed me how to become the sort of person I longed to be!"

"A book!" I exclaimed. "What was it?"

"It was called 'Instantaneous Personal Magnetism,' and, believe me, it's the biggest thing that ever happened in my life!" he enthused. "I saw the book offered for a five-day free trial, and since I couldn't lose anything, and the promises were so convincing, I determined to send for it. When it came the revelation was like a flash of lightning. I suddenly saw myself as I really was—and, what's more important, how to remedy my defects. Why even in the five days' free trial that book caused such a remarkable change in my viewpoint, and in my manner, that I decided to keep it and follow its instructions. You can see the result for yourself. . . ."

* * * *

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had all of Belgium literally "eating out of his hand." Then other countries came under his providing care. Then the home country put its food problems into his hand. Then many of its banking and industrial problems. Then the call to head the Department of Commerce. Then the call to look after the relief of the flooded Mississippi valleys. Then the call to take a hand in the solution of the whole problem of the Mississippi waterways so that such a disaster can never occur again. Now the call to become President of the Republic if the people so elect.

As for Hoover, his commitment to Prohibition is, I am confident, not from the legalistic but, again, the engineering standpoint. He is not concerned fundamentally, with compelling the people by law not to make or sell intoxicants. He is concerned with helping the people keep themselves in a high state of work efficiency. He believes that good and skillful and productive work is the basis of welfare and happiness. We shall have, if he is elected, a busy nation, a well-organized nation, a nation organized for work and organized around its work.

Hoover, too, is wrestling with the farm problem. The farmers are inclined to think he has not sufficient regard for or understanding of their craft. What is true is that he cannot think of any group of workers apart from all the other groups. He could not be the good engineer he is if he allowed any kind or degree of interest in the farmers to lead him to minimize the needs and the values of any other group.

If Hoover is made President it is quite likely that the "United States" will be and will mean something quite different from anything it has ever meant or been. It will not be a mere grouping of political units, bent on making and enforcing laws, collecting taxes and distributing patronage. To Hoover the United States will mean a hundred and ten million men, women and children, who must be guided and aided in making a living and in the doing of their work; who must have the best technical aid and counsel in their work; who must be assisted in matters of credit and finance; for whom life must be made safe, sure and ample.

And he will not, as some have feared, be dictatorial in these matters, except that he will not consent to arbitrate the multiplication table, or the law of gravity, or the mechanical principles of energy, or the laws of chemistry. Dams and dykes will be built; fields will be fertilized; factories equipped. It will be by individual initiative and effort. But the whole American household will be geared up for work, for creative work, to express the nation's soul; to meet the nation's needs; to enable the nation to take its place and part as a helper and neighbor and fellow-worker to all the nations of the world.

If Smith is elected—well, there is bound to be good cheer in the White House; fair play in Congress and among the States. Good will abroad. High idealism. High, strict business ethics. Good brains appointed to direct the nation's work.

Perhaps light wines and beers. But tender regard for mothers; a plea for a place in their prayers; a stanch and loyal pattern for a faithful doer of the day's work whatever it may be!

Be Tolerant!

(*Continued from page 36*)

But these things, I find, have been taught to them chiefly thru association with young men of other nationalities, including some of our own American boys, who were really born into a life of crime. I have great respect for the fathers who have immigrated here, for I find them a loveable lot of people.

And then we have the intolerance of the professions. The physician condemns all who undertake to practice any form of the healing art except that which is prescribed by his own inner council. The Osteopath, the Chiropractor, the Psychologist, the Christian Scientist, the Physical Culturist, are all wrong and should not be permitted to exist. For some reason the physician seems to feel he has a copyright on truth. But I can find good in all of these forms of healing. To be sure many make too broad claims and represent their particular form of healing as a cure-all, but so does the physician.

Can you picture to what extent humanity would be benefited if all these different forms of healing were closely allied and their practitioners were permitted to discuss, fully, freely and reasonably, the virtues and the results of each? Thru intolerance each refuses to refer a patient to another form of practice, even tho he may believe the patient would be benefited thru such a move. Humanity in general is paying a dear price for this form of intolerance.

And then we have religious intolerance. Tho I am of the opinion that the old orthodox teaching is injurious from a health standpoint, I do not condemn one who may be of any faith, for I believe we all have a perfect right to our own opinion. The only fault I have to find with the old teaching is the *fear* it creates in people. And this fear makes fertile soil for the growth of disorder, for it robs one of perfect confidence and positiveness and makes him submissive to the domination of harmful forces.

I have many friends among ministers of all denominations and creeds and many of them are very sincere and have hearts of gold, God bless them! but thru intolerance they have actually refused to make a study of other teachings, accepting their own teachings blindly. It has to be so because it is found in the Bible. They will make no allowances for mistakes in translation; they will not admit that things stated as facts there might have been spoken in parables and merely to illustrate some point that Christ was striving to make. It has to be accepted just as it is written. When you call their attention to contradictions in the Bible they have little to say.

An evangelist recently called on me and we discussed some of these things. He condemned our editor, Henry Knight Miller, for the way he "jumped on" orthodoxy and thought it very unfair. But even when he was actually trapped by certain questions he would not budge one inch, for it *had to be so* because it was found in the word of God.

And even those who are orthodox are very intolerant toward other orthodox faiths. The Methodist believes he is right, so does the Baptist and the Presbyterian. They agree that they are all trying to serve God, but that the other fellow is just a little bit wrong. Again, we find that each form of faith believes that it alone has a copyright on truth. There is little to be said in regard to the differences between the Protestants and Catholics, for they will never be able to agree.

I am not condemning religion, for I believe that we should all have a spiritual side to our lives. But I believe that this should be in the form of a personal philosophy that is worked out thru careful thought and study. It should be a philosophy that will make us truly happy and in which no fear is found.

Some years ago my father was engaged to deliver a course of lectures on "Right Thinking and Living," to be held at one of the well known churches in Chicago. At his second lecture one of the members of the class got up and asked him if he were an orthodox Christian? My father, not caring to discuss the subject, evaded the question and went on. At the next lecture another man in the class arose and de-

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To Men Getting Bald I Say!



No matter how fast your hair is falling out—no matter how much of it is already gone—I make this amazing guarantee! I'll end dandruff—stop falling hair—grow new hair in 30 days—or you don't pay me a cent! No strings attached! No "Ifs," "Ands" or "Maybes"! New hair or no pay! And you are the sole judge!

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Founder of the Merke Institute, Fifth Avenue, New York

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If your hair is rapidly falling out—if your appearance is spoiled by approaching baldness—if you have tried countless expensive hair treatments unsuccessfully—it makes no difference. My contract stands! I'll grow new hair in thirty days—or the trial costs you NOTHING!

Here's My Secret!

Years of training and research and day after day experiences in treating thousands of cases of loss of hair at the famous Merke Institute, Fifth Avenue, N. Y., have taught me many valuable facts about the hair—and this, the most amazing of all—that in most cases of baldness the hair roots are not dead, but merely *dormant*—asleep!

You're wasting your time—you're throwing away money—when you try to reach these dormant roots with ordinary hair tonics, oils, massages and salves. For such measures treat only the *surface skin* and *never even get* to the roots, the *real* source of trouble. How could they ever *possibly* grow new hair?

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It's no use trying to make a tree grow by rubbing "growing fluid" on the bark. You *must* get to the roots!

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Thousands claim seeming miracles for my treatment. I don't. I admit some cases of loss of hair are hopeless. Only remember this—these cases are so very rare and so many hundreds of others have regained luxuriant hair through my method, that I am willing to let you try it for 30 days—AT MY RISK!

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"I want to tell you how wonderful your treatment is. The first week my dandruff left entirely, and by the third week a new growth of hair could be seen all over my head."
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manded to know whether my father was an orthodox Christian. My father then told him that he was not there to discuss religion, but the psychology of thinking and living. He asked the man if he demanded that his butcher and baker and candlestick maker be orthodox Christians? The man replied that he did not care to have any dealing with those outside of the church. The argument became so warm that my father left the platform and never returned.

Domestic intolerance causes more inharmony and separations than any other one thing. People permit themselves to fall into habits of a critical, fault-finding character, instead of being sweet and trying to see the good qualities of their mates. They perhaps let some one weakness which is expressed by a mate offset all his or her good points. They forget that they themselves have weaknesses which might be severly criticized by others.

Religion is a common form of intolerance in family life. I believe, unless people are thoroly in accord, that it is better not to discuss religion and politics at home. And the care of the children comes in for its share of arguments and harsh words. Of course no two people can see all things in just the same light, for there are no two people with just the same nature and temperament. These things must be met in a give-and-take manner and not be permitted to wreck an otherwise harmonious family life. A man and wife should calmly talk all such things over and see if something cannot be devised that will be agreeable to both. There is always a way out of such difficulties. Hundreds of people come to me and tell of different little things that their mates do, none of them of any great importance, that have been dwelt on to such an extent that they are ready to break the ties. There are lots of things in life that irritate, and it is necessary to asume a more indifferent attitude toward them and not dwell on them, if we are to be happy.

I have great respect for women, but the average woman is intolerant. This is due to the fact that she is naturally of rather a jealous nature. She gets along quite well with men, but with women she is inclined to be "catty," and critical. She dislikes to see her woman friend look nice, and if someone says something nice about her friend, she at once tries to think up a compliment that has been paid to herself with which she can offset this. She is inclined to want the floor and to have all compliments directed toward her. If her friend appears in a new dress she rarely raves over it, but is rather inclined to find the faults. I know of some women who take real delight in shopping about and trying to find out how much their friends pay for apparel. And if they see where a dress their friends possess can be bought cheaper, they lose no time in informing their friend about it, making her feel uncomfortable. They are constantly trying to depreciate the worth of those of the same sex and the things they own.

An example of this trait was given me by a physician friend recently. He has been using a certain venous injection for reducing varicose veins. I said to him one day, "If you can really do this I should think you would have more business than several men could attend to." His reply was—"Doctor, women don't tell other women how they can beautify themselves. In fact, they would prefer to see their friends go about with bulging veins, so I do not get much business from women as far as a mouth-to-mouth recommendation goes."

Thousands show intolerance as far as the usefulness of psychology goes. They pronounce it "a lot of bunk," and ridicule it. I have many who write to me whom I know are badly in need of just the form of help I can give, but they are unable to procure it because a husband, a wife, or some other member of the family whose opinion counts, says that it will do them no good and that there is nothing to it.

Psychology and many of its advocates, including PSYCHOLOGY magazine, come in for a lacing in a very sarcastic article written recently in one of our leading publications. The author admits that the teaching has found a high position even in the higher forms of education. This man in his article would lead one to believe that people had gone wild over the biggest fake that had ever been presented to this old world. He states that its beginning was some fifteen years ago, when in reality it had its beginning with Christ himself. I would like to take up some of the unreasonable things that he writes, but do not have space in this article.

It merely goes to show that this good gentleman has not made a careful study of the subject, knows very little about it, except from hearsay or certain articles he has read, and therefore is mistaken.

Such articles as his will have a twofold effect. First, it will only stimulate interest in psychology, which I doubt if he cares for; and second, it will have the effect of leavening this psychology loaf by tending toward stabilizing it. There are many who are making extravagant claims, promising foolish things, and writing in an unscientific way. Such words as his will tend to cause people to think, and if they will do plenty of thinking they will refuse to accept foolish statements.

Destructive methods never succeed in breaking down any teaching that has a grain of truth in it. It but spreads the principle the more. It is like pouring gasoline on a fire to put it out. Anything that will stand the test of years as psychology has, and continue to grow, must have at least a good deal of truth. Even as noted a writer as H. G. Wells states that "This is a Psychological Age."

Psychology is for thinking people. Those who refuse to think will pronounce it "bunk." Even religion is crumbling under the pressure of deep thinking, for people are thinking more today than ever before. But psychology advances as people think more, which to my mind is all the proof required to show that it is a true science.

I hope that those who read this article will begin to correct any habits of intolerance they may recognize in themselves, for not only does it cause others pain, but it has a reaction on you which will in time make you fertile soil for the growth of other habits of a far more disastrous nature.

If you would be healthy and happy add to your list of habits TOLERANCE.

Master Your Moods!

(*Continued from page 26*)

And back of it all the doctor finds that she has a crush on her teacher. This crush was quite intense and was demanding considerable excitement and for this reason was followed by physical fatigue. Fatigue always brings moods of depression. Here again we have the mood giving its timely warning of poor adjustment.

Moods surrounding and resulting from sexual functions are as numerous as they are important. Dreams dealing with sex life, abstinence and abnormalities of sex functioning produce moods which unfit the individual for living a satisfactory life. They become mentally and physically depressed and the mood, unless adjustment is made, develops into a true psychosis.

Adolescence has always been recognized as a period of great emotional stress and moods of wide variation. During the menstrual period moods are always apparent—just before the period there is apt to be an elated mood, dropping to depression during menstruation.

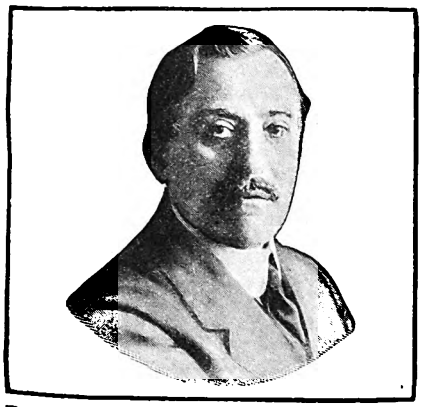
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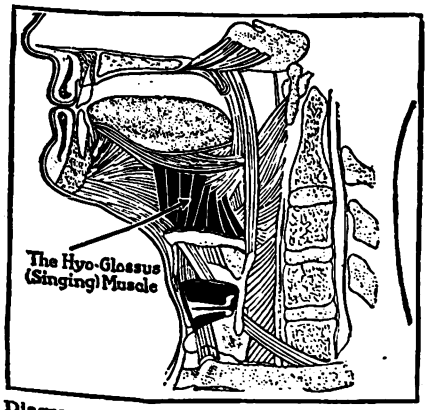


Diagram of the Normal Throat showing the Complete Vocal Mechanism. Your throat looks like this. So did the throat of the great Caruso. Professor Feuchtinger's system of silent, scientific exercises will develop your vocal organ to its full strength.

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His resulting system of voice development revolutionized old methods, and changes voice development from a little understood art to an exact science.

More than that, it brings a Perfect Voice within the reach of every man and every woman who desires a stronger, richer voice for either singing or speaking.

Prof. Feuchtinger's method is founded on the discovery that the Hyo-Glossus muscle controls the voice; that a strong, beautiful voice, with great range, is due to a well developed Hyo-Glossus—while a weak or a rasping voice is due to underdevelopment of this vital vocal muscle. A post-mortem examination of Caruso's throat showed a superb development of his Hyo-Glossi muscles. But it required years of training under the old method to produce this development.

You can develop your Hyo-Glossus in a much shorter time by Prof. Feuchtinger's wonderful scientific method. You can take this training under the direction of the Professor himself, wherever you may live. And the cost is so low that it is within the reach of every ambitious man or woman.

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How can we better handle our moods—especially those of depression, for they are the more persistent?

It is a most praiseworthy practice to occasionally consider oneself objectively. Sharply detecting and analyzing a mood is invaluable. What was the stimulus, how long the duration, of what intensity? The answers to such questions are frequently as surprising as they are instructive.

Take stock of your physical condition, your emotional life, your environment. Trace your mood back to its inception. If you cannot do this without a doctor's help by all means go to him. But pry into the mood of depression until you are satisfied that you have found the rationale for your drooping spirits. It is an intriguing and profitable occupation to rid yourself of these moods of dolesomeness. You may need rest and quiet. As we have observed, fatigue is apt to bring melancholy. Very likely you need a pill. A hearty laugh may be the exact cure. Go to the movies; read Skippy's latest sidewalk philosophizing; seek pleasurable companionship. Moods of dejection thrive on monotony. Break the *echo* note in your life. Do not forget that excitement can become as mocking as quietude.

Build for yourself a philosophy of life that will not allow you to wallow in dim gray pools of infestivity. In the creation of such a philosophy, in relation to our moods of despondency, there are two thoughts to embrace—the cultivation of *enthusiasm* and the *distribution of your emotions.* It is astounding what one can add to the enjoyment of life by deliberately setting about to be enthusiastic. Hunt for things to thrill you, not excitement, necessarily, but a deeper, more lasting thrill—in the world about you—in people—in books—in yourself.

Distribute your emotions. How often that mood of depression fetters us when we feel we have spent our emotional all. To feel emotionally bankrupt is to sink at once into melancholy. You dare not spend all you have unless your mood indicators tell you that you have a savings account of physical and mental energy from which to be reimbursed.

I Found Happiness Without the Makings

(*Continued from page 42*)

tawny grass was all disheveled by the wind, interwoven strands of brown and gold and greenish-bronze, like a head of tousled short blonde hair. Against the autumn sapphire of the river, the golden-rod stood in tall straight spires. On the opposite shore, every day a new gum-tree flamed to soft brightness. Once, walking in the woods, I found an autumn-touched birch among the dark pines, like a holiday altar, lit in a dark cathedral.

There were other things. There was Nip, the unbeautiful and injudicious offspring of a collie and an Airedale. He went with me on my wood walks, eagerly busy on his own affairs in the underbrush, but with one soft ear cocked attentive to the faintest whistle or call.

There was Satan, a diminutive black kitten, who rode, purring, on my shoulder, to my room in the woods, and stayed with me there each afternoon. That was a clean, fragrant, needle-carpeted room, ringed round by tall pines. At home, the kitten was wild and impish, but in the woods, he was sorcered shy and demure. He seemed awed by the dark height and quiet, and all afternoon, he nuzzled his soft tiny face into my neck, purring mightily, or went to sleep at my side, as I napped on the carpet of shining pine needles. Sometimes, he sat on my chest, gazed down at me with a pair of questioning, round and satiric eyes; then, suddenly, he would put forth a black paw, each small scimitar of claw smooth-sheathed, and touch my cheek. . . . I loved that little cat.

"Yes," I thought, "it is easy to be at peace here in the country. There are no comparisons to be made here between myself and more fortunate people. There is not the vast, multifarious urge of things-to-do in the air; there is not the soft humid conviction of loves being loved close by; there is no unheard pulse of dance-music to quicken the breath. It is peaceful here. But when I go back . . ."

* * *

I came back.

I had dreaded New York. I had known for so long its power to disturb, to tempt and to torture. I fancied long nights of lying awake, nerves tormented by that never-ending whirr and throb which makes the silence of the city midnight a vast mosaic of sound. I knew that city loneliness was horrible, in contrast to country loneliness, and I was afraid.

You see, the wonderful thing which must have been happening to me all the time I was in the country hadn't manifested itself as yet. It was only after I had been back a few days, had become a little adjusted to the change, that I began to realize that things were not as I feared they would be. What I first realized was that the city was glamorous to me again as it had been when I first came to it from the West, many years ago. From my haven between the salt-water and the pines, I had feared it and hated it; now, unexpectedly, I found that I loved it. I walked slowly into the near-by Square, and beamed ecstatically at babies and puppies and shabby old men and fat Italian mothers. In my imagination, every passer-by was again a romance-haloed figure, tho my more practical judgment told me that he was more than likely to be in the cloak-and-suits trade. I felt like Scrooge on the Christmas morning after his dreams; I loved everybody.

This continued, tho I didn't expect it to. Everything seemed incredibly beautiful. My one room is high, and faces south; I have a wheeling pageant of sunset and stars and moon. Lower down against the blue there are spires and temples and towers, slit with multitudinous small rectangles of light—the night windows of down-town Manhattan. The tallest tower blossoms like a vast cluster of golden grapes blooming upward into a purple sky. Sometimes, that sky is morosely hung with torn and haggard clouds, lashed and knouted by the wind, or fatly populated by dome-shaped cumulus, sailing grandly. Tonight, there is a new moon, and the clouds that have gathered into a flock about it, are young and child-like, like boys and girls gathered about a little Christmas tree.

A thirty-story apartment hotel, terraced like something out of ancient Babylon, has soared up, in my absence, across from my one window. To eyes grown accustomed to the intricate pattern of leaves against a sky, there is something disconcertingly simple in this slim white shaft, but it is as beautiful in its way as the trees are in theirs.

I have a steamer-chair, and for hours, well-bundled, I lie in the sun on the roof. The sun, even in winter on a ten-story apartment-house roof-top, has the gentle quality of a caress. One is more alive in it than in the shade.

Beauty pours in on me from everywhere. It is not only the pointed Gothic beauty of the city in which I now am, nor the October-flaming beauty I have most recently seen in the country. It seems to be the essence of all the beauty I have ever seen, which has somehow crystallized in my consciousness. I am aware of still starry nights in the Bavarian Alps; burning blue noons on the Mediterranean; snowy peaks biting into the wide sky of Switzerland and Norway; a notched horizon of gray sea from the pitching deck of an ocean liner; clear brooks chatting their way over brown boulders in the Rockies; the clean-cut lift of beautiful bridges in Budapest; great horses flinging mad hooves against the sky on the Pont Alexandre:

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A CHALLENGE TO Stomach Sufferers

America's Leading "Nature Food" Health Specialists Tell How You Can Quickly Perfect Digestion, Attain Sound Sleep and Healthy Bowel Action—Without Drugs.

No matter how long nor how badly you have been troubled with stomach disturbances, heartburn, bad breath and other disorders due to constipation, you will happily see an immediate improvement in your health with the use of Dr. Luntz's Herbal Flaxolyn discovery.

This is the verdict not only of thousands of former stomach sufferers, but of physicians and health leaders throughout the land.

Health food organizations everywhere endorse Flaxolyn., Dr. Maxwell's establishments, Kunz, and Berhalter in Chicago; Kubie, Reidel, Lush, and Lust in New York; Garlits in Trenton, N. J.; Florida Health Products Co.; Natural Foods and Products Co. of Los Angeles, and many others laud Flaxolyn.

"A New Outlook On Life"

Dr. George Starr White (M. D., LL. D., F. R. S. A., London) says: "The health brought by Flaxolyn in a natural way gives the patient a new outlook on life." Dr. White is a leading specialist and health author.

Hundreds of other doctors who have used Flaxolyn in the treatment of such symptoms as dizzy spells, liver disorders, indigestion, sleepless nights, kidney and bladder troubles have already written in praise of Herbal Flaxolyn. Dr. L. Dupre, Orange, Texas, says: "Every box that I have distributed has given the best of satisfaction."

Since taking Flaxolyn, hundreds of local folks no longer suffer from weakened, run-down condition—constant headaches—and above all poor appetite, muddy blood and sluggish bowels.



Dr. Frederick J. Cook, Director of Los Angeles Academy of Physical Reconstruction, who says: "I heartily recommend Flaxolyn as a natural aid to stomach and colon."

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 is certainly a natural remedy and complies with the teachings and tenets of the great Father Kneipp and other authorities for natural healing. I advise every drugless believer to give Dr. Luntz's Flaxolyn a fair trial."

This Formula Saved My Stomach and My Health, Says Dr. Middlekauff.

"I suffered for 15 long years from gastro intestinal troubles. With the aid of Flaxolyn, I am better today." Dr. Middlekauff, formerly a minister of the gospel, and today a Naturopathic Doctor, continues and says: "Now I prescribe Flaxolyn to practically every patient. It is herbal. It pays proper attention to Stomach needs which ordinary laxatives do not do."

Battle Creek Physician says: "Flaxolyn so cleanses the colon that deep natural sleep quickly follows in most cases," states Dr. A. W. Herr, of Cleveland, former Battle Creek Sanitarium physician.

Lindlahr's Great Chicago Health Institution Lauds Flaxolyn for Constipation

F 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.

They declare it the natural way to overcome constipation.

FLAXOLYN "OPEN FORMULA"

Not a Secret — Nothing to Hide Says Dr. Harris H. Luntz (M.D.,D.O.,) Noted Stomach Specialist.

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2. **Vegetable Charcoal**—Aids digestion, sweetens the stomach, overcomes acids and gas, purifies undigested, fermenting food.
3. **Juniper Berries** — Cleanse, purify, stimulate kidneys and bladder.
4. **African Ginger Roots**—Quicken flow of vital digestive juices.
5. **Dandelion Roots**—Purify the liver and blood.
6. **Cardamon Seeds**—Act on the stomach lining. Aromatic tonic.
7. **Chinese Rhubarb** — Invigorates the stomach and the liver.
8. **Spanish Licorice Roots**—Remove mucous that may be clogging and poisoning the digestive organs.
9. **Culver Roots**—Stimulate natural bile-flow and so purify the liver.
10. **Gentian Roots** — Create a healthy, normal appetite.
11. **Belgian 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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bearded moss veiling live-oaks, and the straight, orange-plated trunks of long-leaf pines in the Carolinas. I am aware of a dark cactus, standing stark against a flaming Arizona desert; the smash of surf and the slithering of seal at the Golden Gate; chalk cliffs, indigo sea, and orange-and-crimson autumn trees on the island of Ruegen in the North Sea; the smash of surf again, on the dark rocks of Maine, with the earth shuddering from the impact of those furious water-blows, and the spray mounting high, high, into the blue air. . .

This awareness of beauty flooding in upon me—no wonder that the others, who seem to have all that I used to believe made for happiness, come to me for a little of serenity, a little of peace.

I am serene, because I have nothing and I have everything. For the first time in my life, I have given myself up to the gentle art of acquiescence. I do not question, I do not strive. Love has passed me by, health is gone, work is not enough to take many hours of the day, nor to bring much money. By every standard of sensible people, and considered in the light of my professional beginnings, which augured a brilliant career, I am a failure. But in the part of me that matters—the part that might have gone on into permanent bitterness and hate, and has, somehow, mysteriously, found peace and beauty, I am no failure.

I do not seem to want very much of anything. My books are all around me, but I read very little. I could have a radio, and the world of concerts and lectures and dance-music would be brought to me in my little room. But I do not seem to want that. The beauty and rhythm of the world which seems to be drenching me in some strange baptism of cosmic awareness is quite independent of radio antennae and gentlemen who perfrom upon the saxophone.

I thought I would be lonely. I am never lonely. I thought: "My friends are busy people. They will come to see me, each of them, once or twice, and then they will be drawn away into the vortex of work and play, and I shall see them less and less." But it has not been so. They have come, and come again, and have brought others; and all, the old friends and the new, seem to like coming. But when they do not come, I am no more lonely than when they are here.

What does all this mean?

I don't know. . . . I only know that, for the first time in my life, I am not afraid of losing happiness, because, for the first time in my life, I am making no effort to find it. I think I learned, during those long months in the country, just after I had so nearly died, to live as a little animal lives: loving the sun, questioning nothing, accepting food and sleep and every hour vouchsafed of physical ease, as sufficient, and not looking beyond that hour. After all, just being alive is very wonderful. I live, of course, more poignantly than the animals, because my sources of content are more manifold and more complex, but my content is as unquestioning as theirs.

And this has come to me, during a time which I feared would be the bleakest of my life, but which, somehow, has been the sweetest and most beautiful. I know that I have never any more anything to be afraid of. If peace and beauty can come to me at this time, then there will always be some answer to every need I may have. There will, doubtless, come storm and stress into my life again; but I am convinced that when they come I shall need them. If the present need has been so completely answered from within myself, if happiness has come, not as a boon for which I had to fare forth and do battle, but as a by-product of this struggle back to health—why then it will always come in some form, tho that form be as unexpected as the present manifestation of my happiness.

I am thru with doubts and fears, with raging, and tumultuous rebellion. I see my three fundamentals in the possession of others, and I see that they do not bring happiness. It comes of itself, in lovely, unsought ways. . . .

I lie in my steamer chair, on my sunny roof, lapped by all the beauty in the world and all the noise in Manhattan, and I say to myself that calm short psalm of David:

"Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, nor in things too high for me.

"Surely, I have behaved and quieted myself as a child that is weaned of its mother; my soul is even as a weaned child."

New Plans for Nerve Cures

(*Continued from page 33*)

When the old, old question was asked him by his dumbfounded employers, "But why?—Why?" this is the story Emil told them, later amplified when he was interviewed by an institute psychiatrist:

Emil is the younger of two brothers. The older, aged 23, is attending Columbia University on money which he saved and some of which his mother is giving him. The mother's resources are small, and if the older boy is to have an education, the younger can not. He is extremely ambitious, and while working for a merchandising company from eight in the morning until six at night, attends night school from seven to ten, reaching home about eleven o'clock at night. Saturday afternoons and Sundays he devotes to his school work. He never has time, he said, for entertainment such as other boys enjoy, and he does not want to use his money for that purpose anyway. He was making $17 a week. The father is dead, the mother and two sons inhabiting a clean, nicely kept three-room apartment in the Bronx, for which they pay $55 monthly rent. Cramping poverty, tho not of the sordid kind, was never far away from the boy's thoughts. According to the probationer's report from the Court of General Sessions, young Emil had led "an unobtrusive and solitary existence," without evidence of any inherently vicious traits. Alcohol and tobacco he did not use.

The first check, for $480, he thought would pay his school expenses for the year. It was so easy, he wrote another and another. He had just put away in a chest in his room and in various savings banks a tidy fortune, when police took him and turned upon him the inquisitorial eye of the law, which seldom trusts to its own vision any more, however, without permitting psychology experts to look also.

Emil was given a suspended sentence. Ambition was found to be his devouring sin, an admirable trait which in excess becomes the opposite of a virtue.

Psychiatry will try to do for Emil what the law could not do by punishing him harshly—set him on the right road. He will be urged into a more normal social life, for he is overly introverted. Mentally he is a superior adult, much above the average, and the problem of how he may secure an education will be considered sympathetically. But if no money arrangement is possible, he will have to give up the idea and make the proper adjustment to his disappointment. This, doctors believe, he will do, for this encounter with the law—his first—appears to have had a salutary effect.

But what can be done for these patients suffering from mental disorders? That is a question one eagerly asks the doctors in the institute. "Physical rehabilitation and psychotherapy" is the answer. Patients upon entering the institute are given a careful physical examination, and then according to the case some form of therapy is decided upon. There is seldom a single form of treatment that is entirely adequate. The most common forms of psychotherapy are psychoanalysis, personality

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study, suggestion and re-education.

A case that illustrates a common method of procedure was that of a young man who came into the clinic some months ago: Edward, now twenty-two years old, was the only son. His father and mother were divorced when Edward was a baby. The mother, left alone with her infant son, poured all her devotion and pent-up emotions upon him. Thru school days he was known as "mother's boy," "sissy," and "tied-to-mother's-apron-strings." His mother fought his battles for him, answered his questions to meet his pleasure and took his part in all matters. The boy formed a strong and abnormal affection for her.

He was sent to private school, as his mother was afraid he would not be happy in the public schools where he would receive so little personal attention. He tried college, but did not like it and came home. It was not necessary for him to work. He remained at home with his mother. When he was twenty years old, on the way home from Europe, he fell in love with a pretty, flippant bit of a girl and, much to his mother's horror, married her.

Edward had been married about three months when he began to miss his mother. He could not transfer his affections from her to his wife. One night he had a dream—he thought his wife was dead—he wasn't quite sure, when he woke up, but it seemed to him that in his dream he had something to do with her death. Then he developed pains—very severe pains in all parts of his body. He so constantly complained of these pains that his wife insisted upon his consulting a doctor. The doctor referred him to the institute.

Organically there was nothing wrong. During the first interview the wise and kindly doctor did nothing but talk to the patient on seemingly unrelated matters, gaining his confidence and giving the doctor an opportunity to study his patient. In the next visit Edward was led to gradually discuss with the physician his early youth. Perhaps five or six visits were made before Edward told the doctor about his dreams and his "pains." With great care the doctor then showed Edward how the symptoms of his illness were disguised expressions of his repressed cravings and desires. Edward came to see that his dreams of his wife's death were really expressions of his desire to have his wife out of the way in order that he might return to his mother. His pains were expressions of the hope that his mother might return and care for his needs.

When he understood his problem he began to take an intelligent interest in the cultivation of healthy mental habits; there was no longer any need for repressions. An attitude of cheer-

After all—
What You *Really* Want is *To Know* HOW

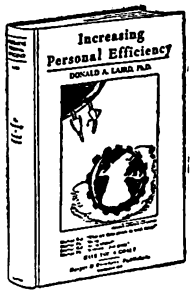
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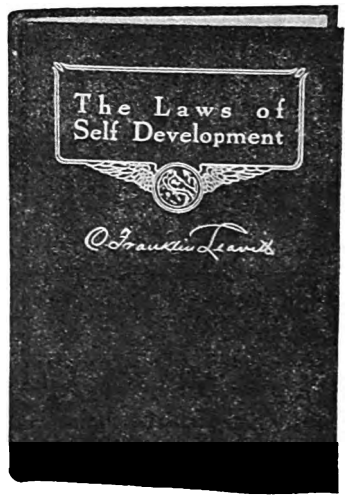
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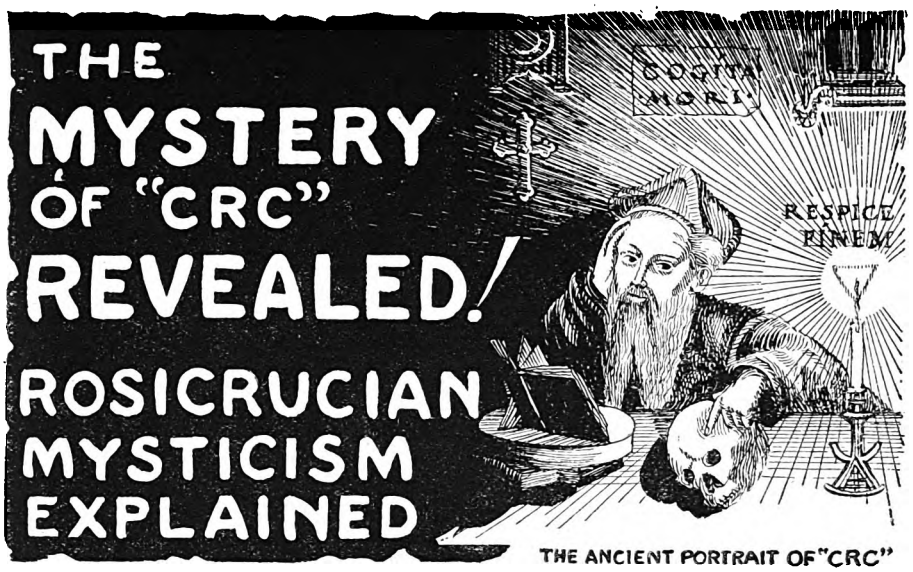
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Here are the Strange Facts

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.

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fulness and optimism was assumed by the doctor and the patient's wife, and Edward was started on the way to a satisfactory adjustment in his married life. The reconditioning of this case is not as simple as it reads. Exceptional training and insight are required to effect a cure of this type.

Another part of this far-reaching program will include the study of the individual during the early years of childhood. Methods will be devised for the psychological study of infants during their first year of life as well as later on in childhood. The various personality traits will be observed as they take their place in the character formation of the individual.

It is during this period that careful study should be made of those persons who are too shy, sensitive and shut-in. They cannot face the jolts of life and so they withdraw into a dream world of their own.

The shut-in personality is technically known as the *schizoid* personality. One might live with one of these individuals for years and yet never truly know him. They close the door to others and refuse admittance. They are shy, sensitive, self-conscious, reserved folk, yet these very same individuals are extremely proud and self-willed, prudish. With these incompatible traits it is easy to understand the constant inner conflict. Their ambitions are constantly hampered by their shyness and their inability to make satisfactory social contacts. Sometimes strong sex desires demand satisfaction which prudery diverts from healthy normal channels.

If the environment is not too complex, such an individual may live and attract little attention by his behavior except an occasional comment regarding his seclusiveness. Yet let the environment become too difficult or some physical disturbance descend upon him and he is no longer able to carry on a satisfactory program.

The period of adolescence, a difficult period for anyone, is frequently the beginning of mental disturbances in the shut-in personality. They are unable to face the facts of the real world and so they withdraw into a world of their own making, of dreams and fancies so fascinating that all else is neglected. Most of us are given to day-dreaming, but we are able to discard the intriguing day dreams for the actual happenings in our surroundings. Not so the shut-in personalities. They forsake reality for the imaginary world of their own creation.

Increasing efforts are being made to acquaint the public with this type of mental disorder. The mental health of these patients depends largely upon the care they receive during the onset of the disturbance. Doctors tell us that the mental deterioration of such pa-

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tients is a fairly good indication of the extent to which they are neglected. This places considerable responsibility upon our shoulders, for frequently with this type of mental disorder the damage has been done before a doctor is consulted. It is the institute's desire to educate the public in recognizing the first danger signs and give the individual with the shut-in personality the physical care he needs along with the normal, healthy interest and activities that will guard him against a mental break.

The person with the shut-in personality is emotionally unstable. And emotional instability is an outstanding trait of the criminal. Those who are unable to control their emotions are dangerous to themselves and to society. From the seemingly unlimited store of case histories which the institute doctors possess, the story of Marion, a shut-in personality, illustrates the development and liabilities of the shut-in personality.

In the first place, Marion was a mistake. Her mother clerked in a shop, her father was the shop's truck driver. They later married and had another child.

Marion experienced a healthy infancy and childhood. As a little girl she was "afraid to go to parties, cried easily, had few friends and did not seem to know how to play." She was increasingly unhappy after the arrival of a baby sister, who, as years went by, developed into an aggressive, outspoken little miss with considerable talent in music. The younger sister's musical ability brought her much before the family and guests, leaving the shy, reserved Marion completely in the background.

As Marion grew older the barrier between herself and others strengthened. The period of adolescence found her entirely unfit to meet the physiological changes and emotional unrest imposed upon her at this time. Her environment was becoming more and more complex. The younger sister was bringing a noisy crew of her friends into the home; the father and mother were given to rather wild parties, and Marion could not fit into the social life. She grew to hate the younger sister. Marion's dreams and fancies were centered around situations in which she was far superior to the sister, more lovers, finer clothes, more attention from her parents and friends, so the poor child built up an imaginary world of her own.

The next outstanding change in Marion's history was a decided interest in going to church. This new interest became quite absorbing. She highly reprimanded the rest of the family for their neglect in regard to religious matters. Marion's great interest in church was her way of compensating

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The Business of Creating Wealth
A Stimulating Article by
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A Small-Town Clerk at Twenty-Three

At Forty President of a Big Corporation

The True Life Story of a Young Man Who Rose from a $12-a-week Clerkship to the Presidency of a $20,000,000 Concern.

A well-set-up, prosperous-looking man walked into a New York office and asked to see the principal. Without preamble, he plunged into an amazing true-life story that held his auditor spellbound from start to finish. Here it is, substantially as he told it.

At twenty-three years of age I was working in a far western state at the hum-drum life of clerking in a dry-goods store. I had felt the angry sting of poverty since the day I started to work. I knew what it was to skimp on my meals; to walk to and from work to save car-fare; to refuse invitations out because I hadn't the proper clothes to wear; to practice rigid economies which cramped my very soul. My paltry salary of $12.00 a week bought me only the barest necessities of life. Yet from this unpromising start I have become the owner of a $20,000,000 business. No one left me any money, or backed me in any way. I did not amass wealth from speculation. Nor did I change my line of business. I won my success wholly by my efforts in everyday business.

But to get back to my story. One day things didn't go at all well at the store. I was despondent. What use was I anyway? What chance had I of ever becoming anything but a miserable, underpaid wage-slave all my life? Depressing thoughts such as these ran through my mind and plunged me deeper than ever into the black pit of despair. Truly the world had nothing to offer me.

Then, one evening, heart-sick, I slowly climbed the stairs that led to my tiny bedroom to while away the hours in reading, for I was broke, as usual, and *had* to stay home. The hours slipped by. I read till well past midnight a wonderful inspirational book. Then suddenly a feeling came over me which I cannot well describe. The room seemed to be filled with a bright light. I could not *feel* the chair I was sitting on nor *see* the wall of the room. I felt as though I was suspended in air. Inspiring thoughts flashed through my mind; delightful feelings thrilled my whole being. The air seemed charged with electricity.

The best way I can explain it is to say that I had a "vision." Some power within me seemed to have taken control of my mind. I saw—actually *felt*—myself the proprietor of a chain of thriving money-making retail stores spread all over the country. Something told me they numbered one hundred. There was my name on each store. I saw myself in a beautiful home, surrounded by all the luxuries that money can buy. *I* was a success—a great success. And, strangest of all, *I actually felt and lived the part.*

Of course, the whole thing was ridiculous, the result of indigestion, no doubt. Fancy me, a $12.00-a-week clerk, even to suppose that I could run, much less own, a chain of stores. . . .

Then came the thought, "Why not?" . . . Why not, indeed? Other men had done it, and so could I. Right then and there I determined to make that dream come true.

From the day of that vision I have known nothing but success. Every single thing I saw in my vision has come true. I am proud to say that to-day I own and operate hundreds of retail stores scattered throughout America, doing an annual business of millions and millions of dollars. *And for it all I have to thank you, for your writings inspired my vision—it was one of your books I was reading when I had my inspiration.* It was you who buoyed me up in my darkest hours. Frankly, I feel that I owe *all* of my success to you.

The man who spoke was J. C. Penney, whose name is to-day a household word. He operates a chain of over 600 stores.

The man to whom he attributed his success, who was he? Dr. Orison Swett Marden, famed as the world's greatest writer of inspirational literature.

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for a feeling of shame in regard to self-indulgence of sex desires. She felt unhappy, embarrassed and ashamed because of her sex indulgence and hoped to lessen these unpleasant feelings by being very formally correct and proper.

About this time Marion developed violent outbursts of temper, most of which was directed toward her younger sister. She became exceedingly restless and facetious. She made several attempts to harm her sister. Then it was that her family, almost too late, awoke to the seriousness of the situation and sought a doctor's advice. Marion was removed from the environment that was so difficult for her to meet. She was taken to a hospital in the country, where she made a fairly satisfactory adjustment. Had the girl been allowed to go on, deterioration would have set in to such an extent that little could have been done for her. Marion was a potential criminal.

Disorders of the endocrine system will also be the subject of investigation especially during the adolescent period. The structural types determined by disorders of this system bear a definite relationship to abnormal personalities often of the criminal class. It is the purpose of one group of physicians to make a detailed study of the important glands and their relation to criminal tendencies. Very definite psychotic symptoms are often observed in the course of disorders of these glands, either excessive functioning of the glands (e. g. Hyperthyroidism and hyperpituitarism) or deficient functional activity of the glands (hypothyroidism and hypopituitarism).

The individual suffering from excessive functioning of the thyroid gland may show signs of irritability, restlessness, apprehension and unusual alertness and quickness of movement. Those whose thyroids are deficient in functional activity are forgetful, indifferent, slow in thought and action. In over-activity of the pituitary gland we find that the individual lacks ability to concentrate, to decide matters for himself, and he is irritable and suspicious. While in under-secretion of the gland the person is apt to be drowsy, loses consciousness, has convulsive seizures. Such are a few of the symptoms exhibited by the disorders of the glands. It is not difficult to understand why sufferers might easily commit anti-social acts.

Most of us need fortification against failure and sickness. Most of us need an accumulation of reserve and poise which will help us to master the difficult situations in life. Most of us are stirred to the depths by the witless inequalities of life. The effort of this and kindred institutions is to help offer to future generations a better chance to face the world well equipped in body and mind.

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Seven Ways in Which Love Has Changed

(*Continued from page 35*)

she still does. She considers it something distinct from sex, something sordid and vulgar. For sex is linked with her maternal strivings. These she continues to safeguard and keep pure with jealous care.

And so I find not only that these fundamental traits of the female have not been lost, that they have been preserved and still are in evidence, but also that they are motivating women much more markedly than one might suppose.

The fourth point is *the increase of mutual honesty.* There are exceptions, to be sure, but by far and large the sexes nowadays tell each other the unvarnished truth.

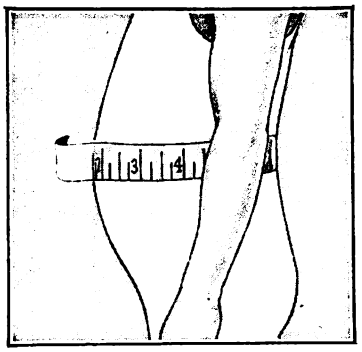
I do not wish to imply that it used to be the custom for men and women deliberately to lie to each other. The deception came about indirectly because of the mystery, already referred to, that surrounded each sex.

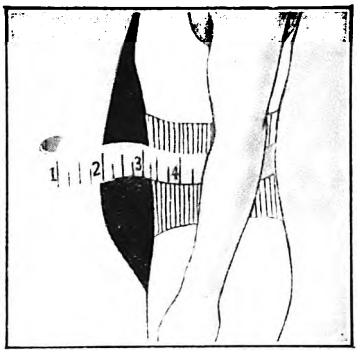
When we do not know the facts we fill in the gaps with imagination. Girls were compelled to guess a lot about their men friends and the boys made up a lot of fairy stories about the girls. Now, however, a man does not hesitate to tell a girl all about himself. The girl in turn is likewise perfectly frank and sincere. They discuss what their respective pasts have been and what they hope their future may be. They do not mind admitting former love affairs. The time-honored catchphrase about their present love being "the one and only" is long since *passé.* They tell each other unblushingly about all that either wants to know and, what is more, each considers the other has a perfect right to know.

Love, in fact, has become well-nigh scientific. This I will set down as the fifth important change.

The desire for better matings, more logical matings, more enduring matings, consciously or unconsciously checks the promptings of love. Reason is being applied as a brake to the onrush of emotion. They recognize that the process of falling in love may undermine better judgment. They observe the love affairs of their friends and draw deductions therefrom. They try to profit by the experience of others as well as of their own. They make the attempt to get an unbiased perspective on themselves. Boys and girls actually think things out before they allow themselves to fall in love.

I had a pertinent example of the scientific aspects of love not long ago when a young woman of twenty-five confessed that she had asked a man who was courting her to stop his visits





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because she had learned he was addicted to a habit-forming drug.

"What's the use of our both being miserable?" she asked. "It is better to face the truth now than later. I simply won't let myself be carried away with the flattering notion that I can make him over. Nor have we any right to beget children under the circumstances."

The spread of the doctrines of eugenics has been influential in this connection. Eugenics recognizes that love must be sane and sensible. It stresses health and companionate character traits as the ideal of love and of lasting happiness in love. It holds that the feeble-minded and psychopathic have no right to marry.

One cannot gainsay the fact that race betterment is of paramount importance for the individual as well as for the state. And our young people see that, too. They look before they leap, not because they are afraid but because knowledge has made them cautious. The newer generation knows more at fifteen than the Mid-Victorians knew at forty.

The changes in the ideals of love already noted—in illusion, in romance, in deduction of sex mystery, in mutual honesty, in the scientific aspects of love—have all led to a sixth change. This is:

Greater respect of the sexes one for the other.

This respect, of course, is more noticeable on the part of the man for the woman. The man no longer expects his intended wife or the girl he chums around with to give up all her friends, to completely alter her mode of living, or to give way completely to his every wish and desire. The man respects a woman's individuality. He does not wish to absorb it or destroy it. There is no objection to her having her own point of view of life. And what is more, he respects also that point of view whether it concerns the home, work, pleasure and relaxation or politics.

Women, also, are more tolerant of a man's moods since, thru actual business experience themselves, they have learned what it means to hold a job and to advance. Since they have taken on so many of the activities that formerly were considered purely masculine—in business and sports—they understand men better and men discuss their affairs more openly with them. A woman's intuitive powers, backed by ripened experience of the ways of the world, are now sought eagerly by the male sex.

The seventh important change in our ideals of love flows from this increased mutual respect. *Marriage has become more of a partnership than before.*

Men do not expect women to be slaves to housework, children, the home or even to themselves. Many women continue to work after marriage with the full assent and co-operation of their husbands in order to help swell the family income or until such time as maternity may make work outside the home inexpedient. Husbands and wives combine, each in his own way, to further intelligently their own common good. The day of the master and the slave is past. Equally responsible partnerships in love are becoming the rule.

Has all this general practicability in love affected the worth of sentiment? Has love lost any of its richness, depth or elevating qualities?

On the contrary, my own observations would lead me to say unhesitatingly that *love has benefited by these changes and that they have made it decidedly richer, deeper, and more elevating.* Can deep richness of feeling really exist when it is based upon something that is artificially inflated and artificially colored to make it attractive? Nothing can possibly be more beautiful than the truth, and the truth of character, the actual facts of personality, must shine forth resplendently if the love that is to be based upon it can endure.

Men and women may not fall in love as easily as they used to, nor as quickly. But what of that? Is it not far better this other way? When finally they do fall in love at least they ought to know what they are about.

The divorce rate continues at a dangerous height, and why so many divorces, you may justly inquire, if these newer ideals of love are so desirable? How can the two operate side by side?

They can because, altho our ideals have changed in a striking fashion, they have not yet been adopted widely enough. I find that parents often have a hard time trying to adjust themselves to the new order. They find it difficult not to worship romance and mystery and the rest of it as they were taught to do. And some of the younger folks, even, are also somewhat on the fence not knowing quite what is best.

But the changes in our ideals of love will hold. They are bound to because they are in tune with progress. And as they become more firmly fixed and are more and more generally recognized as the best concepts possible, then the divorce rate will most surely take a downward curve.

It is an accomplished fact that in every field of endeavor, be it mechanics, trade, industry, the professions or the arts, trained and intelligent methods have been adopted in place of the hit-and-miss procedures of an earlier day. Directive control for the accomplishment of a definite purpose is now the slogan. Were one to sum this all up in a single word one would call it *efficiency.*

Efficiency is the outstanding characteristic of modern ways of doing things. We try to act efficiently; we try to think efficiently. And perhaps most important of all, we are now trying to *feel* efficiently.

Yes, progress in everything is spelled by efficiency. And *progress in love must also be spelled by efficiency.*

Probably that is why the changes in love which I have enumerated came about. The human being could not well afford to let his heart lag behind his head.

Must a Woman Bear Children?

(*Continued from page 39*)

elaboration and development of her nature into something new, unless and until she has performed the most ancient, primitive and elemental of her functions—motherhood.

Therefore all the mad, bacchanalian jazzing, all the eccentricities and bizarrerie of the flapper kind of woman are manifestly puerilities, entirely unwomanly, unfeminine, unprogressive. In fact they are retrogressive. They are only the delay interposed by women who are unwilling or afraid to face, just yet, life and reality—afraid to become real individuals.

On the other hand the crying need of the age is for the further individuation, the completed development, and unfolding of the nature of the woman once or many times a mother.

The woman never yet a mother cannot say: "I must live my own life!" and mean anything at all real by it.

The woman once a mother needs to say to herself just this very thing, that is by nature denied to the nevermother. She has a life now. It is her duty to live it, not only her duty but her glorious privilege, and in doing it she becomes not less but more attractive to men and to her man.

It is nonsense for a human female to speak of individuality until she is a woman. I make this distinction between a human female, or female of human shape, and a woman, that a woman is at least once a mother. I coin also this antonym for unmarried mother, viz.: the non-mother married

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woman. Judge Lindsey calls this the companionate marriage, and wants to legalize it. Biologically there is no question as to whether the unmarried mother or the non-mother married woman is the more valuable to humanity.

I admit, of course, the fact that some human females are constitutionally incapable of becoming women in the sense above. It is not their fault, but their misfortune. I admit also the virtue, the charm, the ability of the numerous admirable spinsters. They have a value, and a very high one, to the society whose purpose if any, is an impersonal social organization formed for using the individual as a means to its own end. They are the sexless workers in the entomological social ideal.

Incidentally I might mention the not generally known fact that, when a married couple have no children, altho they want children, it is possible, in many cases, scientifically to ascertain which of the two, if only one, is the unwilling cause of this undesired childlessness, and in many a case to remove the cause and enable the married human female to become a married woman, or at least a once mother. This then will enable her to take the next step in individuation and become a new woman. After having demonstrated her *universal* femininity she can develop her own *particular* and individual feminine nature.

I am well aware that it is most difficult for a woman, a mother, to take this next step, and develop her own, peculiar-to-herself individuality, just because the apparent duties of being a mother to the child, once it is born, and for years after, are so onerous, particularly in the present impossible economic conditions where help is so expensive.

But it is equally hard for a man. He has quite as many impediments to the discovery and development of what he really is and should uncover to the world. For society in one sense makes a far heavier and more burdensome demand upon a man than upon a woman—that is, the entomological plan of society now being worked out.

Things are now becoming so standardized almost all over the world that, to be at all, a man must be according to a standard pattern. The world is becoming gradually flivverized; but for the unfortunately slow multiplication of real individuals.

I fell into conversation recently with a famous actor. I recalled Edwin Booth, and Augustin Daly's productions in the time when the late John Drew was in his prime, and the wonderful Shakespearean revivals.

He said:

"You'll never see that again. The days of that are gone. Everywhere



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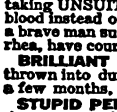
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brain glow

BRAVE MEN BECOME COWARDS. Many have told us they had not the courage to turn a door knob of another man's office to seek an interview. The timidity was due to taking UNSUITED FOOD that fermented and poisoned blood instead of nourishing BRAIN and NERVES. Could a brave man suffering from chronic fermentation, or diarrhea, have courage even to stand upright?

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Educational Booklet. 10 cents. BRINKLER SCHOOL OF EATING, Dept. 27K, 136 West 72nd St., New York

(See Old at 23, p. 87)

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everyone is doing the same thing as everyone else, dressing the same way, thinking the same things, thanks to radio and other forms of communication. I have seen it in England, in France, in Italy, the same as here."

So there is need for each and every one of us, men and women alike, to live their own lives. The women have the better chance, for the strongest motive force toward individuation in every woman lies in her child.

The chief difficulty a woman experiences in living her own life is caused by her quite too old-fashioned, possibly too instinctive, over-solicitude for her children, her minutest worries about their most microscopic actions. Psychoanalysis has proved that the neuroses of many adults, particularly those who have been the only children in the family, are traceable to the suffocating quality of the maternal attentiveness enveloping them—the smothering of the mothering they got.

This is of the utmost importance, for it has the closest bearing on the full individuation, or true unfolding, of the peculiar nature of each individual woman.

Not all women are individuals, by any means, because, altho mothers, they have not gone beyond motherhood, making the step from procreation to creation.

There is a word for those who have taken this step. It is not an English word but Latin: CREATRIX.

It is emphatically right here, in face of the all-demanding child, that she should use mentally (tho never aloud) this sort of peroration:

"It is absolutely essential to my life as an individual that I should live my *own* life, son (or daughter) and *not* yours. Too much mothering makes too childish children."

And how hard for her, and yet she should do it, to go on and say (mentally):

"If *I* live your life, *you* cannot live it. I shall do you a wrong, an irreparable wrong, if I do not insist. I know you want me to give myself all up to you. I know, without your telling me, that other children's mothers give them their attention all day long. But you *must* play by yourselves, and learn to depend on yourselves."

If such as this is not thought (not said) and acted upon, the result is whole families all thinking the same thoughts and believing they have to think the same way.

Here is the gist of what I say most emphatically—and it touches the most vital question of the day. Reason it out carefully, weighing every bit of it.

Evolution means change in what is changeable. Maternity is not changeable—nor transferable. Change is caused to take place in women by men. Men are always changing things. So can women, so must women, after they become women. Then they can change things, can even change the nature of men.

Don't Call Your Child Dumb!

(*Continued from page 46*)

show approximately how much.

Even more important, if at six Mary tests twenty-five percent below the average six-year-old, it is safe to predict that all her life she will remain twenty-five percent retarded. We can know when she is six that at twelve she will be no brighter than the average nine-year-old child and that she will never be able to master a high school course.

The only way to ascertain a child's innate intelligence is to consult a psychologist trained in the use of mental measurements. Free psychological clinics exist to-day in most of the large cities in the United States and they are rapidly spreading.

One of the happiest uses of mental tests is that which we have already suggested, the discovery that an apparently backward child possesses sound intelligence.

Tommy's case is by no means the only one. I am reminded of the story of Clare Hamlin who not only acted, but also looked decidedly dull. She was sixteen and could not pass fourth grade school work. She had bulging, vacant, eyes and a screwed-up face. She was clumsy, dropping, tripping, bumping at almost every available opportunity. She could read only very slowly and with a great many mistakes. She was twice as tall as any of her classmates and was thoroly miserable in her low school grade.

Examination revealed that Clare was so nearly blind as to be almost cut off from the world about her.

Before it was deemed advisable to give her any sort of mental test, she was referred to an eye specialist who fitted her with glasses. The girl's amazement and happiness were pathetic. The very wall paper in her bedroom was a joyous discovery! The whole world opened up before her. She no longer stumbled awkwardly or knocked things over. She could see and co-ordinate her movements effectively.

Here was a girl whose actions had convinced her parents, her teachers, her acquaintances that she was subnormal in intelligence. However, just as soon as it was made possible for the stimuli presented to her eyes to register in her brain, it became apparent that the functioning of the brain was not subnormal. In fact, the mental measurements showed that Clare was above average in her ability to learn, if she only had the necessary sensory equipment.

With coaching, Clare is preparing to enter high school and then to fit herself for nursing, her chosen profession.

I recall Rebecca Gear, whose story is less spectacular but perhaps more important because of its commonness.

Rebecca's mother brought her to the clinic with the complaint that she was a disgrace to the family because of her poor school work.

Rebecca was twelve years old, with the bodily development of a child of eight, undernourished, undergrown, flabby muscles, a grey complexion. Her speech was as dragging and listless as her walk.

The child exerted special effort during the psychological examination because its novelty interested her, and, besides, she was eager to rate high. She fatigued quickly and was given frequent periods of rest.

The results of the examination were very gratifying. Rebecca was three years above her age in mental development. However, her good intelligence was being wasted because she did not have sufficient physical strength and energy to put it to work. She could concentrate on a task only for a very short time before she was distracted by fatigue. She was like a high power motor with the power turned off or turned on only spasmodically.

To the mother who had come to the clinic with the question, "How can you make Rebecca improve in her school work?" we said:

"Take her right out of school and send her away to a health farm until her health is built up. She can easily lead her classes when she has enough physical energy to put her brain power to work."

This is one of the numerous cases in which apparent weakness of mentality is due to real weakness in health.

Unfortunately not all cases of feeblemindedness can be so happily dispelled as those spurious ones resulting from a physical defect.

A tragic comic figure was lordly Anthony Franconia.

Anthony's mother and his father and his tutor accompanied him. The boy, however, was dictator and master over all of them. Anthony was nineteen. He had been sent to one private school after another, finally to a military academy from which he had run away.

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He did not please to return to school so his parents had accommodatingly engaged a tutor—several tutors—for him.

The father was a successful jeweler and wished Anthony to join him and ultimately to succeed him as manager of the business. With this in mind, Anthony had just started a short trade course in jewelry repair. He had cut his hand rather seriously and the parents had then and there decided that Anthony should be given a psychological examination before any further plans for his future were made. What was he *best* suited for? *Was* it the jewelry business?

"Perhaps he'd make a good lawyer," the father suggested. "He talks so well!"

The boy himself wanted to be a scenario writer.

The examination showed this boy to be in perfect physical condition, but mentally retarded to the level of an eight-year-old child. He had a glibness of speech and a loud self-assurance which could and did fool the majority of those with whom he conversed. His parents and his tutors ascribed his lack of progress to laziness, waywardness or lack of interest when it was due entirely to his infantile mind.

There are several lines of work which are within this boy's capacities, but law, or the executive management of a jewelry establishment were certainly not among them.

With appropriate handling, radically different from that which Anthony had ever received at home, he might be expected to develop into a happy, useful member of society.

However, here was a case in which the most tactful and painstaking explanations were only partially successful in convincing the parents that they had entirely misunderstood the nature and the needs of their very forward, backward, nineteen-year-old child.

Altho it was recommended that Anthony be taught a very simple trade, his fond parents sought to place him in one complicated occupation after another. Naturally he failed, getting himself into many expensive scrapes during the process.

Finally, sadder but wiser, his family took the advice originally offered. They sent him to their country estate where he became assistant to the gardener, and is enjoying a happy, contented and useful existence.

This very common type of story is just another proof that we cannot build successfully unless we have found out just what material we are to work with. Aiming too high is as futile and dangerous as aiming too low. Fortunately, there is a way of measuring human abilities and weaknesses.

A Friendly Warning to Salesmen

(*Continued from page 28*)

suffer the generally inevitable consequences of the line of least resistance. "Eighty-two per cent of the business failures in a recent year," states a Bradstreet Journal, "can be attributed to the unfitness of those who have failed."

Even tho centralized buying and selling, brought about by modern mass production, will tend to eliminate some salesmen from certain lines of wholesale and retail business, it does not arbitrarily follow that front-line business getters will be no longer necessary. New business, in all lines, comes from contacts, one mind with another. It is rather the character of these "contacts," favorable or unfavorable, which a salesman makes, that determines his success or failure.

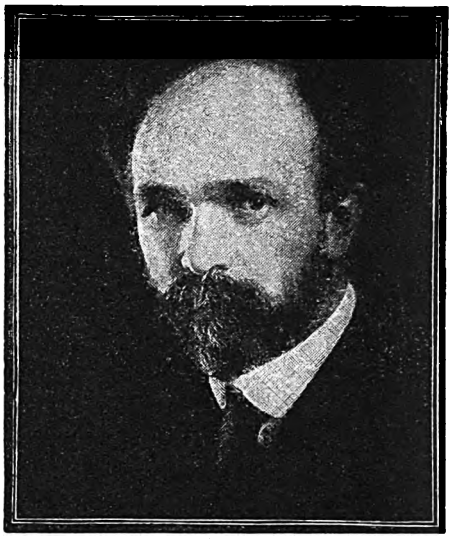
That all the needs of a nation of one hundred and twenty teeming millions, have been supplied, saturation points reached, with "contact" people done away with, is a dream too absurd to dwell upon. A cursory glance at a political campaign alone, should furnish illuminating answer. Thruout the whole warp and woof of the social and economic structure, there has become inextricably interwoven, the slogan: "Sell the Idea."

"It is a sound economic principle," says Doctor Carver, Harvard Economist, "that as soon as one want is supplied, others arise, increasing both in number and intensity." We do not have to look far to see this principle in operation. One silk shirt will upset the efficiency of an otherwise workable wardrobe. There must be suit, hat, shoes and general apparel to match, for the gentleman who would keep in shooting distance of the taste decreed by a "Dress-Well-and-Succeed" campaign.

Buy a house and you need a lawn mower, grass seed, refrigeration system, and a thousand and one accessories that automatically suggest themselves. The gift of a cubistic lamp shade from abroad, will make it necessary for those who would be modern, to alter an entire scheme of interior decoration. Indeed, we humans are complex and wonderfully made, and always targets for something!

"May I have a half dozen eggs?" asked a customer in a grocery store.

"Is that all you want?" retorted the



How to Speak and write Masterly English

Thousands of persons make little mistakes in their everyday English and don't know it. As a result of thousands of tests, Sherwin Cody found that the average person is only 61% efficient in the vital points of English. In a five-minute conversation or in an average one-page letter, from five to fifty errors will appear. It is surprising how many experienced stenographers fail in spelling such common words as "business," "abbreviate," etc. It is astonishing how many business men say "between you and I" instead of "between you and me," and use "who" for "whom," and mispronounce the simplest words. Few know whether to use one or two "c's" or "m's" or "r's," whether to spell words with "le" or "el," and when to use commas in order to make their meaning absolutely clear.

A REMARKABLE INVENTION

Mr. Cody has specialized in English for the past twenty years. But instead of going along in the old way he has applied scientific principles to teaching the correct use of our language. He made tens of thousands of tests of his various devices before inventing his present method. In all his tests he found that the trouble with the old methods is that points learned do not stick in the mind. In school you were asked to remember rules, and if you forgot the rules you never could tell what was right and what was wrong. For years Mr. Cody has studied the problem of creating instinctive habits of using good English. As a result of his experience he evolved his wonderful new

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A patent was granted to Mr. Cody on his unique device, and now he places it at your disposal. This invention is simple, fascinating, time-saving, and incomparably efficient. You do the lesson given on any page, then you see exactly how Mr. Cody himself would correct it. You mark your errors and check them in the first blank column. Next week you try that page again, on the second unmarked sheet, correct your errors, and check them in the second column. You see at a glance what you have learned and what you have failed to remember, until you have reached the 100% point in spelling, pronunciation, punctuation, grammar, and expression.

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belligerent salesman with a supercilious air.

"I don't want anything from you!" She glared at him as she made a bolt for the door.

"They do try to make you feel cheap," she was overheard to say to a shopping neighbor on the sidewalk. "I am tired and sick of being embarrassed in front of other customers because I happen to ask for half a dozen eggs instead of five or six dollars' worth of groceries, besides being looked at in a cold-blooded, contemptuous manner as if to decide if I am worth waiting on."

"Some of them act like sticks of wood and treat you the same way," echoed her friend.

That this type of sales person, while still considerably in evidence, may be passing, is not altogether a sign of danger for the true salesman's craft. It may be on the downward curve by decree of a disgruntled buying public. Machinery may be, and for good purpose, wiping out these unnecessary business wastes.

"The salesmanship of the future," concludes a nationally prominent business leader, "will be a great intellectual adventure. Can we meet the challenge of a new era being born? Instead of dreaming drearily of 'the good old days,' are we willing to spend the predominating portion of our energies and intensities in creating some good new days? These are the questions that need to concern ambitious men and women."

Coincidently, it now appears to be a well established fact that knowledge of a business, while basically necessary, constitutes but a small part of one's essential capacity for success.

In an intensive study said to have been made by the Carnegie Foundation, and later confirmed by the Carnegie Institute of Technology, it was brought out that success, even in such a technical line as engineering, was due approximately fifteen per cent to the technical knowledge of the particular field and about eighty-five per cent to the personality factor, or those human qualities necessary to successful performance, and primarily the ones that have to do with the art of dealing with others. "The salesman who wants to duck the scrap-heap," remarked a member of a recent professional buyer's meeting, "must keep himself polished up, and not slip into ruts."

"While we are on the subject," echoed another, "it wouldn't hurt for some of them to develop poise—get over fidgety mannerisms. Just the other day," he went on, "a fellow called to see me who could not talk coherently for juggling his hat and rubbing his nose. Then there was one that would first paw the air with his fists and then alternate by picking imaginary specks off my clothes."

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"The bird that gets my goat worst," spoke up a third, "is one I had only yesterday. He took me to lunch. There was an ossified barnyard under his finger nails. And to wind up, he served me with the atrocious habit of picking his teeth before we left the table. It's hard to buy goods from a fellow you can not respect. A lot of these things seem trivial, but they are often big enough to spell the difference between failure and success."

The salesman or saleswoman in the specialty, wholesale or retail selling fields, anywhere, who has slipped, yet held to a healthy imagination, and would like to get back into the front line trenches of the selling battle, and the young man and woman getting ready to embark upon a career in the sales world, may both find the following suggestions worthy of consideration.

First: Evaluate yourself. Take a fresh inventory of your mental and physical traits. Find out whether you are a positive or a negative personality. See if you have any of the aforementioned objectionable mannerisms. If you can not do this alone, enlist outside assistance. Get an understanding friend, or someone with professional skill in this important art to give you unbiased opinion of the kind of impression you make on others.

Don't overlook your speaking voice. Is it pleasing, or does it grate on people? Is it strong or weak? The human voice is a priceless possession. It is your means of communicating your thoughts to others, and if not all that you would have it, you can do much in the way of improving it with proper technical and psychological treatment.

And ask yourself fairly and squarely if you really know as much about all the ins and outs of your business as you ought to. Is your sales presentation sure or slipshod? Could you sit down and write a letter in detail about it that would sell the idea to the reader? This is an excellent test.

Secondly: Equip yourself. After your mental housecleaning, set out upon a program of self-improvement. It is useless to look for defects unless you immediately start to correct them. Engage a private coach, or join an evening class in subjects that will brush you up and make you more fit for your work with a buying public. If possible, take up a course of creative reading in your home.

Opportunities are abundant these days for those who seek more knowledge. Given good health, there is little excuse for failure to profit by them. It is inspiring to observe the men and women of advanced ages who are making up for advantages missed in early life by joining evening study classes, while busily engaged during the day in various lines of sales work.

Thirdly: Expand yourself. Live an outgrowing life. Picture yourself in your mind's eye moving on to larger achievements. Modern psychology asserts that the big thing for all to do is to develop "future-mindedness"; to greet the new age in economic evolution with a hearty handshake.

It is distinctly bad psychology to allow yourself to get into a pinched mental attitude when things fail to work out to your liking. Think expansively. Declare to yourself, "it does not have to be so."

When you find a prospective customer who is discouraged, remember the test of your fitness as a salesman is to be able to show him how he, too, has shut the light out of his soul, and how, in spite of his troubles, he can yet forge on to a finer future.

Give a man a new vision of hope, based upon sound economic fact and you have sold him anew to himself; you are a benefactor to the race. This is a seller's age. Distribution is the universal business problem, and it will be solved by those "contact" men on the firing line that make the most of themselves and their opportunities. The salesman who would keep in the running, must look to his personality.

Your Own Amazing Self

(*Continued from page 24*)

overt word or act he bring down upon himself the wrath of his whimsical feudal lord, or baron, or sovereign. Surgery was carried on in the most clumsy manner, while the screaming victim, unaesthetized, was held down by sheer brute strength. No piped water system, with faucets for turning on hot or cold water; no sanitary sewers; no heating system for buildings; not even stoves; no garbage collection; no bath rooms; no lights save torches or tallow dips; no railways, or trains—and so we might go on indefinitely.

And all this in Shakespeare's time! In the "Golden Age" of England's glory. Today the humblest worker in America enjoys more advantages and comforts than were known by the sovereigns of the past.

But the unfortunate phase of our discussion lies in the fact that while man's thought was working out little that could be considered progressive or helpful to himself or to his fellows,

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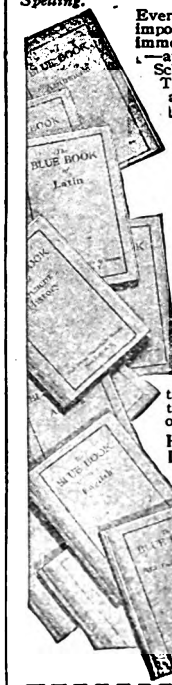
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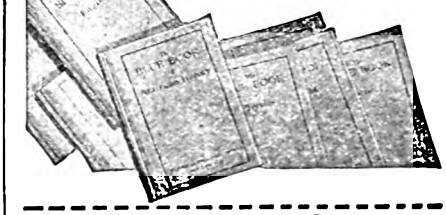
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still he did keep thinking, limited as was his output, and most of his thinking was *wrong* and *destructive!* Instead of getting at the real cause of things, where they could be analyzed, rationalized, and properly related, almost invariably he permitted his uprushing surge of prejudiced emotional feeling to blind his judgment and becloud the issue.

What I have given you above are but a few suggestions pointing to the materialization into economic, or utilitarian form, of man's thought as to things affecting his immediate wants or needs. But he also speculated as to the origin of the various phenomena of nature that attracted his attention, and invariably he postulated their origin as in some unknown source outside of himself. The flashing of the lightning; the artillery of the thunder; the tempestuous sweep of the storm; the genesis, growth, development and subsequent passing of all living things; the cause of his own existence—birth, temporary survival and death—the reflection of his own image that rose to greet him as he knelt at the water's edge to drink; his shadow, that in the daytime or in the bright flood of the moonlight, fell upon the landscape and accompanied him wherever he went—all of these strange and varied manifestations were in his untrained, inexperienced mind, invariably attributed to strange, superhuman agencies before whom he walked in abject impotence and fear.

Hence grew up a great, sinister mass of fear and superstition that soon overspread his mental firmament. His life, his world, his entire universe, was shaped and overruled by good and evil influences, alternately. To abjure, or placate, his god, or devil, in turn, became the all-absorbing effort of his life. Out of it has grown the strange, unnatural, mysterious and unreasonable so-called "religious" rites, ceremonies and performances that are still so strongly in evidence in even the most highly developed and progressive religious systems of today. Witchcraft, voodooism, black and white magic, ancestor worship, canonization of saints, heaven, paradise, perdition, blood atonement, vicarious salvation for the dead, confession, snake-dancing, mass, absolution—and so it goes on *ad libitum, ad nauseam,* the whole of it founded basically not in the sovereignty of man but in the base instinct of FEAR.

Now lest some of my readers jump to the hastily formed conclusion that I am making an attack on organized religion, let me hasten to state that I am no more attacking religion in this brief summary than I did in the previous statement of the lack of progress and intelligence in things economic and utilitarian. There have been many and various advantages accruing from even the very crudest forms of religion, as well as many cruel and tragic disadvantages from even the highest forms, and when all is said and done, religion in any and all guises adapts itself to the peculiar individual mentality of its adherents. But these articles are not intended to be a discussion of religion, so follow whatever religion you please. But remember this—no religion is worthy of your attention that cannot bear the light of *intelligent investigation.* Truth never shrinks from challenge or scrutiny, for Truth stands, at all times, *Unafraid!*

What I am striving to develop here is the fact of man's lack of knowledge of the phenomena about him and his consequent lack of growth. The *Growing* mind is the *Knowing* mind, and we know only as we challenge all with which we come into contact. If the results can be reconciled with our judgment and intelligence, we accept and move forward to new conquests; to greater knowledge. If the results fail to adjust themselves with our reasoned judgment we refuse to accept them, no matter what weight of antiquity, or arbitrary authority may dictate them. In this way only can we assert our independence and intelligence as free men, and thereby keep ourselves in the path of growth and enduring progress.

Your mind and my mind and the minds of all men are harrowed up and filled to overflowing with the childish ideas, notions, traditions, superstitions, forms and fears, of those who have gone before us. That they gave us much of value and of blessing, much that is truly worth-while, is freely admitted, but their errors and misconceptions have been made a very conspicuous part of our heritage, along with the few gems of truth they have bequeathed us. If men in the past failed so utterly to detect, interpret, and apply the various laws and principles that underlie and govern the marvelous contributions to our comfort and happiness that modern science has given us, why should it be thought, or even expected, that in the deeper things of life—the philosophy of man's past, present, and future; his appearance on this planet; the purpose of his earthly existence, and the possibility of life after death, in other words that in things "religious" he should manifest any greater degree of intelligence or accuracy than he did in his speculations about things of a much simpler nature?

Then, too, we must not overlook the fact that what little learning men had was given but sparingly to the masses. The "medicine man," the keeper of the oracle, the Doctor, and above all, the Priest!—these few elect were for long centuries the owners and controllers of



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all organized knowledge. From them it went forth to the favored few to whom they chose to give it, colored according to their own peculiar prejudice, plan, or purpose. Printing as an art came into existence but yesterday, relatively. Prior to the birth of printing man's "learning" came chiefly from mouth to ear. What little writing there was consisted largely of cryptic characters, inscribed on clay, stone, birch bark, or parchment, and these but little understood even by the few scholars of the times. Knowledge for the common people was absolutely unavailable, in fact was not even thought of as a possibility, or even a desirability. Not until printing produced books and the books began to get into the hands and homes and hearts of men, did they really begin to think about any subject at all oustide the mere drudgery of living.

Reflect upon how recently this transformation has taken place, and associate with it the fact that most of the men who have had charge of the agencies and mediums for the acquirement and dissemination of knowledge almost invariably have been largely actuated by sinister and ulterior motives, and you will then begin to appreciate just how little the very brightest minds among us really think for themselves. Eminent students of the subject make the bold statement that the very best thinkers as yet use slightly better than ten per cent of their available brain power, and the statistics prepared by investigators during the recent World War are to the effect that one half the entire population of the United States have the mentality of twelve-year-old children.

You will see from this that the development of man's mind to its present state has been a long-drawn-out process of evolution. It has consisted largely of what in educational parlance is termed "trial and error"; the process of blundering into things and—as the British say—"muddling" out again. Most of our knowledge has come as the product of man's actual experience. Living in a world so entirely lacking in thought, or facilities, or leisure for thought, his mental outlook went little beyond his daily contacts with life and the physical world about him. His chief occupation consisted in "making a living"; in eking out a bare subsistence, with little regard to the how, what, or why. Indeed his pursuit of the absolute necessities of life engrossed him so completely that he had no time for anything else. He was kept so busy making a living, that he had no time left for making a Life!

But the last fifty years or so have witnessed a marvelous transformation in man's method of thought, and consequent life. In fact, it has been a transformation on such a colossal, phenomenal, overwhelming scale as to be no longer evolutionary, but truly revolutionary in character. For in spite of all his former errors, his groping, and stumbling, and blundering, man at last has suddenly discovered *Himself!* Overnight he has awakened to the fundamental fact of his own existence. He has learned at last that the power to live, to be, to create, to rule—in short that all the power he needs, or may ever need, instead of being sought for in far away sources, rises from *Inside Himself!*

Man has learned at last that what he can give form, or color, or character to in his thought, he can, by persistent application, soon bring into material manifestation on the physical plane. Inspired by this sudden conviction, he has flung his dares to the highest heavens. Out from his newly discovered power house have come the steam train, the gasoline auto, the heavier-than-air flying plane, the telegraph, telephone and the radio; the newspaper, the magazine, and the public library; ocean-going vessels that ply in spite of wind or tide, and submarines that explore the remotest depths of the sea; government "of, for, and by the people," with its corollary right of the individual to "life, liberty, and the pursuit of happiness"; electricity for light, heat, power, transportation, and a hundred other uses; free clinics; preventive therapeutics; anaesthetics, and painless surgery—and so the long list goes on, and on, and on indefinitely.

Man has suddenly come upon Himself, and out of that recognition he has miraculously created a new world. A new world conceived and created, upheld and sustained by the power of his own thought, "and it does not yet appear what we shall be", for man has but now begun his work. But this much appears certain: that this is *The Day of Man!* It is the day for individual adventure and achievement. The laws and principles of life and growth are now revealed. An unlimited empire awaits exploration, and into its infinite, abundant, inexhaustible domain, "whosoever will may come"!

It is well, then, to ask yourself just what is your mentality? How much of your available brain power are you using? What passions or prejudices are swaying your course, or beclouding your judgment? What ideas, notions, vagaries, and conjurings of other men's minds, are filling your mind with forms and fancies, and fears? Come up out of the basement! Get yourself out into the bright sunlight, and take a good look at yourself.

No matter how much you may have erred in judgment, in your attitude, or in your conduct in the past, begin

If you saw thousands of other people using a process that actually turned ordinary sand into

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Now, right this instant, to be *yourself!* While the great bulk of your present mind content may consist of the thoughts of other men, do not overlook this tremendously important fact: that still thru it all you have yet been slowly but surely developing your own individuality and initiative. Out of the fog and mist and obscuring ferment of it all, your Self has been slowly resolving into form and entity. Now, at last, has come the time for full and perfect development and expression of that entity. The learning and the wisdom of the past ages flow after you from the rear, while the increasing brightness of the new day, with its wealth of new thought and opportunity, rises in glory resplendent to beckon you on. Forget who, or how, or what you may have been up to now. Do not look backward save to check the distance run. Dismiss all worry or regret for commissions or omissions of the past. Learn only the lesson to be derived from the experience, and face forward to new adventure and achievement!

A Fortune From Bonnets

(*Continued from page 29*)

She had a baby, and instead of letting that fact stop her from earning money, she made the baby and her work for it the inspiration of her new effort. The caps she had made for the baby had attracted a lot of attention and admiration. There was something distinctive about them. They were different from ordinary baby caps. They showed that touch of beauty which indicates real talent in the making. So the brave young wife decided that instead of making caps just for her own baby and making them so that they would be admired, she would make them for other babies, and would make them to *sell.*

That is her whole philosophy in a nutshell—to hit upon an idea, to go to work at it, and then to sell what you make.

Beginning in this humble way, with this humble product, it was only a few years before she had sold the design for the caps and certain special plans for packing and marketing them, to a big mercantile establishment for seven thousand dollars.

The beginning of her sales method was as unique as the commodity itself. She made up her mind not to ask her own friends to buy the caps. That struck her a little unfair. So she made up a dozen of the caps as samples and then sent to each physician of the city the following letter:

Dear Dr. X:

Surely, among your patients, you know many mothers of young babies and children. Will you be kind enough to give the names of a few to the woman showing you my baby caps? I'm sure if *you* take a peep at them, you will observe that they have unusual beauty—and value.

Many thanks for any helpful suggestions you extend to me.

Cordially,

Few doctors could resist the suggestion of the letter and the sight of the caps, which were taken around to the various offices by a sensible, good-natured colored woman. The woman was paid twenty per cent commission on each cap sold. And, of course, every cap was sold—and all that the young wife could make were sold at once.

Then tragedy stalked into the young woman's life. Her brilliant young husband was killed in a railroad wreck. But she met sorrow as she had met the problem of poverty—with *courage and action.* There was a fair-sized life insurance policy, and with her baby and its nurse, the young widow came to New York, where, after five years, she was again happily married. Two more children were born. Her second husband, John B. Offutt, was well-to-do. But the gift of money-making was still present in the wife, so, with her added experience and wisdom, she not only developed new ways of selling the Beauty Caps, but also put over several other sales plans and ventures.

Of course, not every woman or man can hope to have Mrs. Cleaver's genius for ideas, slogans, programs and such like, but she believes that every normal individual has one or more idea which could be made of real service and profit—if they were actually *put to work.*

Yet the slogans of Mrs. Cleaver have a snap and "punch" rather hard to match. Altho she herself says that all she does is to apply the principles of common sense, and straightforward thinking. For instance, she was asked to name a certain brand of stuffed tomatoes. She promptly sent the name—*Noah's Ark Tomatoes,* because, she said, "They have a little bit of everything in them."

She won a $500 prize for a name for a new kind of chocolates, calling them *Samoa Chocolates,* partly, of course, after the pleasant islands, but to suggest—"Some more!"

Mrs. Cleaver, Mrs. Offutt as she was then, did not allow prosperity to interfere with her creative work, any more than she had allowed privation to interfere with it. Her new husband was proud of her artistry in the matter of the baby caps, and when friends of theirs had babies he used to suggest that she send the bonnets as presents. They were so much praised that Mrs.

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Offutt decided to go into the thing on a serious, commercial basis. She devised the name—*"Baby Beauty Bonnets"*; got the name protected by patent; made up dozens of lovely models; had each bonnet separately packed in a decorative box, with a baby picture on the top lid surrounded by a little message about Health and Happiness; put inside two picture postcards, one a baby-boy head—in blue, the other a baby girl head—in pink; a little "history," filled with Imagination and Inspiration went also. Is it any wonder that one of the country's largest merchandisers paid her seven thousand dollars for the entire outfit!

The stories of the hundreds of women—and men, too, whom Mrs. Cleaver has helped to "find themselves" by finding the thing they could do best and most profitably, are almost as thrilling as her own story.

She had to face sorrow again, losing her second husband thru an attack of appendicitis. Work again saved her. She is married again, to Mr. Henry Moore Cleaver. They have a spacious home at Plainfield, where Mrs. Cleaver entertains her neighbors and prominent persons from everywhere—artists, writers, dancers, scholars. Her three daughters, Mary Leo, Graham and Jane, bid fair to become as brilliant and famous as their mother. Jane, the youngest, has written three plays and published a book of poems; Graham is an amateur dancer and actress; Mary Leo is also an actress, amateur dancer and social leader.

In addition to her manifold activities and interests, Mrs. Cleaver has recently gone into the real estate business, developing 57 acres of attractive ground adjoining the Plainfield Country Club.

There are few commodities, from paper dolls to real estate, that have not felt the touch of Mrs. Cleaver's genius either by her own promotion or in her capacity as "business doctor" to many organizations and individuals.

Yet, with all, she has maintained her true womanliness, full of charm and genuine friendliness.

But she gets her biggest thrill out of helping bewildered, discouraged people to recognize their hidden capabilities and resources and helping them to a new start toward Success.

The Salesman's Conference Table

(*Continued from page 40*)

CORRESPONDENCE

E. C. W., New York, writes:

I am very much interested in your department and take this opportunity of expressing my handicap.

I am conducting my own business and am considered a very hard man to sell an article to. I give as much time to a salesman as I possibly can, and listen with interest to what he has to say. But, I usually can say after he has talked one minute whether I am going to purchase his article. It makes no difference if the salesman is a good one or not, if I do not need the article I do not purchase it.

But, my big difficulty is this: As a boy I had but few friends, however hard I tried, and those I had usually drifted away, never having any desire to prolong their friendship with me. The result was I left my home town at the age of sixteen and no one except my family was interested in whether I left or stayed. I traveled from one city to another. After ten years of attempting many trades I selected one at which I have worked since. Then I opened my own business and have been successful.

My one desire has been to sell. Among the many positions I had while traveling, selling was one of them, but I had little success. I do not seem to have the personality. I am 5 feet, 11 inches tall, blond and well proportioned. I have heard people remark, "He is a decent sort, but you can't seem to get acquainted with him."

And so it goes. Very few friends. I envy others who can approach strangers and make conversation. I stammer and hesitate in explaining anything. I know what I want to say, but can't keep my tongue going in unity with my mind.

Recently I attended a business men's meeting and was asked to give my opinion on a certain question. I knew full well what I wanted to say and had I been able to say it would have received applause. I not only lost my speech, but forgot what I was going to talk about.

I hope you may be able to help me. From now on I shall be a regular reader of PSYCHOLOGY Magazine.

ANSWER:

Your letter indicates that you persistently cultivate a negative attitude towards yourself and the world. You are in the habit of wondering what others are thinking of you rather than directing your own thoughts.

To have friends, you first must be a friend. Friendship is not thrust upon us, we must merit it. We scarcely can do this if we utilize all of our time and energy thinking of ourselves.

Be interested in people. Listen to them understandingly, sympathetically; try to see things thru their eyes. Forget some of your own pet opinions and ideas and dwell within the sphere of others. Whatever your condition, positive thinking will ameliorate it. Think in terms of friendship, not for what you can get out of it but for what you can put into it, and you soon will discover a big change.

Do not brood over anything. Brooding is negative meditation which destroys health, happiness and the finer things of life.

Make friends by being a friend. Use your creative faculties in formulating ways of usefulness to others. Don't

Is Your Life Just A MISTAKE?



I say "mistake," for practically all of the Worry, Unhappiness and Limitations are "mistakes" due to a lack of understanding. Thus strong habits have formed which make you feel "trapped." These "mistakes" have nothing to do with your birth. You possess the same powers as do others.

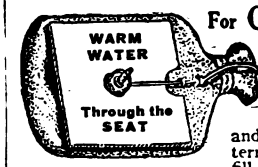
Some of the "mistakes" are: a feeling of inferiority—self consciousness and lack of initiative; Worry, Apprehension, fear of insanity or disease; fears attached to many things in life which ordinarily are not feared; all of which means LACK OF CONFIDENCE.

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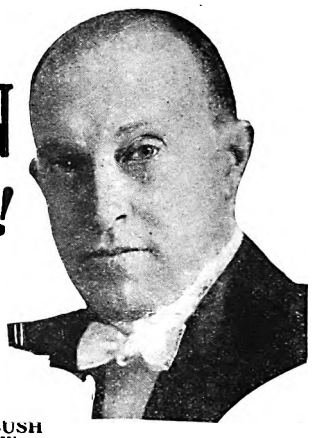
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Here is a striking example of concentration. A heavy load is stuck in deep mud. Four teams of horses come to pull it out. One at a time they strain and pull, but to no avail. The teams are then hitched in a *single line* and all *pull together* They have no difficulty in quickly pulling the load free because they have *concentrated their power*. And it is exactly the same with your mind!

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jump at conclusions or take things for granted. It's hard to break old habits: Meet people, converse with them, draw them out and listen to them. Cultivate a pleasant attitude, display interest in what others tell you, and be open-minded always, not opinionated. People with many fixed opinions, who can speak authoritatively on many subjects, make themselves a bore to the average person.

Follow the example, however distasteful it is to you, of the town politician before election. Be one of the boys. Speak pleasantly of everyone to everyone; emphasize unusual qualities. Such an attitude produces a wonderful reaction. Soon people will be coming to you for your opinion and advice on this and that; you company will be eagerly sought everywhere by all with whom you come in contact. Make people like you by liking them and being interested in them.

Mr. E. M. McBroom, Division Auditor, Postal Telegraph Company, Atlanta, writes:

"I thoroly agree with you that courage is an indispensable attribute of salesmanship, or any other occupation or profession. Lacking courage, a man will stand on the very brink of success and shiver, fearing to take the plunge, much like a person hesitating to dive into a swimming pool filled with water of doubtful temperature. Of course, as you say, a person must have courage to go on.

"But, as I see it, one must possess something more than courage to succeed at selling. The first requisite is a *personality* that will attract and hold the attention of a prospect sufficiently to give the salesman ample opportunity to extol the merits of his wares. The second quality is *faith*, faith in himself, in the goods he sells and that his prospect will be benefited by the transaction. These three attributes, namely: *courage, personality and faith* are necessary to success.

"I have no patience whatever with the methods of the so-called high-powered salesman who relies entirely upon a bombardment of hot air to make sales. We have a few of them in the telegraph business, and occasionally they are able to increase the receipts of their offices for a short time, but soon their customers find out that they are nothing but insincere bluffs and withdraw their patronage."

Mr. John A. Fray, Manager Fray Business Service, Cleveland and Columbus, Ohio, writes:

"COURAGE is truly the one big word when it comes to selling. If one does not have it, or cannot develop it to a reasonable degree, he had better look elsewhere than to salesmanship as a vocation.

"*'Face the facts' is good,* and applies 100 per cent. The older we grow and the more experienced we become, the more we are able to appreciate the true value of this procedure. We see about us every day men and women who fail in life because of their unwillingness or inability to face the facts unflinchingly and handle their affairs accordingly."

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Noses—And Those Behind Them

(*Continued from page 51*)

sex; never knew what property of his own was—it belonged less to him than to such of his acquaintance as needed it. That describes the man with a huge nose, somewhat awry.

Physiognomy, or the form which mind gives to the features, is universally recognized. A merry twinkle in the eye, a grouchy look, a pleasant mouth, a severe glance, a frown, are all indications of how the man feels. If these things had no significance for us, how would we be attracted by some people and repulsed by others? What is the definition of that much abused word "personality"—a facial picture of the mind? Even perfect features that are blank do not attract us, unless they reflect something that goes on within, whether it be tranquillity, simplicity, or brilliance. If it were blank, we would turn away from it as we would after gazing at a statue.

Analyze these colloquialisms: "Follow your nose"; "Your nose knows"; "Nosey-body"; "Nosing around." In every case the nose is personified. It is not only appointed "critic," but also leader.

When disputes, affairs of the nation and of the home arise, when ethics are involved, when proprietary rights are concerned—they are all settled with "a punch in the nose." Why the nose? It is the centre of gravity of the face. It stands alone, defiant, apparently impervious, a promontory that beckons "come hither" to all who disagree. It not only knows, it decides. What other sure way is there of picking out Jack Dempsey, Willard, Johnson and other pugilists—but by their noses? You might see a skunk, touch it, sit on it and play with it—but what warns you to beware? Your nose!

Of such importance is this organ that we have made a classification of its general types. There are six:

Class I—The Roman, or Aquiline Nose.
Class II—The Greek, or Straight Nose.
Class III—The Cogitative, or Wide-nostrilled Nose.
Class IV—The Jewish, or Hawk Nose.
Class V—The Snub Nose.
Class VI—The Celestial, or Turned-up Nose.

There are, of course, many compounds, infinite crosses and intermixtures. In those cases, the noses combine the characteristics of the combined types.

The Roman Nose is convex, but undulating. It is usually rugose and coarse; when not, it approaches the Greek nose. Then the character is altered. It indicates great decision, considerable energy, firmness, when it is Roman-Greek. Julius Cæsar and George Washington had Roman-Greek noses. So had Joe Cannon, the well-known politician. The pure Roman nose indicates brutal force, absence of refinement and disregard for the higher things of life.

The Greek Nose is perfectly straight. If the division tends toward Roman, the character is improved by the action of energy. When it tends toward concavity, it partakes of the celestial, and the character is weakened. The Greek nose is the acknowledged standard of female beauty. It is the nose of the artist and the poet. It shows refinement of character, love for the fine arts and *belles lettres*, and generally denotes a character free from pretence and deceit, able leadership, astuteness and craft in pursuit of that which is agreeable to the tastes. Unlike the Roman nose, this man cannot act in opposition to his tastes. Shelley and Byron had Greek noses. John Barrymore has. Mary Garden has the Greek-cogitative nose; so has Anna Case and Louis Graveure. E. H. Sothern has a Greek nose with something of the Roman combined.

The Cogitative Nose is wide-nostrilled, wide at the end, thick and broad, but not clubbed, gradually widening from below the bridge. A cogitative mind, having strong powers of thought. Given to close and serious meditation. Active brain, clear perception of ideas, with the ability to analyze and the faculty of concentrating the powers of thought on any subject. It rarely occurs alone, and is usually associated with the Roman, the Greek and Jewish types. When compounded, it always possesses force and dignity, and when blended with the Greek, considerable beauty. Beethoven, Bach, Barrie, Bernard Shaw, Dohnanyi, the pianist; Prokofieff, the composer; Pablo Casals, the cellist; Gainsborough, Reynolds, Rembrandt and Michael Angelo had cogitative noses. Roxy, Al Jolson, Helen Hays, George Jessel, Owen Davis, Titto Ruffo and Jeanne Gordon have cogitative noses, combined with celestial. George Gershwin has the cogitative-hawk nose. Paderewski has the cogitative. Rachmaninoff, Will Rogers and Eugene O'Neill have the cogitative, with slight suggestions of the Roman, each to a different degree. Otto H. Kahn has the cogitative, so have Hughes, Helen Wills and Gertrude Ederle. Galileo and Theodore Roosevelt had cogitative noses, Roosevelt's with a suggestion of the celestial. As you will notice, the majority of people in the artistic, political—and otherwise creative fields have the cogitative nose

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—the nose of the thinker, or dreamer.

THE JEWISH, OR HAWK NOSE, is very convex, and preserves its convexity like a bow, thruout the whole length from the eyes to the tip. It is thin and sharp. It indicates keenness in worldly matters, deep insight into character, and the facility of turning that insight to profitable account. It is not confined to the Jew. It has been proved that the people represented on Egyptian sculpture with this type of nose were Syrians, not necessarily Hebrews. They were traders. The modern Jews with hawk noses largely control the wheels of the world's trade and traffic today. John Drew had the Hawk-Greek nose; so has Rockefeller. Mendelssohn and Zangwill, also Disraeli, had hawk-noses, slightly cogitative. Edna Ferber and Susanne Lenglen have the same type of noses.

THE SNUB NOSE—AND THE CELESTIAL NOSE. These are both concave from the eyes to the tip. Both indicate natural weakness, mean, disagreeable disposition and divers other characteristics of conscious weakness. The celestial, by virtue of its greater strength, preferable to the snub. It has the "snub" traits in a lesser degree, and not without some share of small shrewdness and common sense. More impudent than the snub. The angle from the face intensifies or weakens a nose, also the angle which the below-the-line of the nose forms with the upper lip. The person with the snub nose asks many questions, is generally acquisitive, and enjoys the material pleasures of life. There are not many people with the perfect snub nose; in most cases it is combined with one of the other types. Among those in the latter class are Tunney, Babe Ruth, Dempsey; Pauline Lord and Eva Le Gallienne tend toward the snub, but are overpowered by the cogitative influence. Maude Adams, John McCormack, Mengelberg and the late Caruso the celestial characteristic overbalanced by the cogitative. Mary Pickford, also. Paul Whiteman is more of the celestial type. Kosciusko, the great Polish general, had a celestial nose.

We are all born with snub noses—rather, little clumps of noses. Perhaps it is our very impudence that brought us here, and it is only after we've been here quite a while that our noses begin to acquire individual characteristics.

More frequently than not, the nose is not a pure type; it might be primarily a snub nose, earn that specific classification, and also include the characteristics peculiar to its deviation from type. For instance, it might be that there is a marked prominence of bridge, or a thin, flat nostril. Therefore, it would be well for you first to make the general classification, and then study the following distinctive features and their significations:

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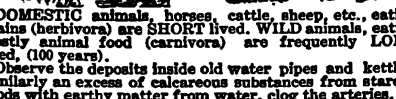
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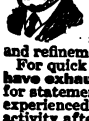
Old at 23

OLD AGE depends on OSSIFICATION or hardening of the arteries. An excess of starchy foods such as oats, wheat, rice, potatoes, etc., is one cause of the encrusting of the inner walls of blood vessels, producing malnutrition, HIGH BLOOD PRESSURE, homeliness, OLD AGE and DEATH.

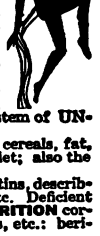


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(See Brain Glow, p. 73).

Acquisitiveness, economy: Great breadth at the upper part.

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Aggressiveness: a prominence near the bridge, long nostrils; Roman nose.

Authority: 2 or 3 short transverse lines at the root.

Timidity: the nostrils small and narrow.

Originality: the dividing cartilage descending below nostrils.

Imitation: the dividing cartilage taking an upward turn.

Artistic taste, refinement, repose: long and straight, of the Grecian type.

Coarseness: broad nostrils extending up the front of the nose.

Caution: nostrils lying flat to the face; a thin, pointed tip.

Enthusiasm: an arched nose.

Docility: broad, large nostrils which turn up.

Common-sense: straight and long; round at the tip.

Inquisitiveness: great length from the lip outward; upward turn of the point.

Laziness, luxuriousness: sunk at the root and turned up at the tip.

Judgment, reflection, reason: a broad ridge when viewed full face; a wing of the nostrils wide.

Flippancy: a broad tip, tilting upward.

Magnanimity: round, with a broad bridge.

Pride, sensitiveness: nostrils which readily dilate and contract, have an upward curve.

Melancholy: great width at the root, especially if sunken.

Self-confidence: the lower portion of the nose is broad.

Reserve: long, drooping at the tip.

Talkativeness: Roman in shape, or long, curving in at the root, and slightly turned up at the point.

Sensuality: inclining towards the mouth, slanting nostrils running up the side of the nose.

Wit: thin, angular, pointed at the tip, and slanting towards the lips.

Shakespeare, in *King Lear*, epitomizes finely the significance of the nose: "Canst tell why one's nose stands i' the middle of his face?" "No!" "Why, to keep his eyes on either side his nose, that what a man cannot smell out, he may spy into."

Don't you find yourself glancing a second time at a person with a prominent nose, be it amusement, sympathy, concern or ridicule? You will pass by a little nose as just one other of a collection of millions, unless you be a man and the possessor of the little nose also claim ownership to a beautiful face.

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***Important!* Turn to page 78**

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find some of them partial to the smell of onions; others, to corn; others, to cauliflower; others, to roast chicken; others, to cabbage. On the other hand, you will notice that there are some people who cannot tolerate the aroma of certain foods. Have you ever walked past one of those doughnut stores, where the sizzling fat in the window into which the raw doughnuts are thrown simply thrusts its greasy smell into your nostrils? Does it tempt you? Have you noticed how many people are tempted by that odor, walk in, and even sit right in the atmosphere, eating the fried cake? The same thing is true of the hamburger steak and onion shops scattered over the city; the frankfurter and sauerkraut stands, the hot-corn wagons, the rotisseries, hot roast beef stores, etc.

If people's noses did not lead them into places, there would not be chain after chain of stores opening and running successfully. The point I started out to make was this: that whether your friend be high-brow or low-brow, has he not often said to you, while passing one of these stores, perhaps even a bit shyly: "Mmm, that smells good; I'd love to have one, and eat it in the street, right now."

And you might be horrified! But that is the difference in sensitiveness of the nostrils, of the litle skin that either bids welcome to or evicts certain smells that wish to enter the nose. And while it may not necessarily be a short nose or a long nose that does either, you will find that it is a thin nose, or at least one with delicate inner skin.

Just a word of caution to the reader! After having classified those about you, into their respective nose groups, do not, on the strength of this analysis, seek a divorce, fire your help, or disown any of your family, or—even attempt suicide—because the judge in your district might not agree with me.

The Gambler

(Continued from page 49)

Company's office. It was no longer a mere, commercial shop. It became a glittering place of chance—a place where money could be lost—and won. Already salesmen were calling to one another, preparatory to taking their places in the rear office where the games were played.

"You write your own figure, today, Jim Norton," his mind kept repeating.

"Hey, Norton. Aren't you playing today? Come on!" called an impatient salesman.

Norton lingered. His mind increased its promptings. "Hurry up, Jim Norton! There's no time to lose! You've been waiting for this day for a long time—all your life, maybe! Come on, Jim Norton!"

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"Hey, you, Norton," called another salesman. "Time you took us over again, eh? Come on, we've got a place all ready for you. Right next to 'Lucky' Hellman. You can't lose today!"

The sally was followed by an outbreak of laughter. And then, when that was completed, more voices called in a spirit of raillery.

"Come on, Norton!"

Norton walked towards the office and then hesitated at the threshold. He fingered the crisp notes in his pocket and thought of Adele. "Cheap gambler at cards," she had called him—and justly so. After all, what was there to sitting down at a table in a stuffy room, pitting your own blood money against the next man's? It was ridiculous and cheap—yes, that was the only word for it.

"You're going to win, Jim Norton," his mind kept saying.

"Damn!" exclaimed Norton. And then more quietly, as the men looked up in surprise:

"Thanks, boys; I'm not playing today—nor tomorrow nor any other day. I'm quitting for good!"

He turned, got his hat and hurried home.

Adele was waiting for him. She looked up with timid, frightened eyes as he entered. He paused in the doorway.

"I've won at last," he called. "I'm the happiest man in the world!"

Adele, in her quick way, understood and rushed towards him, her arms extended.

"I've won, too," she said as she snuggled against him. "Oh, honey, I've won you back at last!"

And as he felt her young body quiver at his touch and sensed her heart throbbing against his own, Jim Norton realized for the first time the tremendous stakes for which he had been playing.

How to Understand Yourself

(*Continued from page 43*)

upon life and a hold upon that something which even in the hour of severest trial and deepest darkness continues to shine in undiminished splendor?

The main reason why so many people are outside of the charmed circle of these coveted privileges is that they know so little of their own real selves, of their actual powers and possibilities.

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Today all such states of mind CAN BE ADJUSTED. Your viewpoint is faulty through "doubt" 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.

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and few there are who have actually solved it. And yet the whole secret consists in getting rid of the *Minus Self* and putting the *Plus Self* in its place.

Most people are in the bondage of pain, misery, poverty and defeat because they do not recognize their oneness with the Omnipotent power which breathes not only thru every fibre of their being, but thru all time and space. Not knowing this, or not caring to know, they accept the imitation for the genuine and live in a fool's paradise. Not aware of this, they bargain their glorious inheritance for a mess of pottage. Not realizing this, they mistake the shadow for the substance, and finally sink into a state of apathy and indifference which brings them farther and farther from the road which leads to real self-recognition and self-understanding.

We see from what has already been said that the first thing to do is to know ourselves, to understand who we are and what we can be.

If we have real knowledge of ourselves, the least it can do is to show us our limitations. A man who knows what he can *not* do is in a fair way to know what he can do, and when he knows that, he will know that he can do a great deal more than he ever thought he could do.

Of course, we all want things, and we all ask and look for things. We want better health, we want a more lucrative position, we want more business, we want more money, we want more comfort and enjoyment, etc.

But if we actually think for a moment, we find that we have these desires in fits and starts. Our minds sway from one thing to another, but we never stay long enough with any one of them to make a real and lasting impression.

There are so many other things to claim our attention and interest: that game of poker or bridge, that theatre party, that late supper and dance, and many other time-and-strength-stealing diversions that take our minds off the main issue.

A humorist once said, "If business interferes with pleasure, give up business." That there is more truth than poetry in this saying is proven by millions of human failures.

The fact of the matter in most cases is, we don't know just what we want, hence we usually take what we can get, or what is actually thrust upon us. We don't set our minds and hearts on any one thing to the exclusion of all others. We are like children who want everything they see, but none of them for very long.

The first thing we must do is to know our minds, to measure ourselves, to take stock of ourselves. We must take stock of ourselves from every point of view. We must find out where we stand.

No man can live in an atmosphere of doubt or uncertainty about himself, about his own powers and abilities, about his aims and purposes, without being at a serious disadvantage.

The modern man, the man who would make the best of himself, has to master his own house. He has to take stock and know what is there.

What is required of all of us is a season of perfect honesty, of absolute frankness, with ourselves.

It is not a small undertaking, this self-investigation and self-analysis, but it has been the all-around salvation of thousands of people.

The all-important question in this undertaking is: How frank are we going to be? How true to our best interests are we going to be?

What is holding us down or back? It may be a subconscious repression of which we have no conscious knowledge. It may be in the form of timidity or over-confidence. It may be in the nature of fear, worry, resentment, impatience, lack of faith in self and others. It may be in the shape of grouchiness, sensitiveness, carelessness, inaccuracy, selfishness, laziness.

But whatever our shortcomings may be, let us be honest and brave enough to admit them, let us have the pluck and persistence to overcome them.

The significant thing is that the lowest man has the freedom of choice to direct the machinery of his life purposively, using its power in any direction and for any purpose he chooses.

With this fact in mind, it is easy to see that every man is a free agent, and that he is responsible for his "I Can! I Shall! and I Will!" or for his "I Can't! I Shan't! and I Won't!" With this knowledge in mind, man makes or unmakes his life.

My experience with the best and worst of humanity shows that in every man and woman there is, and always will be, a power—call it what you please, capable of transforming human life from the nethermost depths to the uttermost heights.

If man has all the potentialities of a "devil," he also has all the possibilities of a "god." But the difference between the two is of sufficient importance to disturb the imagination of the dullest.

The decision as to which part we shall play lies within ourselves. It is for us to say whether we shall command the admiration or condemnation of the world. It is for us to say whether we shall be well or ill, happy or miserable, successful or successless, prosperous or poor, popular or unpopular, long-lived or short-lived.

Every man is his own mentor, adviser, teacher, physician and manager. Every man is his own savior as well as executioner.

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No one can take our place. No one else can do what we must do. No one else can go where we must go alone. No one can suffer for us as we suffer for ourselves. No one else can enter into our joys and triumphs as we can enter into them.

We may succeed when others do not believe in us, and we may fail when others do believe in us; but whether others believe in us or not, *we will never succeed if we do not believe in ourselves.*

There can be nothing more salutary or illuminating in this respect than to make an inventory of ourselves—a sort of Fall-time mental house cleaning.

The question may now be asked: "What must I do to analyze myself successfully?"

Well, whenever you are ready to engage in this important undertaking, go to some quiet place where you are absolutely alone. Recline in a comfortable chair. Relax your whole mind and body. Have a table, note-book and pencil handy.

Make your mind a blank. Don't make any effort to think. Give the subconscious self the right of way.

Whatever comes to you from that source, write it down.

Do this for an hour and see what happens.

It may not be very startling. Perhaps you have produced a dozen or so unmeaning words which make neither head nor tail.

They may be something like this: "O hell . . . I wonder what became of her . . . Gene Tunney . . . that glorious figure . . . Atlantic City . . . ashes, ashes . . ." etc., and etc.

But however silly and nonsensical your first attempt at self-psychoanalysis may appear, do not destroy it, but lock it away where no one else can get at it, and do the same thing the next day, and for many days thereafter.

What you have actually done is to begin psychoanalyzing yourself, and what at first appears to be chaos will eventually become cosmos.

To go back in subconscious memory over your whole life's experience until you know their origin and meaning is to psychoanalyze yourself.

Remember that the most trival thing that comes into your mind may have some important meaning, may furnish some clue to the why's and wherefore's of your particular problems.

Whether the words or sentences come fast or slow, do not lose your interest. Do not say, "this is foolish," or "that is nonsense," because the very things which seem to have neither rhyme nor reason may turn out to be of the greatest importance.

You are not making a record of your life for immediate understanding.

When you finally understand the meaning of these records they will solve and correct themselves without any effort on your part.

For the time-being, like a stenographer, you merely take down what the subconscious dictates.

During your self-analysis you should also make a record of your dreams, and for that purpose you should have a light, pad and pencil right next to your bed, so as to note down the dream the instant you awake.

When you compare your dreams with the contents of your note-book, they will no longer be such a mystery to you.

Since our dreams are woven from the subconscious record of our lives, we should deliberately set ourselves to recall what we dream, for "we are as we see ourselves in our dreams."

The most important facts back of psychoanalysis are, first, that everything that has ever happened in our lives has been recorded indelibly in the silent depths of the subconscious mind.

Second, that while most of what has happened in our lives has been forgotten, it nevertheless continues to exist subconsciously, and is able, at all times to affect our thoughts, our feelings, and our acts.

Third, that a successful psychoanalysis will make it possible for us to bring about subconscious reconstruction and subconscious control.

A self-psychoanalysis becomes very significant when we realize that our conscious thought and will carry themselves into subconscious actions, and that these actions are the cause of what we are in mind, body, character, personality, ability, capacity, life and destiny.

Self-analysis should take an hour a day for about two months. In the making of this analysis, study yourself as in a looking-glass. Hold up before yourself the mirror of honesty and truth. Be as conscientious in your task as an expert surgeon is in the performance of a major operation. Don't hedge, don't quibble, don't camouflage. Look yourself squarely and honestly in the face. Perhaps it will hurt you as you meet up here and there with the past, but, never mind, remember that the end justifies the means.

After you have completed your analysis, devote to it an honest, earnest, sober review, not only once, but many times. This will help you to measure your life with accuracy and precision.

When you have figured it out, you will be able to lay down a course of conduct in line with your own particular needs.

To enable us, then, to understand ourselves, to know our own actual and potential powers, to diagnose our deficiencies and defects, to have full control of all our faculties and capacities, to become masters of our entire lives—this should be our supreme purpose.

What Is Your Limiting Fear?



Is it Self Consciousness? Or Worry? Or Apprehension? Or lack of Initiativeness 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.

The last twenty years of my life have been devoted entirely to helping people rid their lives of FEAR. I have written a 100-page book that is based on this experience and is full of truths that can be of the greatest value to YOU. This I shall be pleased to mail to you, along with other literature, upon receipt of 25 cents.

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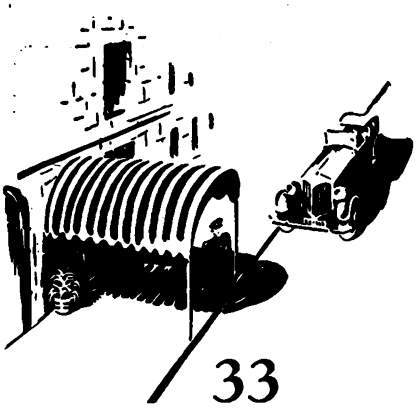
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What Can We Do for You?

(*Continued from page 52*)

ANSWER:—

Being in the country with little to do would not help you materially. You should get interested in something that will occupy your mind and thus permit you to forget yourself more and more. You must assume a positive attitude toward those nerves and believe that you have a right to be "boss." You should do things of a physical nature in spite of the palpitation, for that only indicates sensitiveness and will do you no harm. Gradually increase the physical exertion until you have built up a strong body and have become master of self. Of course, the right attitude toward this is essential. To do these things in a fearing way will bring depression and unpleasant reactions. But to do them with confidence and positiveness and determination will in time bring toughness and added strength all along the line. You must get on top of your sensitiveness and control and direct it in place of its dominating you. You are already too serious so I would not advise too much study along serious lines. Work, play, and try to forget.

QUESTION:—I. L. H. writes:—

Contrary to my belief there are some who strongly contend that just so one takes sufficient rest or sleep, say eight or nine hours, it matters not which hours out of the twenty-four are so employed; therefore, my question is: Is it really a matter of personal choice or habit, or does scientific investigation and experimentation conclusively demonstrate the fact that, all other contributory habits being equal, human life and efficiency is prolonged and enriched by taking one's sleep between the hours of 9 or 10 p. m. and 5 to 7 a. m., rather than during other hours of night or day?

ANSWER:—

Investigation goes to show that man accepted the night for retiring and rest in order to hide away from the unseen wild beasts which prowled about during these hours.

It is my opinion that the answer to this question is *habit*, and that one sleeps best at the time which the subconscious mind is trained to accept as best. But even habit should not be too strong, for when we are bound by habit it becomes weakening. I believe that irregularity in the matter of sleeping is best. If one is used to eight or nine hours of sleep and gets but six, he will feel it at first on account of his going against certain habits he has formed. Personally, I believe it is easy to take too much sleep and thru it lower one's vitality.

Statistics gathered during the Civil War showed that the city boy with his irregular hours stood the hardships better than the country boy. The country boy was used to a very regular life—he went to bed at sundown and arose at sunrise, and when this routine was broken into by picket duty, etc., he felt it keenly. Many went to pieces in consequence. I believe that eight hours sleep is enough for any adult and that more is weakening. And I believe that the time is merely a matter of selecting the hours in which the outside world is stilled and thus there are less disturbing factors.

Over the Editor's Shoulder

(*Continued from page 56*)

thinking. We are prone to follow the herd instinct regardless of whether the path leads to our final doom or not.

We haven't any ax to grind with the Medical Profession or any other profession. We know that there are just as good men in this profession as any other, but these "good men" are the 3% group and it will be up to them to pull loose from the remaining 97% who are practicing the "mob psychology" on the public.

Whichever way we care to look at the problem we find a big opportunity opening up for a real service for mankind. And you with your magazine can welcome the big field that looms in helping the 97% see the light of the new day that is breaking around the corner.

You have fired the first gun. Let us hope it will resound until it reaches around the globe. The Medical Drive is not any worse than the Religious Drives, the Political Drives and a lot of other drives. They all need a little exposing and a few "broadsides" fired at them.

A new day has been dawning and is gradually breaking for the advancement of the human family. When man DARES to speak the TRUTH which he thinks and feels is RIGHT for the uplifting of the masses of mankind, then we can rejoice and hope for a better day.

MISS MARGARET F. COATES, 4 School St., Needham, Mass., writes: There seems to me to be a marked inconsistency in the policy of your magazine, when you offer in its pages the stimulating satisfying theories and facts found in each issue of your publication, and under the same cover carry a full page advertisement of books on agnosticism issued by Haldeman-Julius.

PSYCHOLOGY, it seems to me, infers or postulates a belief in a Supreme Being, or Force, that makes for righteousness and is in fact, our unseen ally. We like to assume that our contact with this infinite force enables us to overcome weakness or limitation and ascend the loftiest heights of self-expression. Agnosticism, as far as I

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HILLMAN MANAGEMENT

can realize, contributes nothing to the aspiration of the human spirit. At its best it is negative and to some types of mind it is disturbing and destructive.

If the titles of these publications advertised in your magazine should tickle the fancy of many of the young people who read, in the hope of finding a short cut to success in PSYCHOLOGY'S pages, I fear that in their youth and inexperience they would be led to throw aside the faith in which they may have been reared, and substitute for it the exercise of self-indulgence, vice or debauchery.

We have more lawlessness to-day in this fair land of ours than we know how to control. The young criminals Leopold and Loeb were quite unencumbered by religion, reverence or the restraint that springs from them. Therefore, the hideous crime they committed was a matter of little concern to them. For the sake of the money that kind of advertising brings your firm, it does not seem worth while to pervert so many minds. It is offering a stone to those who are starving for bread.

DR. MILLER answers:

I have your very earnest letter concerning advertisements carried in a recent issue of PSYCHOLOGY. In the very nature of the case, our publication would have to discontinue were it not for the income from advetising. This is true of every magazine. It is a standing rule with virtually all publications that the advertising and editorial department shall be kept entirely independent of each other.

It is necessary, for us to continue in business, to accept many advertisements with which we are not in editorial agreement.

Concerning these special books, I am unable to speak authoritatively, inasmuch as I have not seen them. I believe, however, that we need not fear agnosticism; in fact, agnosticism has served a vital purpose in the world, being one extreme compensating the other extreme of blind, ignorant, religious fanaticism. These two compensating each other have made possible our present sane, modern religious rationalism, which, far from being destructive to religion, will doubtless save religion for the future generation. There are millions of people who blindly tremble before utterly discredited and untrue dogmas for whom the reading of a sincere book on agnosticism would prove a liberating and saving discipline. After being rescued from an unsound religious viewpoint they might then construct upon the ruins a nobler and more valid faith. Do not be unduly alarmed at the questioning of religious dogmas. All that is true will outlive the most scathing attack, whereas that which is not true will perish as it should.

Sometimes the apparent enemies of religion are really its best friends, while the flamboyant "defenders of the faith" are in truth religion's most insidious enemies.

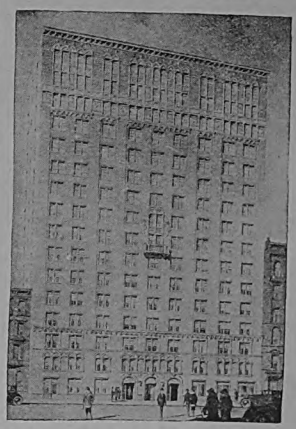
I appreciate the very earnest spirit of your letter, and thank you for writing me about this matter.

Care of Infant and Child

(*Continued from page 54*)

overcome difficulties almost from the moment of birth. The child should learn to conquer difficulties away from your watchful eye." "Learn not to talk in endearing and coddling terms." And

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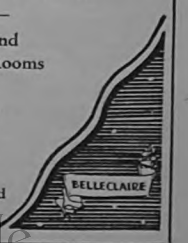
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even in an apparent robust physical state listlessness, unusual fatigue, unnatural tendencies to nervousness and worry, obscure aches and pains, urinary disturbances, indigestion, constipation all have underlying **CAUSES** which must be determined and corrected else vital organs may be permanently damaged and an incurable state result.

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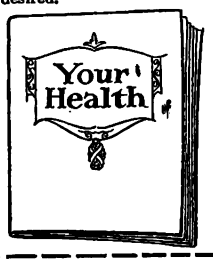
yearly are becoming incapaciated, undergoing dangerous surgical operations, even losing their lives. Most of them could have been spared all this but for neglect or improper treatment.

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can be checked and the Removal of the Gland Prevented, High Blood-Pressure CAN be reduced; damage to the heart, kidneys and other vital organs avoided if proper measures are taken in time. Varicoceles, hydroceles, ruptures, piles, focal infections, MUST be taken care of if perfect health is desired.

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In conclusion won't you, then, remember when you are tempted to pet your child that mother love is a dangerous instrument? An instrument which may inflict a never healing wound, a wound which may make infancy unhappy, adolescence a nightmare, an instrument which may wreck your adult son or daughter's vocational future and their chances for marital happiness.

What to do about putting the child to bed in the dark; how to dress, undress and bathe it, how to feed it, how many and what toys it should have, what to tell it about sex, how to help it in making adjustments with its world—of playmates, playthings, homemates and strangers—on all such matters Dr. Watson's book gives priceless counsel.

"Until the child is two," says Watson," he belongs to the home. At two he goes out under his own power to see the world. To get along in this new world he must enter it prepared."

He emphasizes the necessity of letting children play together *alone*.

Child rearing now becomes a matter with some scientific foundation, not haphazard, traditional, groping guesswork.

To keep out fear; to take out fears that have been built in; to avoid and conquer rage and tantrums; to lay the foundations for a rational normal love life; to let the child develop self-reliance, confidence, efficiency; to help him to avoid disappointment and failure and to get the habits of happiness and success—these are the parent's tasks for his child. A. H. H.

Religion Called Behaviorism

(*Continued from page 54*)

ways been to take the measurement of personality out of the clouds and put it upon a strictly scientific basis, Dr. Berman claims that it has all the qualifications of a religion, and in his little book of thirty-eight provocative chapters, he playfully explodes some of its obvious dogma.

But, going further than the mere iconoclast, the author turns from his little pile of exploded "Watsonianity," and builds another light with the dynamite. In the discoveries of the German "Gestalt" movement he finds disapproval of some of the behaviorist doctrines; and in that same "Gestalt" and its biologic twin "Emergent Evolution" he sees a clue toward the emancipation of personality.

The book, while not more scientific than subjects which it treats, is a stimulating reaction to that modern tendency to wish to gauge everything, even the most complex emotions, with a half-pint measure. Berman is satirical, at times facetious, but there is a serious undercurrent of fact which is worth consideration. KENNETH SWEZEY

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The author does not wish us to believe that child analysis is an insurance against all the damage which the future can inflict on the child. It works preeminently in the past, thereby creating a safer foundation for future development. ANNABELLE LEWIS

The Perfect Fear

(*Continued from page 31*)

A herd of forest gnu splashed across, with shaggy heads shaking like devils' faces.

There were deer, antelope, hartebeeste, and a lion and lioness almost shoulder to shoulder. The night was vividly lit by the red glow, and the sound of the fire was deafening.

The screaming I had noticed had come to the river's edge—such a shouting and trumpeting as of a hundred syrens gone mad—and crushing down a path as they came, raced the cause, a herd of a dozen elephants. Floundering thru the water with a noise like Niagara, they landed on my side higher up.

Then, with a crash, the fire hissed on the water. I felt choked with smoke, blinded and incoherent, while white steam boiled all around me.

And when it had passed away up the river, and I saw the land blackened and ashy-silent, I understood that I had seen Fear in the Jungle.

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