

PSYCHOLOGY

Health · Happiness · Success ·

November

25¢



HELP YOURSELF! WHAT MEN LIKE IN WOMEN
THE WORLD IS WAITING FOR YOU!

THE WONDER-WORKING PSYCHO-PHONE

THE Psycho-phone is an automatic suggestion machine. It is effective because it enables you to impress on your unconscious mind, the specifications of what you want of life at a time and under conditions when the unconscious mind is completely receptive—which is during sleep when the reasoning mind is in abeyance and out of the way.

It is your unconscious mind which contacts you with the creative intelligence of the Universe—with the unlimited cosmic source of the all supply, and it is here that the creative process which makes your dreams come true are started. It is this mysterious intelligence within you, this invisible power back of the flesh that is the real YOU.

It is difficult in a brief outline to give the evidence and reasons of just how and why it works. We can only indicate the fact that it *does* work.

A vast multitude of people in every walk of life is now using it. Here are a few extracts from some of the many letters we have received from these people:

"The Psycho-phone is all you claim for it and more." "I consider the Psycho-phone the biggest thing in the world today." "I would not part with it for any price if I could not get another." "I have been getting such good results with my model No. 3 that I would like to give a Psycho-phone to my sister." "It has doubled my business." "I got the partner I was trying to get." "I now have \$—— in the bank." "I married the girl I wanted." "It healed me from an injury which had incapacitated me for several years." "My sister's case of arthritis has

disappeared entirely." "I find myself now getting favors and preferences that under the same circumstances I never got before." "It has made me look much younger and has greatly increased the growth of my hair." "I have made considerable progress in a line of studies which I have been pursuing which I believe would have been impossible without the aid of the Psycho-phone." When a multitude of people get such great and varied results from the use of the Psycho-phone, there can be no possible question as to its effectiveness.

THE Psycho-phone breaks to harness the actual working principle utilized by the supermen of all the ages, and places it at your service. You, too, can now attain your heart's desire. You can have your fair share of the good things of life. You can be healthy, you can be happy, you can be prosperous. The Psycho-phone will do all this for you.

Tell us in confidence your particular desire or need, and let us send you our interesting free literature and testimonials.

THE PSYCHO-PHONE COMPANY

151 Lafayette St.

New York City



This *FREE* Book Shows Why Salesmanship Raises More Salaries Than All the Pull and Luck in the World

HOW many times have you heard men say: "If I only had Smith's pull and luck, I'd be worth a lot of money today"? Hundreds of times, probably. And the chances are that you may have said the same thing yourself!

Right now there are thousands of men who are worrying along in small-pay jobs, bemoaning their lack of "a chance"—when all the time the greatest opportunity in the history of business is staring them full in the face!

SALESMANSHIP offers the largest rewards of any profession in America today. Men who know the secrets of scientific salesmanship are in greater demand than ever before. For them there is no tiresome routine, no skimping along on miserly pittance! They practically dictate their own terms. No commercial enterprise can exist without them! They are the very nerve centers of a business—for upon their efforts depend the profits any company makes. Salesmen are the "aces" of the twentieth century business. They are the men who make \$10,000 a year and more!

Salary Increases—from 150% to 700%

Men from every walk of life have proved that Salesmanship is a bigger salary booster than all the influence and "good breaks" in the world. For example, there is W. P. Hall of Boise, Idaho. When he enrolled with us he was just breaking into the selling game and his salary was small. In just a year's time he jumped from salesman to General Manager at a salary of \$2,000 a month!



Look What These Men Did After Reading This Amazing Book

900% Increase

For four years prior to being offered my present position I was a representative for a school supply company. My salary was so small that it was almost impossible for me to get along. My salary has increased since that time nine or ten fold, thanks to N. S. T. A. training.

Frank H. Curtiss, Raleigh, No. Carolina.

Over \$1000 a Month

I was a painter when I started your course. After about six months I was drawing \$750 a month as a paint salesman, and am now holding a position that has paid me in excess of \$1,000.00 monthly. What do you think of that for N. S. T. A. training?

Earl E. Williams, Pomona, Cal.

And remember that Hall is no exception, but just one of thousands who have achieved success this surprisingly easy way. For instance, there is O. A. Jones of Charleston, Missouri, a former clerk, who now earns 700% more than before he learned to sell. Then there is Robert F. Foster, of Portland, Ore., a former engineer, who jumped his earnings from \$3,000 a year to over \$7,500 a year, including one month in which he earned more than \$1,100! And think of the record of W. R. Keech of Kinston, N. C., a young clerk who went from \$65 a month to over \$5,000 a year after he had mastered the secrets of salesmanship.

Salesmen Are Made—Not Born

Lots of men have a foolish notion that salesmen are born with some sort of a magic gift. Nothing could be farther from the truth. Just as you learned the alphabet, you can learn sales-

manship. Selling is governed by rules and laws just like mathematics. There are certain ways of saying and doing things; certain ways of approaching a man; certain ways of answering objections, battering down resistance and making the prospect act. Once you have mastered these principles your success is limited only by your energy and ambition.

So don't blame fate if you aren't satisfied with the success you have achieved to date. It is your own fault if your salary doesn't run into five figures this year. And remember that "luck" and "drag" are mighty poor seconds to SALESMANSHIP, when it comes to the question of lasting financial independence.

Exceptional Demand for Salesmen

Right now city and traveling sales positions are open in every line all over the North American continent. Last year the FREE Employment Service Department of N. S. T. A. received requests for 50,000 salesmen—bona fide offers of positions for our members. Surely this is a glowing tribute to the thoroughness and practicality of the N. S. T. A. system of training! This employment service is absolutely free to both members and employers.

Remarkable Book Free

Our surprising new book, "Modern Salesmanship," will open your eyes to facts that you've never dreamed of. It will give you a new conception of the tremendous money that scientific salesmanship offers you today. This book is absolutely FREE! Get your copy at once. Mail the coupon!

National Salesmen's Training Association

Dept. S-111, N. S. T. A. Bldg., Chicago, Ill.

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

Please mail me FREE your illustrated book, "Modern Salesmanship," and particulars of membership in your association and its Free Employment Service.

Name.....

Address.....

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

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

The Standard Publication of Practical, Inspirational and Applied Psychology

PSYCHOLOGY

Health!

Happiness!

Success!

VOL. XI. NO. 4

NOVEMBER, 1928

Founded and Edited by Henry Knight Miller

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IN DECEMBER

ENTHUSIASM TURNED THE TIDE! The philosophy of a man who re-made his life, at the age of 37, expanding his business from two small stores in 1912, to 200 in 1928, doing a trade of twenty million dollars. All because he discovered that enthusiasm for **THE WORK IN HAND** brings real Happiness and Insures the Future. His own story, by Charles R. Walgreen, in an interview with Frank E. Brimmer.

HOW TO MAKE DECISIONS. A practical, workable formula for arriving at decisions. Life is made up of decisions. The successful life is the result of wise decisions; a failing life results from foolish decisions. Did you know that you can learn a receipt for **MAKING UP YOUR MIND** just as simple and matter-of-fact as a receipt for making a cake. A good article to study before beginning the New Year.

MEN OF GOOD WILL—A thrilling story of a Grudge Fight on Christmas Day—that had a surprising ending. By Bert Morehouse.

A MOVIE MARRIAGE that Has Endured Happily for 25 Years. Herbert Brenon, Director of "Beau Geste," "Sorrrell and Son" and other first-rank productions, tells the story of his romance and analyzes the **PSYCHOLOGY OF A HAPPY MARRIAGE**.

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Applicant for Membership in the Audit Bureau of Circulations

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Christian Psychology

A simple scientific system of Christian thought and life which gives Christianity the power of godliness as well as the form, and puts into it the living vibrant force which brings prosperity, love, achievement, health, happiness, peace and more abundant life. Not a religion, nor a sect, but a movement within the churches loyal to their work and ministry, and based squarely upon the teachings of Jesus as verified, explained and practically applied by modern scientific Psychology.

I have been engaged in psychological work for many years—not exclusively, for I am now and for more than fifteen years have been, one of the judges of the highest trial court in my state; but my spare time has been largely devoted to the study and application of the principles of the new psychology, not only in my own life and affairs, but in the lives and affairs of thousands of other people all over the world whom it has been my great privilege to know in the relationship of teacher and pupil. These pupils have reported a great many marvelous achievements as the result of their study and application, including miraculous healings of stubborn diseases, large increases of income and personal efficiency, phenomenal achievements in business and social and professional life, notable successes of plans that had theretofore failed, the coming into possession of things that had long been desired but never obtained, changes of unhappy conditions and unpleasant environments, and the attainment of a wonderful state of peace and self-understanding which makes every hour of life a pleasure and every future day a joyously happy prospect.

Through all these years of study, and work, and teaching, and writing books and magazine articles, and evolving new and simpler means of applying the liberating truth in human lives and affairs, I have come to realize that so-called modern psychology is not modern at all, but that its true authorship runs back nineteen hundred years to the peaceful hills and dales and crowded marts of Judea, and to the Man Christ Jesus, the Greatest Teacher the world has ever known. Having made this discovery, I have learned that the promises of Jesus may literally be fulfilled in human lives—that men and women may get the things for which they pray just as He said they could, provided they will pray in the manner He prescribed; and that if one will seek first the kingdom of God and His righteousness, all necessary physical things will be “added” to him, just as Jesus promised. I have found the kingdom of God just where Jesus said it was, and have had the great good fortune to bring many others into the kingdom and its great rewards.

Within the kingdom there is joy and success and health and love and peace and happiness beyond description. And the kingdom is not far to seek: it is “at hand,” just as John the Baptist said it was, and not in some far off place. It is but a step from the sordid things and idle thoughts of everyday life to the throneroom and the presence of the Great King, whom to know is everything that makes life worth living.

And so it is that I have come into a work that seems to me to be larger and more important than any work I have ever done before—the work of leading men and women, through simple and thoroughly tested scientific means, into the kingdom of God and its incomparable riches of more abundant life, health, success, achievement, love, service, peace and happiness. And as a part of this work I have written a manuscript booklet entitled “The Kingdom of God,” which tells just what and where the kingdom is, and how to begin the search for it. It is a personal and intimate message of faith and hope and courage and love, and is

Sent Absolutely Free

to all who feel that they are ready for it. The American Institute of Psychology, with which I am connected, will be glad to send a copy of it to you, dear reader of this page, if you will merely fill out and send to them the coupon printed below.

DANIEL A. SIMMONS.

The American Institute of Psychology
511 Law Exchange Bldg. Jacksonville, Florida

FREE LECTURE COUPON

THE AMERICAN INSTITUTE OF PSYCHOLOGY,
511 Law Exchange Bldg.,
Jacksonville.

I would be pleased to receive a copy of Judge Simmons' message, “The Kingdom of God,” which I understand you will send free and postpaid and without any obligation on my part.

Name.....

Street.....

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

Leadership — Independence — Happiness — Health

HOW would you like to possess the Complete Key to Life's Supreme Prizes? Possess an actual key, *no idle theories*, but sound, practical, invincible laws of life whereby thousands have climbed to superb heights of joyous and exuberant being? To have unfolded to you the principles whereby you may rise to complete self-mastery — throw off fear, self-consciousness, inferiority, worry, disease, failure? *In a word to "cash in" on your unrealized abilities?*

You Who Earnestly Want—

Independence — Freedom from fear, limitation and lack; a rugged sense of self-reliance; the power to direct big affairs; the joy of being your own boss — *creating, directing and profiting thru the exercise of your own organizing and directive genius.*

Happiness — The true joy of living thru harmony, love, children, a home, plenty, service, friendship, appreciation, advancement and achievement, *and all that goes to make a man completely and constantly happy.*

Leadership — The zest of guiding the action of others, the realization of mastery over self and others; admiration by others who look up to you and await your advice or command; *the thrilling personality of the winner that attracts others to you unerringly as the sun draws the water of summer rains.*

Health — The joy of vibrant, perfect health, blood surging thru the veins carrying tingling life, zest, and power to every cell; *freedom from the tragedy of body limitation, pain and lack of strength to stand every test; and power to lead on to victory thru rugged, all-conquering health.*

Here Is What You've Been Looking For

Fourteen simple, forceful lessons have been prepared by Henry Knight Miller, teaching you how to use the principles of psychology to solve every life problem.

Dr. Miller, by means of the lecture platform, this written course and PSYCHOLOGY Magazine, has taught millions of students in every land how to advance themselves to *Complete Self-Mastery, Health, Happiness and Success*. Thousands have paid high enrollment fees for these same lessons which, now, produced in seven sturdy little volumes, are offered to readers of PSYCHOLOGY as a FREE premium with a two-year subscription to PSYCHOLOGY Magazine at \$5.98 for 24 beautifully illustrated issues!

A SPLENDID COMBINATION—*Psychology Magazine and Henry Knight Miller's 14-Lesson Course in Practical Psychology!*

An Idea of Its Scope

These great master lessons tell you how to Get and Stay Well — Prevent Colds, Sore Throat, Influenza — Breathe Scientifically — Cure Constipation — Prevent and Cure Tuberculosis — Build a Perfect Body — Eat for Health and Strength — Reduce or Increase Weight — Keep Youthful — Cure Insomnia — Develop Genius — Improve Powers of Observation — Mold an Indomitable Will — Think Correctly — Get What You Want — Change Your Life at Will — Develop

Perfect Memory — Improve Power of Imagination — Work the Law of Attraction — Make Your Dreams Come True — Use the Subconscious Mind — Break Undesirable Habits — Overcome Depression — Use Your Mystic Powers — Cure Yourself and Others — Use Suggestion and Auto-Suggestion — Use the Psychological Moment — Profit through Visualization — Use the Silence — Outgrow Limitations — Rise to Heights of Power — Use the Principles of Psycho-analysis — Locate Complexes — Restore Inner Harmony — Attain Success — Be Always Happy — Overcome All Negative Emotion — Banish Fear, Worry, Hate — Cure Jealousy — Use the

God-Poise Within — Build a Triumphant Life — Use the Principles of Salesmanship.

Money? There's no need to go through life struggling and striving to make ends meet, and frequently "broke." Poverty can soon be turned into riches. You can have all the money you want!

Home? Men and women by the thousands, cramped in hall bed-rooms, and in uncongenial surroundings, can soon own a home of their own and live a life of joyous freedom.

Luxury? Why put up with the discomforts of life when you can easily enjoy comfort, luxury and ease? The best things in life are yours to command. Why not get and enjoy them.

Success? Are you tied down to an uncongenial job with no future ahead of you? Quick and rich advancement is yours to command—a better job, bigger pay, rapid progress, or a business of your own.

Love? The world is full of men and women with aching hearts, denied the companionship and affection of the opposite sex. Your ideal mate awaits you. You can easily find him or her and revel in the joys and thrills of loyal affection and love.

PSYCHOLOGY PUBLISHING COMPANY, Inc.
17 West 60th Street, New York, N. Y. M-11-28

I enclose \$5.98 for two full years' subscription to PSYCHOLOGY. Send me the FREE Premium—Henry Knight Miller's Fourteen Lesson Course in Practical Psychology. I understand you will refund the \$5.98 and cancel the subscription if I am not pleased with the course.

Name.....

Address.....

Foreign orders: Two dollars additional to cover postage.

Cut this coupon now and it will bring to you by return mail the complete key to Life's supreme prizes. In a few short weeks you will know how to use this key so deftly that you will begin at once to "cash in" on your unrealized abilities, to begin to get at last the things you can now only long for! Before the end of the year you will be showing others how it is done.

Psychology Publishing Company, Inc.
17 West 60th Street
New York, N. Y.



The Man with the "Grasshopper Mind"

YOU know this man as well as you know YOURSELF. His mind nibbles at EVERYTHING and masters NOTHING.

At home in the evening he tunes in the radio—gets tired of it—then glances through a MAGAZINE—can't get interested. Finally, unable to CONCENTRATE on anything, he either goes to the MOVIES or FALLS ASLEEP in his chair.

At the OFFICE he always takes up the EASIEST thing first, puts it down when it gets HARD, and starts something else. JUMPS from ONE THING TO ANOTHER all the time!

There are thousands of these PEOPLE WITH GRASSHOPPER MINDS in the world. In fact they are the very people who do the world's MOST TIRESOME TASKS—and get but a PITTANCE for their work.

They do the world's CLERICAL WORK, and routine drudgery. Day after day, week after week, month after month, year after year—ENDLESSLY—they HANG ON to the jobs that are smallest-salaried, longest-houred, least interesting, and poorest-futured!

If YOU have a "grasshopper mind" you know that this is TRUE. And you know WHY it is true. Even the BLAZING SUN can't burn a hole in a little piece of TISSUE PAPER unless its rays are focussed and concentrated ON ONE SPOT!

A BRAIN THAT BALKS at sticking to ONE THING FOR MORE THAN A FEW MINUTES surely cannot be depended upon to get you anywhere in your YEARS of life!

The TRAGEDY of it all is this: you know that RIGHT NOW you are merely jumping HERE AND THERE. Yet you also know that you have WITHIN YOU the intelligence, the earnestness, and the ability that can take you right to the high place you want to reach in life!

What is WRONG? WHAT'S holding you back?

Just one fact—one SCIENTIFIC fact. That is all. And when you know what it IS, then you can easily learn how to apply it; make it carry you STEADILY, POSITIVELY, AND DIRECTLY to prosperity and independence.

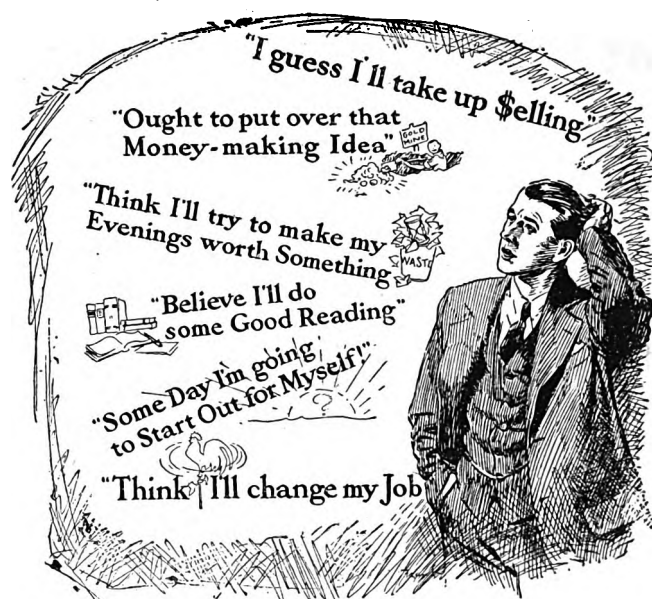
That fact is one which has been PROVEN and stated by the world's foremost scientists and psychologists. You are only ONE-TENTH as successful as you COULD be! Why? BECAUSE, as Science says, you are using only ONE-TENTH of your real BRAIN-POWER!

TEN per cent of his brain is all the AVERAGE person uses. He is paid for ONE-TENTH of what he really possesses because that is all he actually USES. The remainder lies dormant. The longer it is unused, the harder it becomes 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? That is the question you are asking yourself. 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.

This little book will tell you the secret of self-confidence, of a strong will, of a powerful memory, of unflinching 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—in short, how to make



your brain an instrument of all-around POWER. It tells you how to banish the negative qualities like forgetfulness, brain fog, 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. You may GAIN thousands of dollars, peace of mind, happiness, independence!

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, the "show me" wiseacres.

Other thousands will say, "I can lose only TWO CENTS. I may GAIN a great deal by reading 'Scientific Mind Training.' I will send for it NOW. It promises too much for me to RISK MISSING."

The thousands who are open minded—who are willing to learn something to their advantage—will ACT on their impulse to send the coupon. They will be better, stronger minded for having TAKEN SOME ACTION about their lives, even if they do nothing more than to READ a booklet about the inner workings of the mind. For your own sake—and for the sake of your loved ones, don't continue to GAMBLE that your future will be bright whether or not you DO anything about it! Mail the coupon today —NOW.

THE PELMAN INSTITUTE OF AMERICA

Suite X-6811, 71 West 45th Street, New York City

Offices in London, Paris, Stockholm, Delhi, Durban and Melbourne

The Pelman Institute of America
Suite X-6811, 71 West 45th Street,
New York City

Please send me without obligation your free booklet, "Scientific Mind Training." This does not place me under any obligation and no salesman is to call on me.

Name _____

Address _____

City _____ State _____



As a chemist... *he put it off*
 As a salesman... *he put it off*
 As an office manager... *he put it off*
but when he became president
...HE HAD TO HAVE IT



IT IS easy to enrol corporation presidents in the Alexander Hamilton Institute. It is sometimes very hard to enrol younger men who look forward to being presidents.

The following excerpts from a recent letter indicate what happens in thousands of cases:

"Here is a letter delayed about ten years ... I have been a chemist, salesman, office manager, and all up and down the line in the specialty field applying to chemical products ... I have written for and read your booklet two or three times but never enrolled.

"Now I am president of my own firm, with the very best of prospects, located right smack in the middle of the field we expect to work, plenty of business in sight and an up-to-date little plant.

"But as president, there are worlds of things on my shoulders that are absolutely Greek to me. 'What might have been' if I had enrolled sometime during the past ten years would be a gold mine to me now.

"Please send me an application blank by return mail."

The letter suggests several questions which are often asked:

1. Will the Institute Training help a chemist?

Answer: The technically trained man, who has only his technical training to sell, will never occupy one of the highest positions in business. Those positions are filled by men who have added to their technical knowledge a working knowledge of business administration.

2. Will the Institute Training benefit a salesman?

Answer: The Institute training is not a course in salesmanship. It will make any salesman a better salesman by enabling him to know more about his customer's business, and to talk in terms of the "other man's interest." But its great function is to give a salesman knowledge of the other departments of business—buying, accounting, factory and office management, sales management, corporation finance.

3. Will this Training benefit an office manager?

Answer: There is no position in which it is easier for a man to be buried than the position of office manager. Many a man becomes such a

useful business cog in that position that he never gets any higher. Only those men advance who are able to acquire a larger knowledge than the position itself affords.

~ ~ ~ ~ ~

Men who are content to stay in subordinate positions—men who have settled down with the idea of being salesmen, accountants, office managers or junior executives all their lives—will not find the booklet, "Forging Ahead in Business," of particular value.

But men who are looking forward to the top positions, or to being in business for themselves, will find their experience the same as that of the writer of this letter. It is foolish for such men to put off the Institute training; for when real responsibility comes they *must know the fundamental principles which it contains.*

Such men are invited to clip the coupon and gain now, in easy reading, the principles and methods that will be a matter of life or death, success or failure, later on.



Alexander Hamilton Institute

Executive Training for Business Men

IN CANADA, address the Alexander Hamilton Institute, Limited, C. P. R. Bldg., Toronto



IN ENGLAND, 67 Great Russell St., London
 IN AUSTRALIA, 11c Castlereagh St., Sydney

ALEXANDER HAMILTON INSTITUTE
 704 Astor Place New York, N. Y.

Send me the new, revised edition of "Forging Ahead in Business," which I may keep without charge.

Name.....
 Company.....
 Business Address.....
 Business Position.....

If YOU Were Down and Out



AND I agreed to start you in a big, new, money-making business of your own—WITHOUT CAPITAL OR EXPERIENCE—a business in which I have helped other ambitious men and women double, triple and QUADRUPLER their earnings, would you jump at it? You BET YOU WOULD!

Well, you may not be down and out. But if you are earning A CENT LESS than \$100 a week—\$5,000 a year—here is your chance to break into real estate MY WAY—build a big-profit business of your own—right at home—in your spare time—without capital or experience. My free book tells the whole story. Get it now!

From Failure to Success

I like to get hold of the down-hearted—the discouraged—the “has beens” and the “also-rans.” It gives me a big “kick”—a real thrill—every time I help a man or woman who felt they were failures. It’s easy enough to make successful men more successful. But give me the man who is struggling along—trying to make both ends meet—who has never had a real “look-in” on business success. The most fun I get out of life is turning such men into happy, contented, prosperous, independent business men. And I’m doing it right along! There’s E. G. Baum, past 50, lost his job as bookkeeper, sick, discouraged, down-hearted. I got Baum started and he cleaned up \$8,000.00 his first year. And J. M. Patterson. He’d just landed in Texas with a baby, a sick wife and only \$10.20 in his pocket. He started to use my Successful Real Estate System, and writes me that he will clean up \$20,000.00 in profits this year. Send for my free book. Learn how I am helping others—and how I can help you—win big business success.

New Lives for Old

I teach ambitious men and women my way of making big money in the Real Estate Business, without capital or previous experience. I give them new lives for old. I transform them from low-salaried employees to successful employers—in business for themselves—independent—prosperous—contented—men and women from 21 to 79—from all walks of life—former mill-hands, clerks, railroad men, barbers, hotel employees, grocers, salesmen, bookkeepers, teachers, ministers, printers, musicians, insurance solicitors, etc., etc. Take “Bill” Dakin for example. He worked for fifty years in Buffalo, N. Y., steel plant. Never had any schooling to speak of. Never had any real estate experience. Bill jumped at my offer. Writes me that last month he earned \$1,125.00 my way. Write for a free copy of my book today. Learn how wide-awake men and women are changing their jobs—trading old lives for new—with my System for Becoming a Real Estate Specialist. Address President, American Business Builders, Inc., Dept. 10-11, 18 East 18 St., New York.

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The Right Answer

A temperance orator was in the habit of holding forth in a workman's hall, and was constantly being interrupted.

The next time he lectured in that hall he engaged a prize-fighter to sit in the gallery and keep order. He was contrasting the clean content of home life with the squalor of drunkenness.

"What do we want when we return from our daily toil?" he asked. "What do we desire to ease our burdens, to gladden our hearts, to bring smiles to our lips, and joy to our eyes?"

As the orator paused for breath, the prize-fighter shook his fist at the unruly members of the gallery and whispered in a loud undertone:

"Mind, the first bloke what says 'beer' I'll throw outside."

—London Tit-Bits

Too Familiar

Auntie (reading): Satan trembles when he sees the feeblest saint upon his knees.

Roy: But, Auntie, why does Satan let the saint sit on his knees if it makes him tremble?

—Sydney Bulletin

And Then?

Dinner, unfortunately, was a little late, and a guest asked the hostess whether she would be kind enough to play something. Seating herself at the baby grand, she executed an admirable excerpt from Wagner. She finished, but there was still a few more minutes to wait, and in the rather pained silence she turned to a deaf old gentleman on her right and asked: "Would you like a sonata before dinner?" Her guest gave a start of surprise and pleasure. "Thank you," he replied. "I had a couple on the way here, but I think I could manage another."

—Washington Post

Why, Father!

"Dad," said little Sally, "I've been a pretty good girl since I've been going to Sunday School, and in the sixth grade and all, haven't I?"

"Yes, Sally," answered Dad.

"And you trust me, don't you, Dad?" Instantly the answer came back, "Yes."

"Then," demanded Sally, "why do you keep your cigarettes on the top shelf?"

—Ohio State Sun Dial

Who Is He?

Drivers should be careful of the fellow driving the car behind the one in front of them.

—Catalina Islander

A Void

Where I spent Christmas last year the thermometer dropped to zero.

That's nothing.

What's nothing?

Why, zero.

—Catalina Islander

I bet her she wouldn't marry me and she called my bet and raised me five.

—Wash. & Lee Mink

Danger Ahead!

She: I'm a firm believer in the fact that a man's clothes should match his hair. A man with black hair should wear black clothes and a man with brown hair should wear brown clothes, and so on.

He: But suppose a man is bald?

—Stevens Stone Mill

Safe!

City dude in field: Say, is this bull safe?

Farmer: Well, he's a lot safer than you are.

—Catalina Islander

Stand Corrected, Please

Minister: Come, come, my friend, try to lead a better life. Why, you are continually breaking one of the Commandments.

His Friend: Nope, Parson, I don't have any trouble with a single one of the Commandments. It's the amendments that I simply can't keep.

—Country Gentleman

Can You Figure This Out?

Him (to voice in other room): Who is it?

Voice: It is I.

Him (to her): If that had been you, you'd have said, "It is me."

Her: Well, it probably would have been.

—Ohio State Sun Dial

Geographic Psychology

Reporter: Miss Ederle, to what do you attribute your success?

Trudy: To the fact that I directed my thought in the right channels.

—Pennsylvania Punch Bowl

Pronunciation a-la-mode

Ronald: I saw an aeroplane flyin'.

Father: Don't forget your g's, my boy.

Ronald: Gee! I saw an aeroplane flyin'.

—College Humor

"Johnny," said the teacher, "if coal is selling at \$15 a ton and your father paid a coal merchant \$60, how many tons would he send you?"

"A little over three tons, ma'am," replied Johnny promptly.

"Why, Johnny, that isn't right," corrected the teacher.

"No, ma'am, I know it ain't," said Johnny; "but they all do it."



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and hoarseness. Speakers enjoy marvelous improvement. Salesmen are amazed to see the increased attention they command—and that means bigger incomes! Until you have tried this amazing new SILENT voice training method you simply cannot know the possibilities of your vocal gifts. And remember—you learn all this at home—by mail—for a very nominal cost. Get the facts. Mail coupon NOW!

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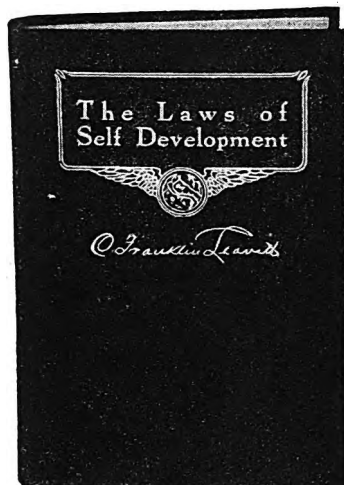
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Very sincerely yours,
Ella Wheeler Wilcox.

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Mrs. Bert King.

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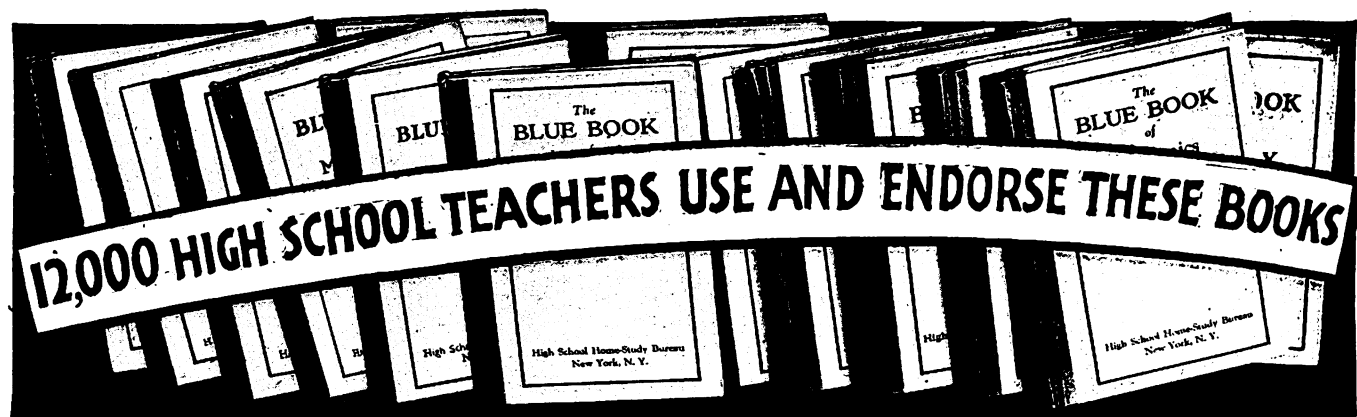
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Understand yourself - and then
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 ndismayed, the mightiest men
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Coin your failures into gold
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 hallenge thought that comes to naught
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Ask the losers why they lost
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 ll their valleys in the sun!
 sk your soul what is your goal
 nd race for the task you haven't done!

Never flinch when the world goes wrong
 ever pause when others doubt -
 othing but your work and song
 eed you watch, or care about;
 ail your flag, where none can drag
 or laugh it down - then go win out!

Edward Earle Purinton



"I'm so glad you came"—

"I'm glad, too. I didn't expect to come here again. The last time I was here you made me very uncomfortable."

"How? What happened?"

"Well . . ." He smiled and shrugged.

"You and your family talked about things that went right over my head."

"We didn't *mean* to be rude!"

"You weren't rude. You just assumed that I was as well-informed as the rest of you."

"But you *are*! You're much *better* informed than we are!"

He shook his head. "I didn't understand what you were talking about that evening. I couldn't join in the conversation at all. I thought you the most delightful family I'd met in years—but I've never felt more out of place."

"What nonsense! With your poise, your self-confidence, your command of language, your astonishing acquaintance with everything that's going on! Here you've been entertaining us all this evening—I've been simply marvelling at you."

"I couldn't have done it a month ago."

"You must be joking! I've never known anybody to be so up on everything. Father keeps posted on Finance and Politics, and George is a bug on Science and Invention—for the sake of business. I try to keep track of Art and Music, and Vivian, being a writer, can usually give us news of Books and the Theatre. But tonight you were telling all of us things in our own specialties! How could you become so well posted on everything in one short month?"

He Told His Hostess about Something New

He paused before answering. At last he said, slowly, "I have found something that will make anybody well-informed overnight."

"Overnight!"

He nodded. "It gives things in a nut-

shell. It gets you up-to-date on all the things that really matter through short passages that go to the heart of the subject in one quick stab. It has helped me in a hundred ways—even in a business way! It has given me confidence in myself, courage to talk to people I didn't dare approach before—and it is adding some perfectly charming people like yourself, to my circle of friends. I'll tell you all about it sometime."

"Tell me now! Don't keep me in suspense!"

So he told her about The American Scrap Book and The European Scrap Book—how they had made him familiar with what is being thought, said and done in the world today—the things intelligent people are talking about.

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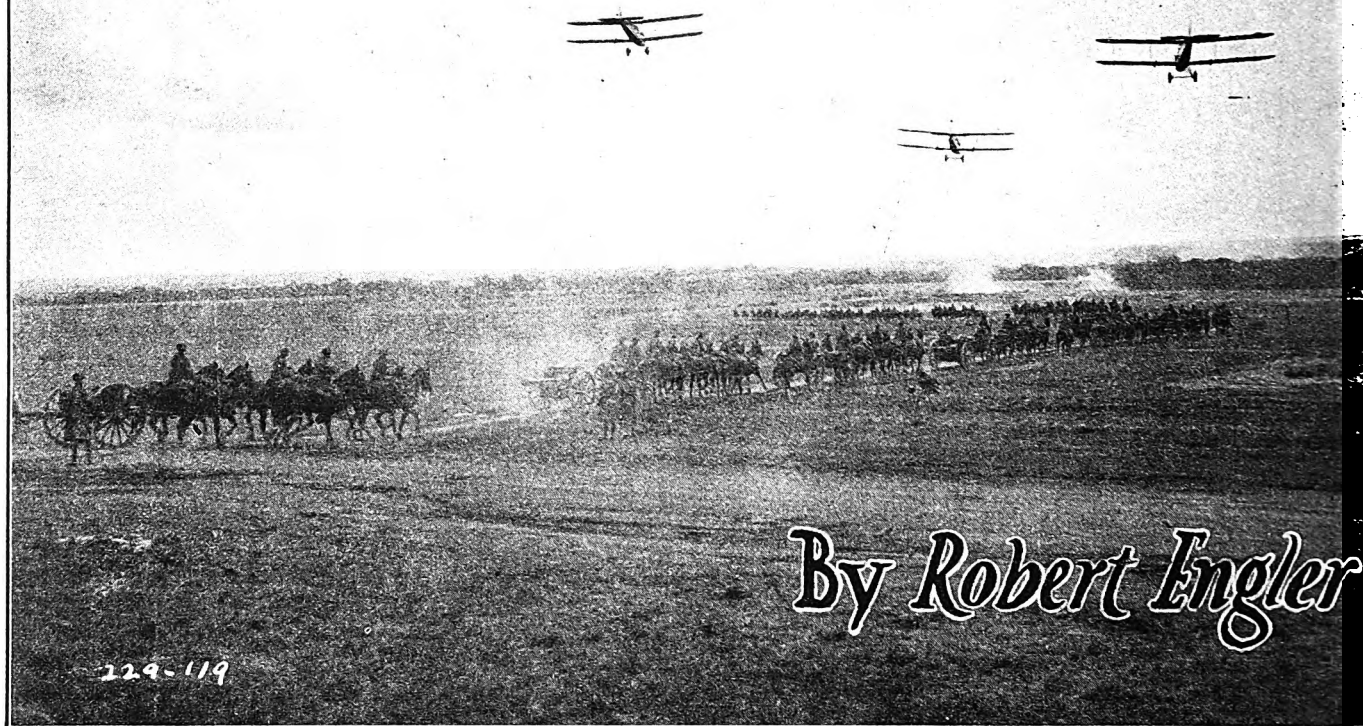
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Wheels of War



By Robert Engler

129-119

Ruthlessly the wheels crunch on.

A LONG white road. A wide, beautiful road. A road without blemish. A road thru sunny France. A military road. Miles and miles of road stretching away into the horizon. Then come the wheels. The caisson wheels. The truck wheels. The wheels of the ambulances bearing the wounded and the dying. Wheels. Wheels. Wheels! The wheels of war.

You may recall seeing this beautiful road in *The Big Parade*. As the war advances the wheels grind out their tale of horror. You see a stone fly this way and another stone that way. Ruthlessly the wheels crunch on. More stones shoot into the adjoining fields. The fields drenched with human blood. The fields scarred with shrapnel and wrecks of men.

More wheels turn. More stones slither to the roadside. More guns roar out their screaming death notes. More ships sail laden with more men. More men struggle. More men die. The wheels crunch on with implacable greed. Going, coming, going, coming. The road yields more precious stones to impending destruction.

Then comes the ghastly end. The white, broad road.

The road without blemish. The long wide road. The military road. The road thru sunny France. The road perhaps built by the Romans two thousand years before. The road, the beautiful road, now a gutter strewn with human carnage! Now a mud hole!

What a picture of the whole bloody business of war! The wheels of war crashing to pieces the road that leads to happiness. The road that leads to prosperity torn to shreds by the wheels of war. The road that leads to the brotherhood of man shattered by the merciless wheels. The road that leads to childhood peace and Mother's knee—broken, impassable, gone!

The multilateral treaty just signed with much pomp in Paris is a long step in the right direction. Secretary Kellogg, M. Briand, Dr. Stresemann and all the other able statesmen who collaborated in making this treaty a reality deserve our sincere thanks. For it is a treaty fraught with the greatest of possibilities.

Let intelligent men and women everywhere unite in smashing this many-wheeled monster! This Jugger-naut that knows not soul nor sentiment nor mercy! This Dragon, war!

"LOOK..... he's imitating a pianist!"

.....someone shouted
Then a queer thing happened

JACK had strummed some "Blues" for us on his uke and Nan had just finished her screamingly funny burlesque on the "Kinkajou." We were all set for dancing, when—the radio refused to work!

No amount of jiggling brought it to life, either. In spite of our best efforts, all we could get from that confounded radio were such desolate howls that the girls begged us to leave the poor old thing alone.

Someone made a half-hearted suggestion of bridge. But Tom had a better plan. Pulling Joe on his feet—good old "sit-in-the-corner" Joe, whom everyone liked to pick on—he cried in a loud voice.

"Just a minute, folks! The party is saved! Joe, here, has kindly offered to enliven the proceedings with a piano solo..."

Loud cheering drowned out the rest. This promised to be good—for, as we all knew, Joe couldn't play a note. Naturally, we expected him to clown...

Just as he sat down at the piano, Tom called out.

"Play 'The Varsity Drag'—that's a hot dance number!"

I couldn't help smiling at the thought of Joe—who had always taken a back seat at our parties—playing "hot" music. Excited whispers came from all parts of the room. "Wonder what he's going to do!"—"He doesn't know one note from another!" Suddenly someone shouted.

"Get this! Look—he's imitating a pianist!"

A Queer Thing Happens

Raising his hand melodramatically, Joe waited a moment to command silence. Then, without any more preliminaries, and to the



complete amazement of us all, he struck the first bars of—"The Varsity Drag!"

And how! With all the verve and expression of a professional! No wonder Tom's eyes almost popped out of his head! This wasn't the clowning he had expected Joe to do!

Unable to resist the tantalizing music, couple after couple glided around the floor. When Joe stopped playing the applause could have been heard around the block—only to be instantly followed by requests for more numbers.

All evening they kept Joe busy at the piano—playing jazz, popular songs, sentimental ballads, even classical stuff—everything the crowd asked for, and they asked for plenty!

How that lad could play! I was dumbfounded. Why, it was incredible! Joe had always seemed to be a "born wallflower"—he had never displayed any talent for entertaining—yet now... I determined to solve the puzzle. On the way home that night I drew Joe aside and demanded,

"How on earth did you do it?"

He laughed. "Why, it was very easy!" I simply took that home-study course in music your cousin told us about..."

"You don't mean that course that was supposed to show you how to play without a teacher, do you?" I interrupted.

"That's it! Say, it's a great course, all right!" he enthused. "There wasn't any expensive private teacher to pay—and since the lessons came by mail, I didn't have to set aside valuable hours for study. In fact, I practiced only in my spare time, a few minutes a day. And the course is thorough! Why, almost before I knew it, I was playing simple pieces by note, and..."

"I guess you don't have to tell me how thorough it is," I broke in. "Your performance tonight was a knockout! And you used to say you had no 'talent'!"

"I haven't," he insisted. "Anybody can learn to play the U. S. School of Music way!"



You needn't know a thing about music to take this pleasant, rapid course

This story is typical. The amazing success of the men and women who take the U. S. School of Music course is largely due to a newly perfected method that makes reading and playing music as simple as A-B-C.

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A Chat With the Editor

Henry Knight Miller

The Art of Meditation

OURS is an age of restless and unremitting activity in the mad mart of competitive industry, the ceaseless whirl of social activity, and frenzied quest of pleasure.

This superabundance of energy is an inevitable characteristic of youth. America is young among the nations. Restless energy has carried our commerce to the ends of the earth. Our inventions have revolutionized conditions of life for all nations. Our ideals have created new standards for all peoples.

All of this is reasonable justification for pride. Zeal for achievement is laudable. Accomplishment on far-flung horizons adds zest and satisfaction to life. There is grave danger, however, that in concentrating upon the externals of life we may lose a sense of relative values. In gaining the industrial and moral leadership of the world, what availeth it if we lose our own soul?

European cartoonists depict us as a race of money-grubbers, preoccupied in the sodden accumulation of property and the boisterous quest of pleasure. They conceive of us as uncultured, ungracious and ill-mannered.

On the other hand, a considerable group of young American poets, novelists, journalists and radical thinkers, who form a self-styled and not unvaluable intelligentsia, see a very different America. They see themselves as a small group of awakened and unfettered souls seeking to arouse a slumbering and soulless Colossus. The America which is their pet aversion is the America of Main Street, hugging its discredited creeds, enslaved by obsolete conventions, trembling in fear of a fabulous hell, with unimaginative fervor trying to put over Prohibition on the less provincial denizens of the great cities, dull, heavy Babbits, and ranting, insincere Elmer Gantrys.

Both of these pictures are overdrawn, tho

there is much justification for each extreme view. These one-sided observers behold the unlovely characteristics of certain groups of Americans and fail to detect the great heart of the American people which still beats in tune with cosmic rhythm, and the soul of America which quivers with divine and celestial *rapport*.

They forget the America of rugged colonial heroism, of Washington, Hale and Patrick Henry; the America of Lincoln risking disruption that the slave might be free, of McKinley answering the call of oppressed peoples, of Wilson vicariously entering a war to end war, of Kellogg visioning a treaty of universal brotherhood. They forget the America of Jacob Riis, Jane Addams, and August Heckscher seeking to outlaw city slums; the America of science, art, literature, music, romance and of rugged, ascending faith.

A PLEA FOR BALANCE

YET we must in part admit the indictment. We are so enamored of externals that the deeper realities are neglected. We have developed the most amazing knowledge of machinery, architecture, construction and industrial organization the world has ever known. In all of the externals of life we have become supremely efficient. Our universities equal the best of Europe. In arts and letters we are keeping pace with the best culture of the Old World. One thing alone we need; that is a more comprehensive knowledge of ourselves as individuals. I would not plead for the passive and unfruitful subjectivity of Oriental mysticism, but simply that we balance our healthy and rugged objectivity with an equally effective knowledge of the inner or subjective self.

We must get away from the rush and roar of the outer world and withdraw into the mystic

silence where we can become acquainted with ourselves and the God who dwells within.

We need to cultivate the art of meditation. Not that we should withdraw from the challenge of outer activity, but that in the deep silence we should draw strength from the invisible sources to better perform the daily tasks.

THE SACRED MOMENT

THERE is an invisible source of supply. Call it subconscious, superconscious, or God. In certain rare moments we break thru and contact the divine reality within. In that sacred moment giants are born. Men of small vision dream of noble conquest. Slaves rise to superb heights of freedom. Cowards become heroes. Dullards are transformed into seers. The prodigal, wasting his substance in riotous living, visions a nobler life and returns to the father's home.

It is not the specific task of a psychologist to point the way, that is the function of the mystic, philosopher or evangelist. Yet even our psychology needs the divine touch of that something which lifts us above life's commonplace experiences and tinges all of our being with a sense of cosmic significance, brings a realization of our kinship with the divine, turns our shadows into radiance, weakness into strength, and discords into celestial harmonies.

We need to draw away occasionally from the fierce activities of life and relax from the strain and din of daily battle.

Jesus withdrew for long periods into the mountains to pray. It is difficult to conceive of him praying in the formal and barren language of the average modern pulpit invocation. We may more easily think of him as lost in meditation, reaching out for that God-power and divine presence which was the stamp and seal of his divinity. Because he broke thru the barriers of flesh and lived for a time in the realm of the spirit he was invincible, conquerer indeed of the world.

Give your invisible self a chance to live. Let the divine goodness within express itself. The God within you is struggling to make you aware of his presence and to lend infinite reinforcements to your every worthy endeavor.

We need to withdraw from the noise and confusion of our busy, crowded lives and thru the lost art of meditation become acquainted with

ourselves, reshape our noblest ideals, re-light the fires on deserted altars, and enter into harmonious relationship with the divine essence of all life which is within.

For every man the supreme moment arrives. The religionist calls it conversion. The psychologist calls it the psychological moment. Disciples of certain beliefs call it "the silence." It is a moment fraught with divine consequence. It is then that man beholds God, and in the hour of that celestial vision he comes to know himself as he might be. He sees himself tinged with divine goodness and strength.

It may be necessary to withdraw from the haunts of men for a time and get back to the bosom of nature. Become primitive for a day; drink in the beauties of nature. Here are the eternal realities. In unison with the cosmic rhythm the inner self may speak, and your ears may be attuned to hear.

Rest for a day beside the rolling sea. Sniff the salt breezes which invigorate the body and stimulate the mind. Or it may be by the side of some rippling brooklet that hurls its smiling waters to the bosom of distant seas. It may be in the cool, dim majesty of the forests where only the murmur of winds in the tree-tops is heard. There may be undulating valleys in the noontide sun. There may be the silver silence of night on a great plateau where one stands bathed in the infinite floods of night's eternal sea. Wherever it may be, in communion with Mother Nature, we tend to become receptive to the divine voice within and enter into fraternity and *rapproch* with the deeper meaning of life.

THE VOICE OF THE SOUL

IF IT IS impossible to get away into the country, use whatever opportunities may arise. Listening to a symphony orchestra, a violin or vocal solo, the sonorous tones of a pipe organ; for just half a minute in the midst of the working day, just before going to sleep, or immediately before awakening, relax, become passive, hearken to the voice of the soul, seek out the divine relationship; meditate; gather strength for conquest and aspiration to climb new summits of achievement.

Our meditation should include merciless self-examination. Wherein are we weak, ignoble, insincere, unworthy? (Continued on page 58)

ALEX. KUDISS

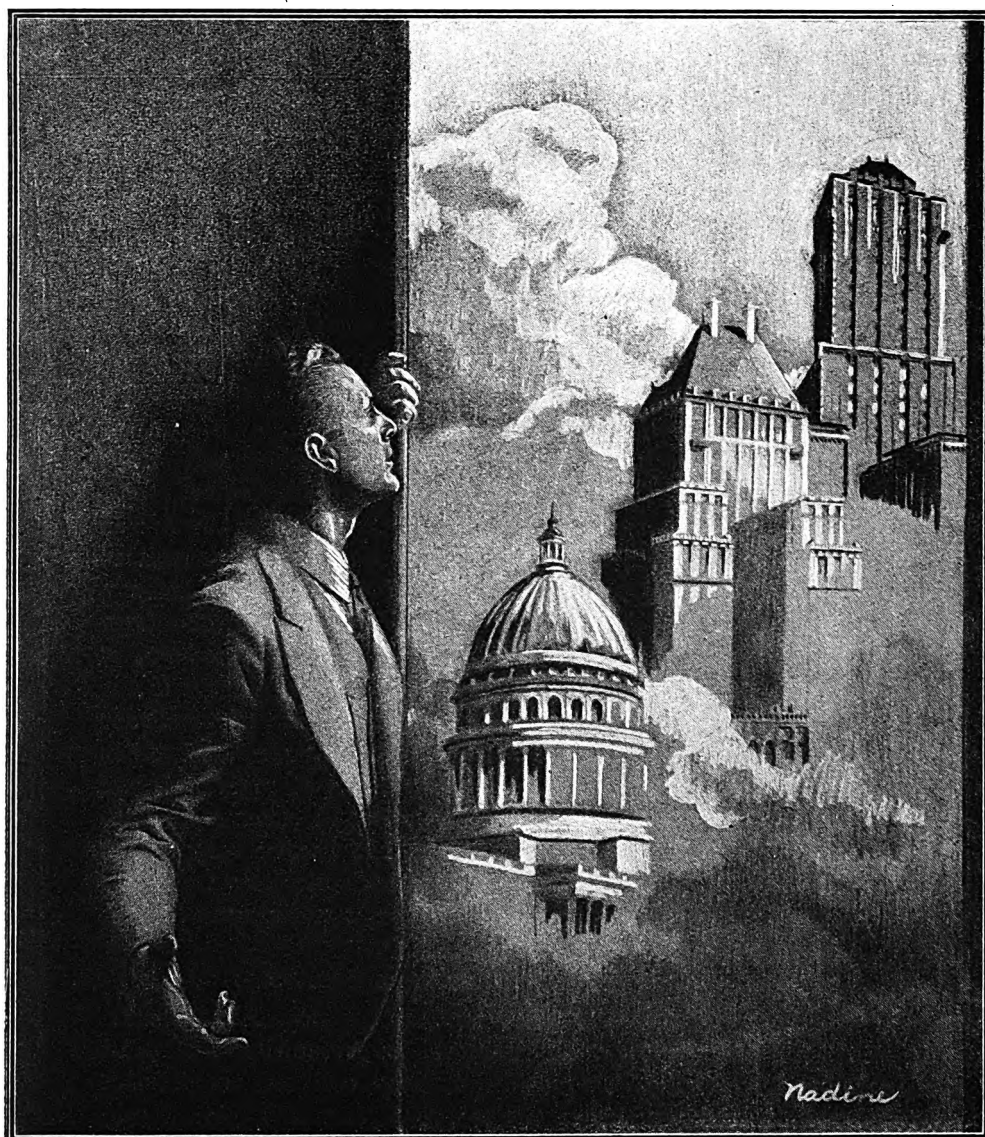
*The**Illustrated by Nadine Stone*

World Is Waiting

for You

*To
Give You
Your Share
of the Wealth
You Will
Create*

*By
Newton Rogers*



Your fortune is to come out of the creation and distribution of new forms of riches, for which all the world will be your debtor.

THE world is waiting for you.

It is waiting for your part in the great drama of life.

Who are you?

What can you do?

Let's get at it!

Have you ever stopped to realize that in your nature is wrapped up some exceptional talent? Have you been thinking that fate has destined only a few to be successful—and the multitudes to fail? And that you must be one of the failing multitude rather

than one of the victors?

Consider the matter of wealth. Perhaps you have been held back by the feeling that you did not want to get into the struggle for riches because it meant taking wealth from others.

But you must get it out of your head that your having more wealth necessarily means that someone else will have less. The wealth you want is *wealth that you are going to create*. It is

not necessary to despoil your neighbor, to lie, to cheat, to steal. The money that you want does not at present exist. There is no credit in the gain that means another's loss.

Your business dealings, your work, whatever it is, will be to the advantage of others as well as yourself. You cannot afford to sell another something that is valueless to him, or to get pay for services that have no value. Your fortune is to come out of the creation and distribution of new forms of riches, for which all the world will be your debtor.

This is a creative age. Creative thinking, creative action rules the world. Big ideas are waiting to be claimed. Small things grow big when they are set going.

The five-and-ten-cent counters built the tallest building in the world.

Just a few thousand dollars were spent on the voyage of Columbus—and the returns are still growing with the years. Hundreds of other mariners, in other ships, would have accompanied him westward, braving every hardship and peril, if they had been assured beforehand of the reward. But only Columbus was willing to stake all on the strength of his convictions.

Every decade sees the discovery of a new world. Printing, steam, electricity, telegraphy, the phonograph, the airplane, the radio—each has revealed a new world. Each is but a prophesy of greater discoveries yet to come forth.

Who will make these new discoveries? What is to be your part in unlocking the wonders of tomorrow?

Do not say it is too late. Do not say that your talent is too slight, or your education too limited—or any such weak alibi. Did it ever occur to you that many of America's greatest men never saw the inside of a college? It is life that teaches us. Every task we do well helps us to do the next task better.

It is your mind—if you will use it—that is to make its impression on the world about you; that will, with the cooperation of your hands, create the new wealth of which your share can be as much as you please.

Remember that matter is powerless, passive, inert. Mind is Force, Power, Energy, Creation.

You may be a clerk, a mechanic, a janitor. It matters not. Or you may be independent, yet restless for greater achievement.

The very fact that you can *think* about these things proves that you have power in you to do something bigger.

Do you ever stop to be grateful for the simple gift of health? Merely the fact that you are well, that you are able to get about, puts you in contact with the material

and the work of the world, which is waiting for your thoughtful, new act. Your work, your contact with your everyday surroundings, places you in a position where your fingers almost touch upon some possible improvement, waiting for you to put into shape for the enriching of the world.

Whatever your work is, think out a better way of doing it. Whatever the product is with which you are engaged, think and work out a way of making it better, or distributing it more widely. Such details as improvement of organization, elimination of waste, better advertising, better window displays—put your mind on these things—and something will happen.

Multitudes go their way daily only glancing at things, never concentrating their minds even for a few seconds on anything constructive, never thinking long enough to get a really new idea.

Is there any reason *you* cannot be the exception to this rule of barrenness?

Is there any reason *you* cannot begin now to be different?

Concentrate now on something you would like to do. It may be in connection with your regular work; it may be a side-line for which you feel a special interest, or for which you have a special talent.

Decide on the new thing that you will do.

Go after it as if you were out to collect a bill.

It may be music, or drawing, or writing, or specialty-selling, or landscape gardening. It makes no difference what it is. The idea is *yours*; the wish is *yours*; the work will be *yours*; the profits will be *yours*.

Don't give up the daily grind for the untried thing. It's good discipline to keep pegging away at the steady job while making plans and taking steps for the new thing.

Haunt the library.

Take a correspondence course.

Get some new training, some new experience, some new information—at once.

Begin now to do the new thing, and learn as you act.

The world is waiting for *you*!



TRY YOUR WINGS

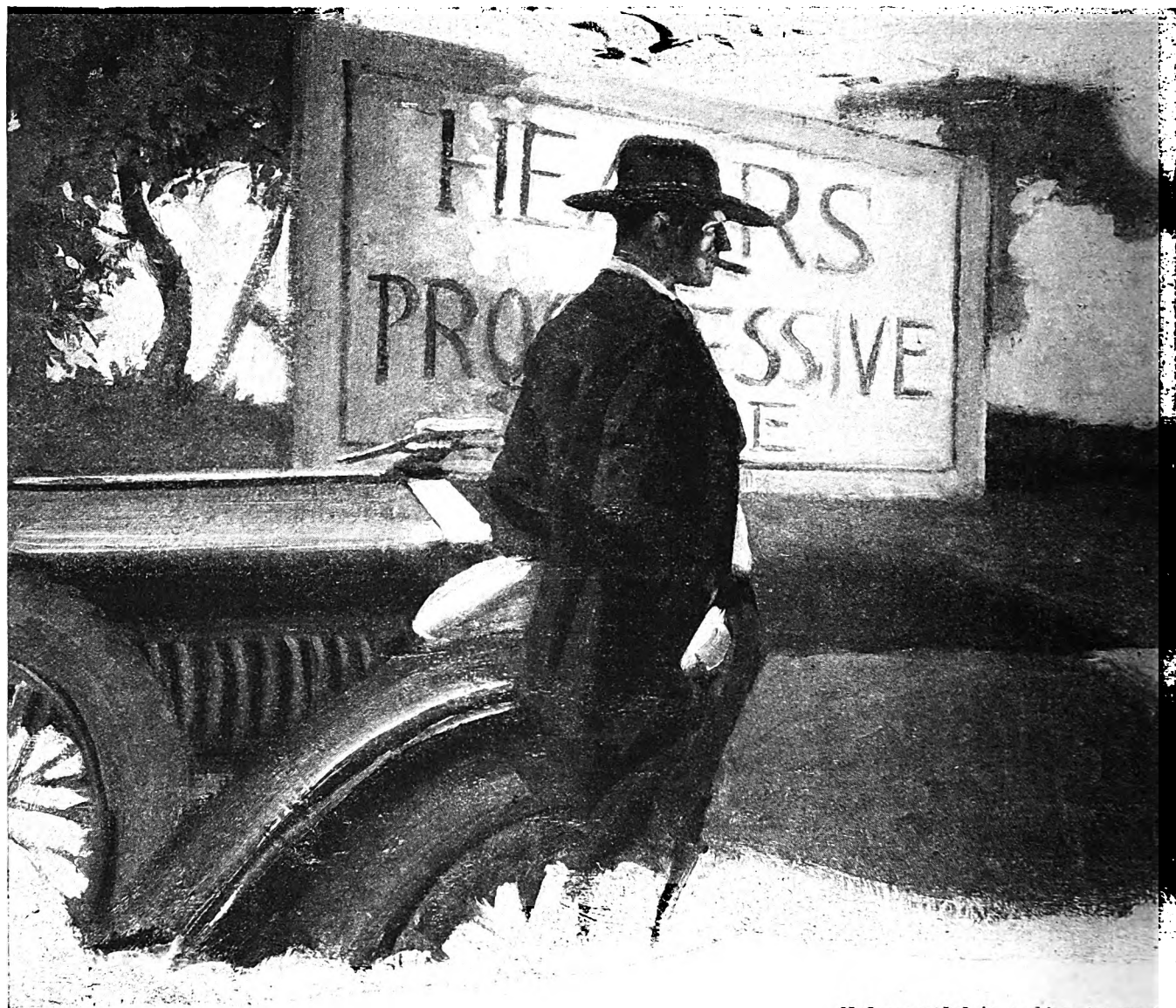
By Eva Dumbeck

DO Feet of Clay
Hold you, fast-bound,
To the Earth?
Does your Spirit
Long to soar, as the eagle,
To the Heights and the Stars?

Courage! Try your Wings!
Those Feet of Clay
Are of an Earthly Body,
But your Spirit
Is One with the Divine!
Your Spirit has Wings.

On which you may rise
To those longed-for Heights!

Try your Wings!
Put aside Doubt and Fear—
They, too, are Earth-bound.
Your Spirit has Wings!
Try Them—
Let them Lift you,
These strong, white Wings,
To your Vision, your Dream,
To your Castle on the Heights!



Ned succeeded in making ten posters

How Ned Hendricks

*What a New Series of Poster Boards Did
for the City of Wakerobin*

NED HENDRICKS had two firm convictions: he believed in advertising; he also believed that his home town, Wakerobin, was asleep. It seemed to him that the time had come for the Robins to wake up and sing a joyful lay. As he looked around upon the locality and its environments, he was firmly convinced that a tremendous amount of poster power was running to waste.

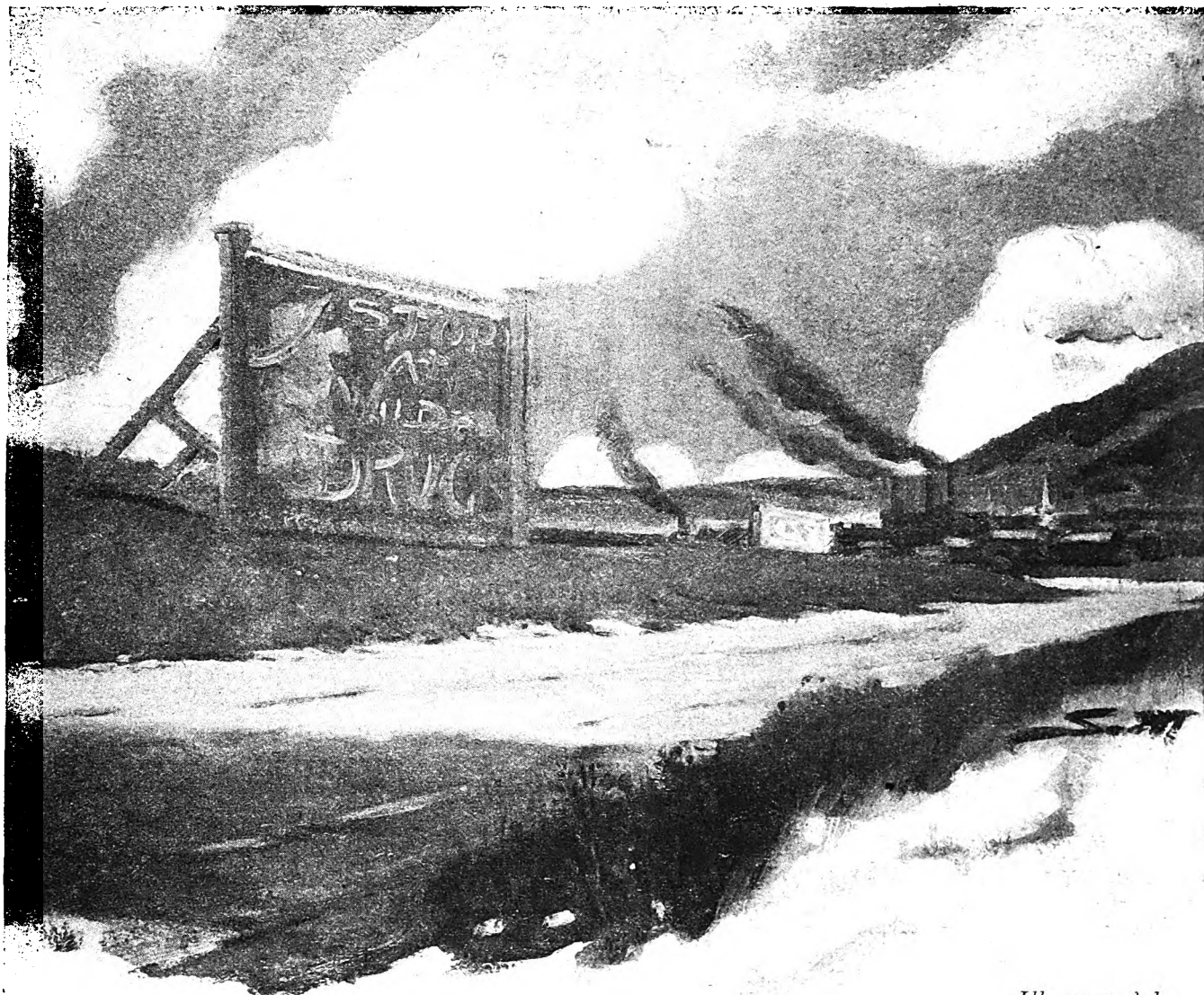
Ned was thrifty and he thought a little more thrift would not be a bad thing for his neighbors. First, he directed his attention to those merchants who were live wires enough to have built, in seasons past, good-sized road signs. He reasoned that these, while not of the

strictly poster type, ought to be Poster Boards if they were often encouraged to grow up.

He interviewed these merchants and got them to see that it was as foolish and wasteful to paint a one-season sign and leave it there for people to get sick and tired of looking at as it would be to put an advertisement in the paper and to let it run for months without change.

So he organized a series of Extension Poster Boards at strategic points thruout the area which he covered.

That is to say, Druggist Wilder, who had a fine road sign out at the Four Corners which many motorists passed every day, signed up for specialized service. A new Poster Board of a standard character would be



grow where none grew before.

Illustrated by
H. Winfield Scott

Woke Up His Town

By Lester G. Herbert

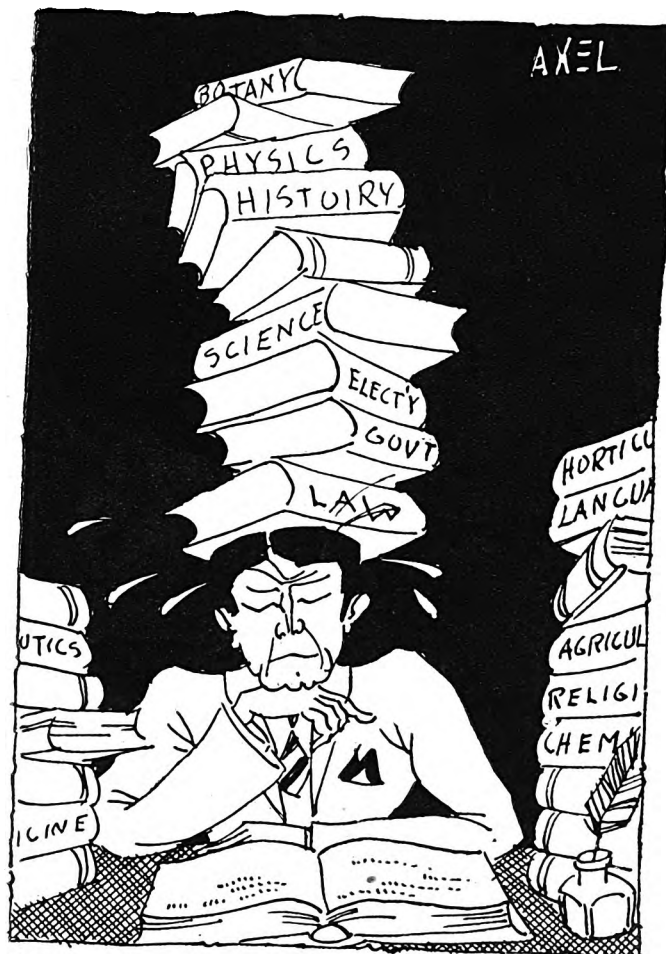
placed instead of that erstwhile ugly road sign and regularly changed, once every two weeks thruout the entire year, thus multiplying its advertising usefulness by twenty-six. In the old days, you see, the road sign as it stood lasted a year at least. Now twenty-six messages were flashed forth in a year—timely, snappy, potent!

Having interested Wilder, he proved to him that in place of one road sign at the Four Corners, it would be an economy to put up half a dozen others in strategic locations and to use the same posters upon them; also that the official Poster Boards in Wakerobin ought to make mention of his store and service also. Thus, as

far as Wilder was concerned, Ned succeeded in making exactly ten posters grow where none grew before.

The same was true in greater or lesser degree of a couple of local hotels, several department and clothing stores, and enterprises in different lines. Wakerobin, thanks to Ned Hendricks, was making good its name. And even the local Chamber of Commerce went so far as to authorize him to put up a suitable Poster Board at the main east and west entrance of the town, and to change the welcoming message each month, as this expense would not be prohibitive.

Some would have been satisfied entirely with the fine business already developed (Continued on page 88)



Most people waste energy by habits of mental prodigality.

NEARLY all of us have reservoirs of power that we rarely tap, great energies upon which we seldom draw. We habitually live upon a level that is far below what we might occupy.

There are of course circumstances and chances of many kinds and factors of heredity which ordain that some have unusual handicaps in the battle of life, and it would be idle to disregard them. But it is also true that all of us habitually do far less than we could do.

Charles Darwin observed that men differ less in capacity than in zeal and determination to use the powers they have.

The latent talents of men is a subject often stressed also by Edwin G. Conklin, a biologist of the present time, who, in his lectures and books on scientific subjects speaks frequently of the "hidden mental and moral powers" of individuals and of human "capacities very much greater than the demands made upon them."

Edison, who has crowded great achievements into a busy life, affords us an interesting insight into the comparative exertions of men. He was not exaggerating, nor was he making an empty boast when he made the statement a few months ago, on the occasion of the fiftieth anniversary of the incandescent electric light, that he had lived some 135 years, computing the number of working hours crowded into his life, as compared to the hours put in by the average man.

The complaint that life is short is a very old one.

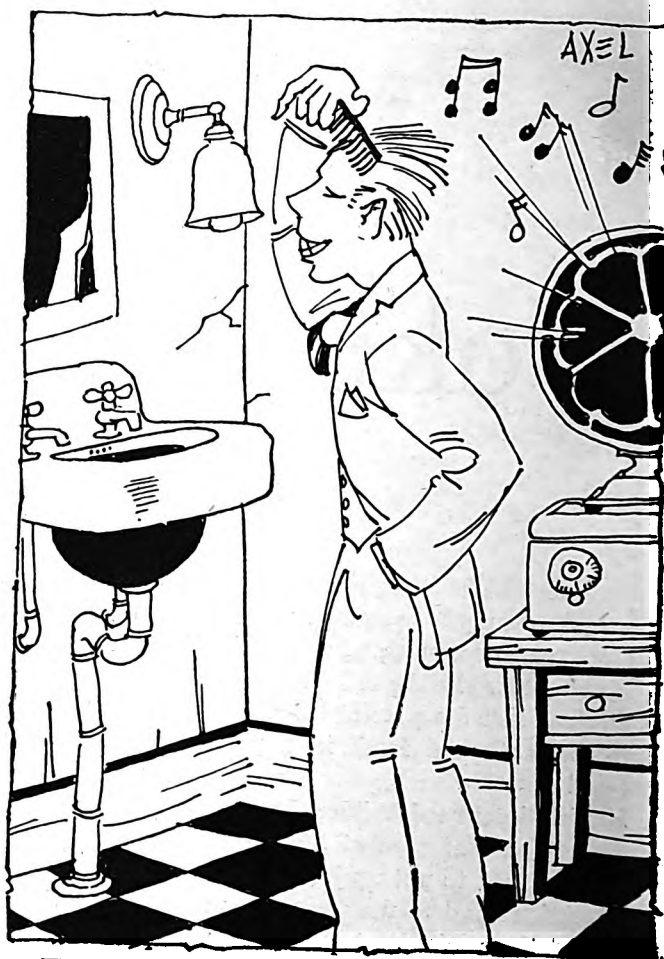
Don't Waste Your MIND!

Practical Points for Saving and Increasing Mental Energy

By Homer Dye, Jr.

Illustrated by Alex Kurfiss

"O remember how short thy time is; for what vanity hast thou created all the children of men," is David's lament.



We brush our teeth, comb our hair to an innate rhythm.

Goethe probably expressed his own thought when he has Wagner, Faust's servant, quote Hippocrates:

Ach Gott! die Kunst ist lang,
Und kurtz ist unser Leben,

which is thus translated by Bayard Taylor:

Ah God! but art is long,
And life, alas, is fleeting—

In the *Psalm of Life*, Longfellow repeats the same strain. And Ruskin, in the last words credited to his pen lamented: "Life is really too disgustingly short; one has only got one's materials together by the time one can no longer use them."

Despite the modern inventions which have "shrivelled" the globe and which have made it possible for us to do more work in a day than our grandfathers could do in a week, man's short life and limited strength nevertheless seem more inadequate than ever to his task. There are new arts and sciences, new duties, new ambitions. Every earnest worker feels the inadequacy of our days to the demands of modern life.

It can be seen that there are extenuating circumstances for the fact that the individual does not, as Darwin and others have observed, succeed in drawing on all his powers for the attainment of a fuller measure of achievement. Without censuring the individual for his shortcomings, and, on the other hand, without condoning the individual for mediocre attainment when better things are possible, it would seem that the

province of psychology, in this matter, would be to point out ways of meeting the difficulties.

It would seem that a problem of special interest to brain workers is how the maximum of intellectual work can be done with the minimum expenditure of energy.

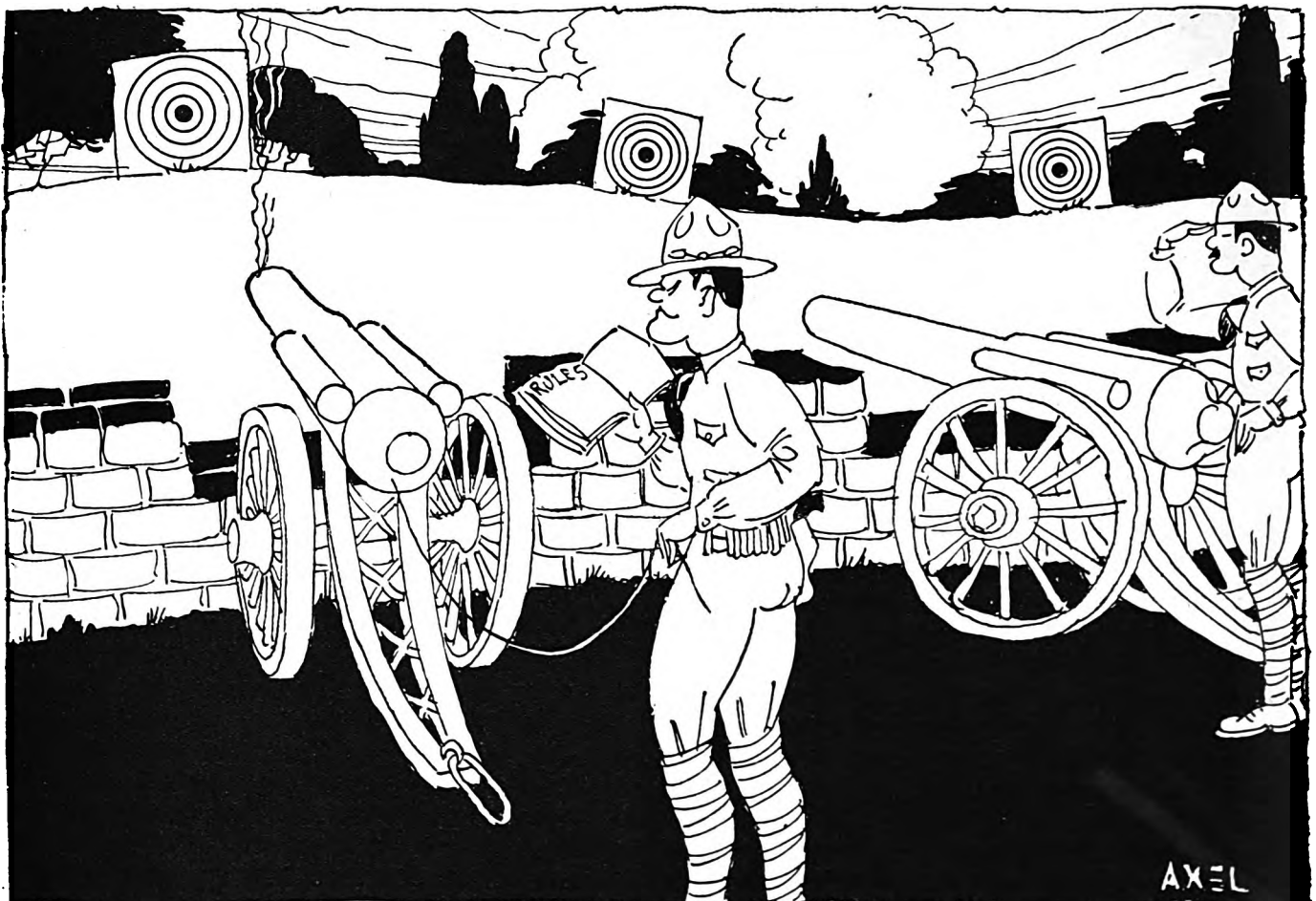
The subject naturally divides into two parts:

I. Consciousness and the Problem of Economy.

II. Unconscious Cerebral Processes and the Problem of Economy.

There is a fundamental postulate of physiological psychology that every mental process is the correlative of a physical process. Assuming that these processes which are the physical aspect of thought involve the dissipation of energy, it is *evident that most people waste energy by habits of mental prodigality*. Strictly speaking, it follows that whenever we think of things of which we ought not nor need not be conscious there is sheer waste of energy. Economic mental activity, then, depends to a great degree on the truism that unessential ideas should be excluded from consciousness.

We all have noticed how the child learning to write moves not only its hands, but its tongue, the muscles of the face, and, as demonstrations have proved, the muscles of its feet. After the art has been mastered, there is the proper association in the nerve elements corresponding to the motor organs, and the unessential physical movements are dispensed with. A similar lack of coordination occurs (*Continued on page 64*)



You can throw your books away and everything you know. You are not to be judged by your method, but by your results.

How to Sell by Telephone

*A Discussion
of Wire
Psychology*

By
J. George
Frederick



A FRIEND of mine, who in his earlier years had been a successful attorney, was forced, thru circumstances of inheritance, to take over and operate a small textile business. In this capacity, while still continuing his law practice, he endeavored very earnestly, *via* the telephone, to keep the business going. He was not particularly successful, and developed a depressing inferiority complex.

"It gets me," he told me, "why I should be such a fizzle as a salesman, when I am a fairly good lawyer, supposed to be very persuasive. I thought selling was simple, but I realize that I am up against rather a complicated art. I have done a lot of law business by telephone, and it seemed to me that all I had to do was to pick up the receiver and talk a bit, and the fellow at the other end would order."

Then his ability asserted itself. He decided to study telephone salesmanship as carefully as he had studied some point of law. He found little information to guide him. He analyzed the psychological reasons why

selling by telephone is different from personal selling. He became tremendously interested in sales psychology and later even in psychoanalysis.

Some months later when I met him again he said: "I am making that textile business pay well now, because I am 'on' to the reasons why I couldn't land anybody over the telephone. I didn't visualize the mind of the buyer, or know the special psychology of the telephone, but I do now."

Of all the applications of psychology to business, that of selling by telephone calls for the greatest degree of understanding of psychology. This is because the telephone sale is stripped completely of all the personal face-to-face phases of salesmanship. Everything depends on the mental pictures conjured up by the person at the other end. The days when the young salesman thought his stock-in-trade was a handsome face, a good suit of clothes and a stock of burlesque jokes are passé. We are living in an age when a higher degree of technique must be applied in every endeavor,

and the mere surface qualities that used to be adequate are no longer sufficient in this era. Concentration to the *n*th degree is called for by the telephone method of selling.

People are not so gullible as they used to be. The "slick" type of salesman has a difficult time these days to make a living, and may as well realize that his day is over. Time is more precious and our pace faster. Salesmanship of any kind is keyed to a higher pitch of intelligence and directness. This is highly accentuated in telephone selling. The salesman who understands thoroly what he is selling, and makes a study of the consumer who is to use it, is the salesman in demand today. He understands consumer psychology and selling psychology; and is now adding to his technique the new knowledge recently developed about telephone selling.

In selling over the telephone, one must develop a definite over-the-wire sales personality. Just as the features of one's face, one's complexion are of a definite line, color and texture, so is the voice full of color and personality. If the voice is dull, weak, monotonous and drab, it is because of the ignorance of technique of telephone talking and the absence of personality in the speaker.

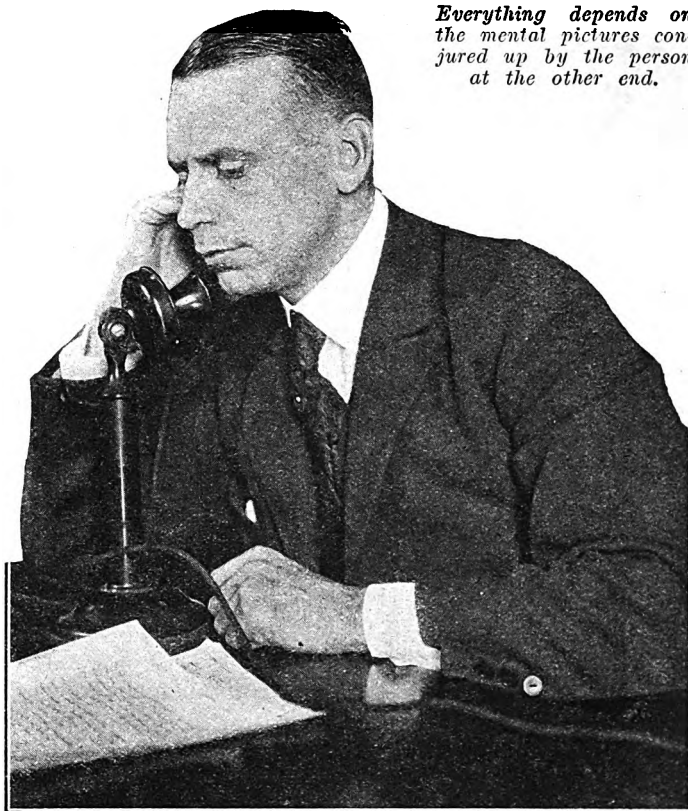
This was illustrated to me personally recently in a peculiar way. I sat near a blind girl at a concert in a private home one evening and she astounded me with the remark: "Hasn't Mrs. X the liveliest face you have ever seen?" I did not want to ask her how she knew, but blind people are very psychic, and she evidently sensed my question, for she said: "Nobody with a voice like hers could help having a gleaming face."

This is true, too, of the telephone voice. One can almost visualize the personality, and sometimes—to a degree of correctness—the general personality of a speaker, by his or her voice. To understand properly what happens when a telephone conversation is in progress, one has but to notice how frequently playwrights use telephone conversations in plays to produce certain effects, and how the audience enjoys them. Imagination plays a tremendous part in the telephone conversation and it etches in the lacking details of unspoken words, the speaker's looks, how he feels and how he reacts.

Every telephone user unconsciously forms a mental picture of the speaker at the other end and, telephonically speaking, watches his face, studies his reactions, grasps or tries to grasp his or her personality. This is not a very deliberate or conscious process, he cannot help doing it. When the conversation is between people who know each other, there is less need of imagination, for memory bridges the gap and supplies the details of a visual picture. Frequently, of course, the imagination builds a picture which differs concretely from the actual, and when a personal meeting occurs, you can hear one or the other say: "I never thought you looked as you do."

The character of this imaginative picture of a

Everything depends on the mental pictures conjured up by the person at the other end.



stranger at the other end of the line has much to do with effective telephone selling, as many telephone selling contacts are with strangers, altho in some fields, notably wholesale concerns, provision has been made for telephone salesmen to personally know as many customers as possible.

The necessary equipment for a telephone salesman to have is:

- (1) Naturalness.
- (2) Magnetism and charm.
- (3) Persuasiveness and persistence.

The first of these qualifications means, in the present-day jargon, that the salesman "be himself." No attempt to be something that he is patterning will succeed in his attempt at telephone selling. A lack of naturalness can quickly be detected, and registers over the telephone with the same certainty that is obvious otherwise.

It is unbelievable how readily the telephone carries a grouch, harsh voice, impatience, nervousness, irritability, flippancy, contempt, even when the speaker takes pains to hide all these. Good spirits, courtesy, interest, calmness of attitude, proper intonations, correct expressions, pitch, inflections, breathing into the voice qualities of sincerity, will quickly get the attention of the person you are talking with over the telephone.

Moody or temperamental people are not good telephone salesmen. A telephone personality must have something of constancy, of personality, and the changeable, moody individual, without a fixed, recognizable character, will have difficulty getting himself across to his prospects. The prospect's picture of him will not be well defined, but will be blurred. (Continued on page 79)

"Colloids" of Character

A Study of Some Fundamentals that Hold the Self Together

By Mary Bayley Noel

Illustrated by Fred Reinert

THE chemistry of colloids is now one of the most interesting branches of modern science. Colloid particles are so small they cannot be seen even with the best microscope, a special attachment being necessary. Colloid chemistry has been described as the chemistry of grains, drops, bubbles, filaments and films. Roughly speaking it has to do with gluey or sticky substances—the small particles that hold substances together. For instance, it is the colloid particles that give to asphalt its stability when used as a pavement. And all glues are colloids mixed with water.

Colloid chemistry is a fascinating study, since it particularly emphasizes one fact. That it is so often the small things that are the most valuable. And that it is the small things (the colloids) which bind together the other factors and make a pleasing whole. And is not this principle of the scientific world equally true in the moral world?

In character is it not the colloids which hold together the stronger traits and make a pleasing whole?

Charm, that rare flower, about which there is a mystery, as about all beautiful things, has been described as character in bloom. Character, which must not be confused with conduct, so often synonymous in the popular mind—is of the inner nature. It is that inexplicable something behind what we say and do. Real charm, not a mere superficial gracefulness but the thing which is the flower and outward sign of a beautiful attitude of life, comes from the inside out and not from the outside in. Charm! What is it we say? For if we look closely at life, the same quality will be found in both men and women. And sometimes we find it even in books and pictures. What is this quality? It is not originality, inventiveness or force. For very often it is strangely lacking in any masterful qualities at all. It is not magnetism, sincerity or witchery. It is not love or kindness, nor is it sympathy. It is not coquetry, nor is it naiveté. It is a colloid of all of these, a composite, so to speak, of them all. And the combination forms that indefinable quality that distinguishes certain people from general types.

Simplicity is another of those atoms which go into

the making of a beautiful character. America was founded in simplicity by the Puritans. It was visioned in simplicity and greatness by Abraham Lincoln. And after all, do we not find that the great things of the world, men or women or mountains, or ideas—are simple? They are easy to understand. They do not pretend. They are exactly what they say they are. Everyone is impressed with simplicity. While everyone dislikes those who "put on airs," who are "snobs." This is something of which the really great are never guilty. The willing hand, the gentle touch, the soft voice, the quiet performance of duty—these are some of the colloids which go into the making of that jewel—simplicity.

Charity, which of course includes kindness, tact, broad-mindedness and quick sympathy, is another colloid in character. And if this is a part of one's make-up, it will unquestionably draw and attract people to you.

Honesty is another colloid in character. And by honesty we mean an intrinsic and unquestionable honesty—an absolute sincerity of heart and mind and soul. An honesty untouched by any taint of falseness or pretense or even evasion. This magnificent honesty is always recognized and admired. And the man or woman to whom others go when they are in trouble is always one possessed of this quality. And always it is a characteristic of those to whom great and important undertakings are entrusted.

The linking of certain objects with things we want to remember, we are told by memory experts, is a sure way of bringing them to mind, when these objects are again seen. And so when we eat a piece of bread or walk upon an asphalt pavement, or touch any one of a thousand composite objects they can, because of their colloid properties, suggest to us four prime colloids of character—Charm, Simplicity, Charity and Honesty.

As a colloid of character, gratitude looms big. There are no surer signs of a small character than in the traits of ingratitude and disloyalty to a friend. Gratitude has been in all time the keynote of greatness. It is the mark of a sensitive and intuitive nature. And its

I Refused to Die!

By J. H. Dequer

*The Astonishing Story
of a Hand-to-Hand Fight
with Death, in which Life
and Nature Triumphed over
Medicine and Disease*

THIS little story had its inception in the year 1911. At that time I was employed as a laboratory technician in a large sanitarium near Portland, Oregon. I had recently been married; had twin babies, and was deeply interested in what is now known as "basic science." At that time I was perfectly certain that bacteria produced diseases, according to their kind, and that serums and antigens were the only scientific way to combat them. I developed considerable skill in the making of autogenous vaccines, which we were told were specific for a great many ills of the flesh. Medically, I was extremely orthodox. To my mind the highly paid specialists who occasionally came to our institution were the saviors of the world. Theirs was the power to wave the magic squirt and wash away any result of human sin.

Naturally all the schools which were not regular had no standing in my mentality. I believed their members to be recruited from hazel bushes. In short, I knew many things which were not so, and consequently pinned my faith to the broken reed of what is called medical science. I fell, first from health and then into the hands of those in whose wisdom I had placed my trust. What else could I do? Being blinded by the Kleig lights of science, how could I examine the mental eyesight of those who were considered authorities in the healing art?

From childhood on I had been sincerely interested in the scientific attainment of human health and hap-



Mr. Dequer
in 1911.



Mr. Dequer today.

piness. I had therefore allied myself with what was considered the best. Regular medicine, I was told, contained all that had been proven to be good and true. In other words,

I had become a doctor's devotee, and like all other devotees of things human, I was mentally and spiritually myopic to a point of blindness. Instead of searching all things and holding on to that which is good, I swallowed the whole medical works, hook, line, sinker, pole and gamebag. I surrendered myself to the profession with a faith that must have been tragically comic to the old world-wise surgeons who, in their associa-

tion with me, called themselves my friends.

In the latter part of the year 1911 a tragedy occurred in my home. I was suddenly left alone in the world. The ones I loved more than life itself were rent away. In despair I plunged into my work, seeking to forget my loss and my grief. I began to race in everything I did. I ate in a hurry; I worked feverishly, and even in sleep I could get no rest. I neglected myself, cursing my luck, and reaching out mentally for

that which was irrevocably gone. The result soon became apparent. A diagnosis of pulmonary and intestinal tuberculosis was made, and being a devotee of science, I clung to the doctors as the martyrs clung to the cross. They responded nobly. They gave me polyvalent vaccines and other serums. Round upon round of tuberculin. They prescribed cod liver oil. Finally, seeing that medication did no good, they operated. They removed a part of the stomach and the gall bladder. Six weeks later they operated again. They scraped parts of the bowel and removed twenty-seven inches of the small intestine, and the appendix. Six months later they operated again. More scraping and breaking of adhesions, while toward the end of the year 1913 I passed under the knife a fourth time for similar trouble. They then told me that it would be impossible to operate further and suggested that I go to Arizona or Colorado to see what the climate would do for me.

I arrived in Denver in the winter of 1914 and 15, and was placed in a hospital. By this time I was reduced to almost nothing physically and financially. The best I could afford was a bed in a ward and such care as modern medical science could give me in a general way. I stayed in this hospital until the month of June, 1917. At that time I, who normally stand six feet two and one-half inches in height, and weigh 210 pounds, was reduced to complete helplessness and less than 100 pounds in weight. Yet, in spite of what I had lost in the way of flesh and blood, I still had faith in medical science. But when one is in a hospital, he soon discovers that faith without money is dead. My friends began to make ugly remarks. The superintendent even hinted that I enjoyed being sick. Probably she was right. One is not always conscious of his hidden desires. The doctors no longer came to visit me. The great vitality which they had praised so much no longer seemed to interest them. My gods began to show their limitations. They were human; all too human.

If my reader has ever experienced the death of a god in his own soul he knows real pain; spiritual despair. At this time the nurses told me frankly that it would only be a matter of a few weeks, and it would

all be over. I had been there so long that they were weary of the sight of me. Some of them seemed to think that it was an ingratitude for a patient not to die when the doctors were thru with him.

Then one day, toward the end of the month, there came a visitor to the ward in which I was. He was a little Hebrew with large head and small face, and the brightest blue eyes I have ever seen in one of his race. He wandered slowly among the cots, looking first at this one and then at the other, scrutinizing each one carefully as they lay or sat about the place, wheezing and coughing, a woebegone ensemble of human wreckage. Finally he came and stood beside me, and after watch-

ing me for a few moments he reached for a stool and sat down at my bedside. Here he sat for a minute or two without saying a word. He fixed his clear blue eyes on me, as if he were looking for something far down in my being. I, in turn, studied him, trying to define the nature of his thoughts. I must frankly admit that his gaze made me feel uncomfortable, so that I could endure the silence no longer. I therefore remarked — "No, sir; I have not the honor of recollection." For he gave me the feeling that I had known him somewhere before, and that he was trying to see if I would remember him,



Mr. Dequer's case is one of the most remarkable on record. Rising from a living death, he faced Life in the Raw, and grasped its Healing Power.

A word of warning should be spoken. Such drastic measures must be taken cautiously. You will notice that Farmer Dietrich selected his guests with care—choosing those whom he felt had "soul-stuff" enough to make the fight.

Mr. Dequer is now, as shown in his photograph, the embodiment of perfect health. He is a successful and efficient teacher and lecturer, carrying to thousands the Gospel of Health.

but in this I was apparently mistaken.

"Recollection of what," he asked.

"Of where we have met."

"That is quite immaterial," he replied. "What I want to know is what are you doing here?"

"I am sick."

"I see that, but why?"

"The bugs have me."

"Then you are smaller than they."

"They are many and I am alone," I countered.

"Yes, you are alone with thirteen hundred billion angels called cells to assist you, and each of these cells is as big as the bugs you fear, and each of these cells is armed with a Sword of God and has sworn obedience to you. Why don't you command them to rise in your behalf and drive out this army of death from the temple of life?"

"How can I? Everything has been tried, and see where I am."

He picked up my chart that hung at the end of the bed and scanned it for a few moments. He then picked up a few letters that lay on a little stand. He read the address. It contained the title of Doctor, for I have that degree. As he saw that, he smiled quizzically and said—"Art thou a teacher in sickdom, and knowest not these things?"

"A nut," I said to myself.

He then asked me what I ate and I told him in detail. I drank five quarts of milk, one pint of cream, and ate three or four eggs each day. I then added the information that science had proven that a person must have good nourishing food when he makes his fight against such a disease as mine.

"That all depends upon who the person is; how strong his digestive mechanism is; how strong the motor nerves are which control his peristalsis. As for you," he said, looking at me directly, "you are not feeding yourself at all, you are feeding the menagerie. You are turning the Sword of Life against yourself, and then complain because it hurts. Why don't you quit it?"

"How can I?" I answered. "I am an object of charity. If I leave this place, where shall I go? I am helpless. I can only wait for the end. If I should go out in the world now, where would I get my food?"

"The food you need is not served here. Only as you leave this institution and rely upon nature will you learn to command your legions and make your way out of this Gethsemane of pain."

"How can I, granting for the moment that your proposal is practical?"

"I will help you to help yourself," he said softly. "I have a little ranch by the side of a creek. I have a garden full of growing vegetables. I will pitch a tent for you. In it I will put a bed and a few other things you need. There you can stay until you are either dead or strong enough to travel."

"But who will treat me?" I asked, plaintively.

"I have at my command three of the world's best specialists. They and their nurses will be at your constant service."

Again I looked for signs of insanity in this little man's eyes, but they were not visible. The twinkle in them was perhaps a little more mirthful, but his face was as enigmatic as ever.

"Are you really associated with three physicians?" I asked incredulously.

He nodded affirmatively.

"Who are they?"

"Air, water and sunlight, and their nurses are patience, cheer and faith."

By this time the conviction that this man was mad was overpowering. I knew positively, or at least I thought I knew positively, that no one in his right mind would surrender himself to such a proposal. The very idea—to take a man out of a hospital bed when he is totally emaciated and has large bed sores, and surrender him to the elements showed madness on the face of it. But while this thought persisted, from somewhere

in the subconscious there came another line of reasoning. I suddenly seemed convinced that my present situation was completely hopeless. A change had to be made. It might just as well be this as any other. Something of the old adventurous spirit asserted itself, and I said, "Well, if it won't cost me any money I'll try it. If I must die, let it be under the blue sky in a solitary battle for survival."

"All right." He said, as he rose slowly. "I will be here tomorrow at ten and take you out to the ranch."

By eleven o'clock on the following day I found myself in a little pup-tent, about thirty feet from a running creek. In it was a single bed with clean covers and blankets; a small pail of water with a tin cup, and a wooden box in which he put my suitcase to keep the squirrels from gnawing it. When I was safely under the covers he left me to my devices. Slowly the day passed. I had the usual afternoon fever; I drank all the water in the little pail; darkness came, but no one brought food. Slowly the night wore on, and I received no water. In the morning the sun sailed aloft, but no one came. Morning became noon, and with afternoon came the fever. For an hour or two I was delirious, then the fever left me, parched with thirst.

About an hour before sundown I could stand it no longer. I crawled out of bed and with my tin cup made my way to the creek. I was very angry. In fact, I was hurt that the man who had taken me away from the hospital should pay no attention to me. Was I not sick enough to merit attention? Rage and self-pity boiled within me, and in this condition I drank large quantities of water. The water made me deadly sick, so that it was rejected by the stomach, together with large quantities of bile. After retching for a while I fell down beside the creek exhausted and probably slept for half an hour or more, for the sun was just going down when I awoke. I then dragged myself back to the tent and crawled into bed. The next morning I awoke, and for the first time noticed the singing of the birds. The sun shone brightly into the tent, and I felt ravenously hungry. I hoped that by this time the man would bring me some food, but the hours went by and no one put in an appearance.

I then remembered that he had told me the last time I saw him that there was a garden on the other side of the creek, and that if I got hungry I could go there to help myself. The idea that a man in my condition should have to go and eat raw stuff, out in the garden, again made me angry. I cursed him by all the gods of science and by some the existence of whom I did not credit. I hoped that someone might come along by whom I could send a message to the Board of Health or the Police Department to let them know how this man was abusing me in my helplessness. Meanwhile my appetite mounted higher, so that by two o'clock of the third day of my fast I crawled out of bed, made my way across the creek and into the garden. Here I found a bed of young carrots and young turnips, and I satisfied my hunger with them. I then went back to the creek and drank; lay in (*Continued on page 62*)



*Just then his eyes
came open without
a preliminary
flicker.*

*Illustrated
by
Morgan Dennis*

Low Windows By Mary Jordan

*Showing How Our Feelings Are Often Determined
by Long-forgotten Fears*

I WAS a nerve specialist before I met George; a psychiatrist they call it, but that's a nerve doctor when you put it plainly. I liked my profession very well, but I liked George even better, as anyone who has met George will readily understand. When we were married he said, "I suppose you'll be analyzing me now."

"No," I said "I'll have enough to do analyzing pies and—baby bottles. I don't want any more cases, thank you." I spoke airily, little dreaming that I myself would be my next patient. For I am anything but neurotic as a rule, and I thought there were no complexes in my make-up.

I honestly believe that the occurrence I am going to relate was my sole lapse from sanity. And even this would not have happened if the architect had not fancied a long sloping roof on our home-to-be.

George and I had been living for two years in a very small and very compact apartment in the Hanover, at Jackson Heights. It was very cozy and all that, but we longed for a house of our own, and at last decided to build. We began planning right after Christmas because we knew there would be some delays. There were. Now it was July and the plans were still being pulled to pieces.

On this day, the day of my lapse from sanity, Mr. Anderson had come late in the afternoon and unrolled yards of blue print on our tiny living-room table. Even when the gate-leg was pulled out it looked pathetically inadequate.

George was both hot and weary. He had just come in from his office—and even after he had removed his coat and lit a cigarette he looked rebellious. It was a blistering hot afternoon. Altho we are generally our

own cooks, we had planned today to go out to dinner, somewhere cool. Kitchenettes are often described as convenient, but seldom as airy.

It was already well past five o'clock, when the garage, after frequent attachments and detachments from the house, was finally voted separate, thus simplifying and economizing our rear arrangements. With a sigh of relief, George swept this blue print aside and began inspecting the second floor. The sleeping porch had depended upon an attached garage. George looked ruefully at our now pathetic bedroom. It had an imposing position on the plan, across the front of the house, but the proportions were small and it promised to be cramped.

"I suppose we can't avoid those low windows"—it was George who first noticed them, "because of the roof."

My eye fell where he was looking, and I saw for the one hundredth time what I had never before visualized—a dormer window in the exact middle front, flanked on either side by wide low sash windows. "I can't stand those low windows," I said, in a voice as provocative as George's had been mild. George put the outburst aside, good-humoredly, but with decision. "It can't be helped, Jo," he said, "the roof comes down so far the windows must be low or not at all."

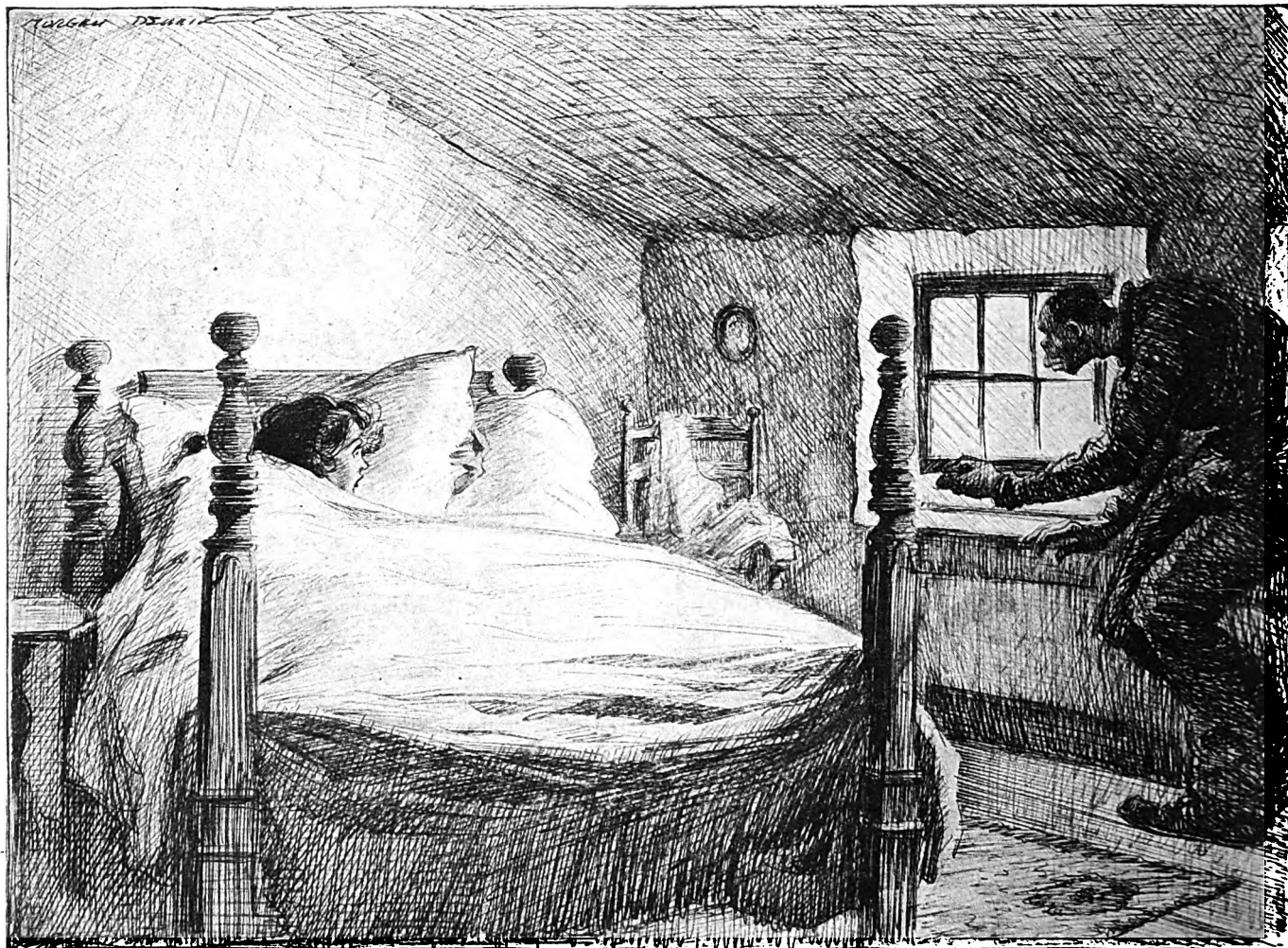
"I would rather have none at all than those." I was excited, goodness knows why! But I still tried to speak calmly. "Don't be silly! we need the light and air. Why don't you like them?" George insisted.

"They look like an attic," but I said this without conviction while I groped blindly for the real reason. "You can make them pretty with curtains," George was beginning, and Mr. Anderson added: "Besides, the panes themselves are decorative, quite small, three abreast. The effect is very quaint and colonial." I pushed back my chair, more angry than ever for some unaccountable reason.

"I don't want those windows," I said, tears starting to my eyes. I had not the least idea what was causing the tears unless it was the indifferent way George was taking the matter. He was even stooping to examine the other blue print as it lay on the floor, only half listening to my heated protests. Mr. Anderson was more upset. "They could be changed into dormers" he suggested with obvious unwillingness.

"That would be much more like an attic," George put in emphatically, and he shot a glance at the offending windows. It was a casual glance, and he returned with an air of finality to his examination of the lower floor.

"George," I said sharply, (*Continued on page 66*)



A scream strangled me, dried up in my throat. My eyes were glued to that form, moving stealthily forward to the foot of my bed.

The Law of Growth!

Further Facts About "Your Own Amazing Self"

By Lon J. Haddock

Author of "Be a Prize Winner"

NOTE HOW eagerly, how strenuously all nature is laboring to produce, to create, to bring forth! Every change of matter; every phenomenon of chemical or physical force; the multiplicity of life forms, in all their prolific abundance, and manifesting in such wanton abandon; each and all of these are but the manifestation on this physical plane, of our perception of this consuming urge on the part of nature for change; to create something new; to manifest life! Students of the subject tell us that as high as twenty thousand of certain species of wild animals, are born, for each one that survives to its normal span of life.

Now what does it all mean to you? Why this insatiable urge? Why this terrific effort? Why this prodigious waste? The answer is simple, yet significant in the highest degree. Nature is not interested in survival. It is concerned only with Change. Growth is attendant upon Change—sloughing off the old for the new—and in this way only can nature make its influence felt. Nature has no morals, no plan, no unified purpose. She is concerned only with activity. Nature has no judgment. She produces evil forms as readily as she produces the good. And yet thru it all there runs a thread of progressive development. Man is, you and I are, the highest creation of nature thus far. Out of this age-old urge for expression, for manifesting in new and higher forms of life that characterizes the cosmic mind of the universe, you and I have come. Man is nature's highest expression. We, today, are the greatest product of the cosmic mind; the living evidence of its highest manifested evolution. Out of it we came, and from it we have gradually developed the most superb organization for its further growth and expression.

Man is not the tool of nature. Our function is not to act according to nature's laws but, on the contrary, man assumes his rightful prerogative only as he *bends nature to his purpose*. The specious plea that we do this, that, or the other, because it is "according to nature," and therefore, is the "natural" thing to do, is utterly foolish. Every work that man has done; every

achievement; every attainment that has marked his progress thus far has been because of his direct, determined modification and adaptation of nature to his purpose.

Nature intended the cataract to go idly splashing over the cliffs, but man directs its force into the irrigation ditch, or onto the wheels of the turbine, and transforms its energy into a life fluid for growing crops, or into light, heat, and power, to serve his needs. Nature produces predatory animals and sends them forth in myriads, to roam the earth, but man establishes limits within which his intelligence confines them and, instead of leaving them to develop into a menace to his own life and happiness, he exercises a wise guardianship and control over them. He uses their carcasses for food, their pelts and hides for clothing, their bones and fat for various purposes, and, in some instances, their trained strength to supplement his own.

And thus it goes on endlessly, not to be controlled by, but to control nature—that is the prerogative of man. Every forward step in science, in art, in invention or discovery, is but an increasing manifestation of that control.

Man is nature's God! and the degree to which you can control nature is the measure of your divinity! You should control, and you can control nature provided only you know how to exercise such control. Obviously you cannot control any phase of nature's activity without understanding the basic laws underlying such control. Control means mastery, but this mastery consists in knowing how! The more you Know, the more you Grow!

Wake up! Be curious. Curiosity stimulates investigation, and investigation leads to knowledge. Lazy people, dawdlers, idle "day-dreamers" never get anywhere. It is the curious, analytical, ambitious, enterprising workers that carry off the Prizes of Life. They carry them off because they know How! and because they have the desire, the initiative, and the Daring, to go after and get them.

Why do we cling so tenaciously to life? Why do we

Twenty Points on Self-Expression

By Edward Earle Purinton

Mr. Purinton is one of the best known and most successful teachers in the field of Practical and Inspirational Psychology. Readers of this magazine will be delighted to see his name included again in our list of authors and to learn that from now on he will contribute regularly to the pages of PSYCHOLOGY. THE EDITORS.

THE greatest human privilege is that of self-expression. It is also the greatest human problem. It concerns everything we do, say, think, feel, want, hope, cherish.

A knowledge of the meaning and the means of self-expression fits one for leadership in his chosen work. Whoever goes to the top first went to the bottom of the reasons and methods for going to the top. That means he understands himself, and what he can do most and best. He makes his own world—a new world to convey abroad his ideals and capacities, which together constitute him.

The master of self-expression is master of life and destiny. He fears nothing and nobody. He turns all events to account for his benefit. He dominates every situation. He is equal to any emergency, any opportunity. He rises above what may occur. He smiles at all, and goes on. He commands the fates.

But the master of self-expression is so rare that the sight of one calls forth a bevy of newspaper reporters who want to know where the master is going, what he is doing, and how and why and all about it. The reporters themselves don't know why they are so much interested—they would look blank if you started to explain that self-expression is the secret of the fame and the fortune of the celebrity.

Why is the subject so little understood? Because it has never been properly taught in the homes, schools and churches of the nation, where it should be a matter of daily practice. Only a few psychological books and magazines, published within recent years, volunteer information concerning self-expression; and but relatively few people are students of these publications. The towering genius finds how to express himself, but hardly anybody else does.

People fall into three general classifications: plus, zero and minus. The *plus* man is aware of his own powers, and awake to their use. The *zero* man is unaware, and unawake. The *minus* man is eagerly occupied with subtracting from his personality, doing

things wrong, wasting himself, and liable to end in a hospital, jail or asylum.

We figure that a psychological examination of any hundred average men would show perhaps one *plus* man, nine *minus* men, ninety *zero* men. The ninety are victims of repression—and usually ignorant of what ails them.

Repression is what we pay for being human. It afflicts no other type of creature. Animals do not suffer with it, nor do angels. The guidance of instinct leads animals to full self-expression so far as they are evolved. The guidance of inspiration leads angels. But civilized humans have largely neglected instinct, and are not, for the most part, fine enough to value and respond to inspiration. Consequence: groping in the dark, and failing to arrive much of anywhere.

The signs of repression should be looked upon as danger signals. Among them are doubt, fear, worry, anger, impatience, irritability, infidelity, poverty, weakness, invalidism, pessimism, violence, despair. All such manifestations of repression are needless, all can be done away.

There is, however, a modern tendency to escape repression by indulgence in pleasures more dangerous than repression. It is safer to express too little than to express too much in the wrong way.

Mere pleasure seekers have never found themselves—how can they express what remains undiscovered? They are seeking not expression but impression, any and every kind of new sensation, good or bad, regardless of whether good or bad. They have jumped from the extreme of repression to the opposite and worse extreme of complete moral revolt. A childish and perilous move. Repression cannot be cured by retrogression.

People who are honestly and fully expressing themselves do not advertise the fact. They do not have idlers, freaks and irresponsibles for chums. They do not break the laws of good health and good morals in casting about for strange experiences. They do not

forget to be decent, while reminding themselves to be different.

Real self-expression may include gaiety, novelty, adventure, a certain amount of thoughtlessness and carefreeness at times. But only a person lacking conscience and intelligence deliberately sets out on forbidden paths to pleasure, imagining that in so doing he becomes a "free soul." The soul that is free wears no label to prove it. Freedom is power and effectiveness in action. Whoever merely talks freedom has it not.

And a cult or clique that idolizes freedom is apt to be composed of slaves.

What is self-expression? It is doing, saying, thinking, feeling, having, giving or being whatever will most benefit ourselves and others, in a way that specially appeals to us. The master of self-expression is the developer, organizer and user of the inner faculties and forces of greatest value to himself and the world. Self-expression may be defined as glorified common sense.

The determining factor is individuality. Everybody has more individuality than he realizes, and the cure for repression is realization.

Authorities in hygiene, psychology, efficiency and welfare work have presented a variety of suggestions for the development and use of individuality. We mention a score of the most practical. Each will be helpful in proportion as it seems to you worth carrying out. The first ten are objective, thus perhaps easier to initiate than the last ten, which are mostly subjective. A good way might be to check the numbers that interest you most, and operate them first.

1. Read all the advertisements in a magazine of applied psychology. Answer those that appeal to you. A book or a course thus advertised may reveal your hid-

den powers, and open a delightful path to new heights of attainment. Thousands of students of psychology have had this experience.

2. Visit the nearest public library, and consult the librarian as to the best recent books on practical psychology. They will doubtless be classified on a shelf by themselves, and a survey of the titles or list of chapters may indicate which book you would like to read first. The librarian might aid you in the selection of the most worthy volume. Which will be a key to many more.

3. Have a personal study of your mentality made by a character analyst. The addresses of reliable experts in judging human nature should be known to any professor of psychology in a large high school or university. Examinations by mail are usually offered, so you wouldn't have to leave home for a psychic delineation.

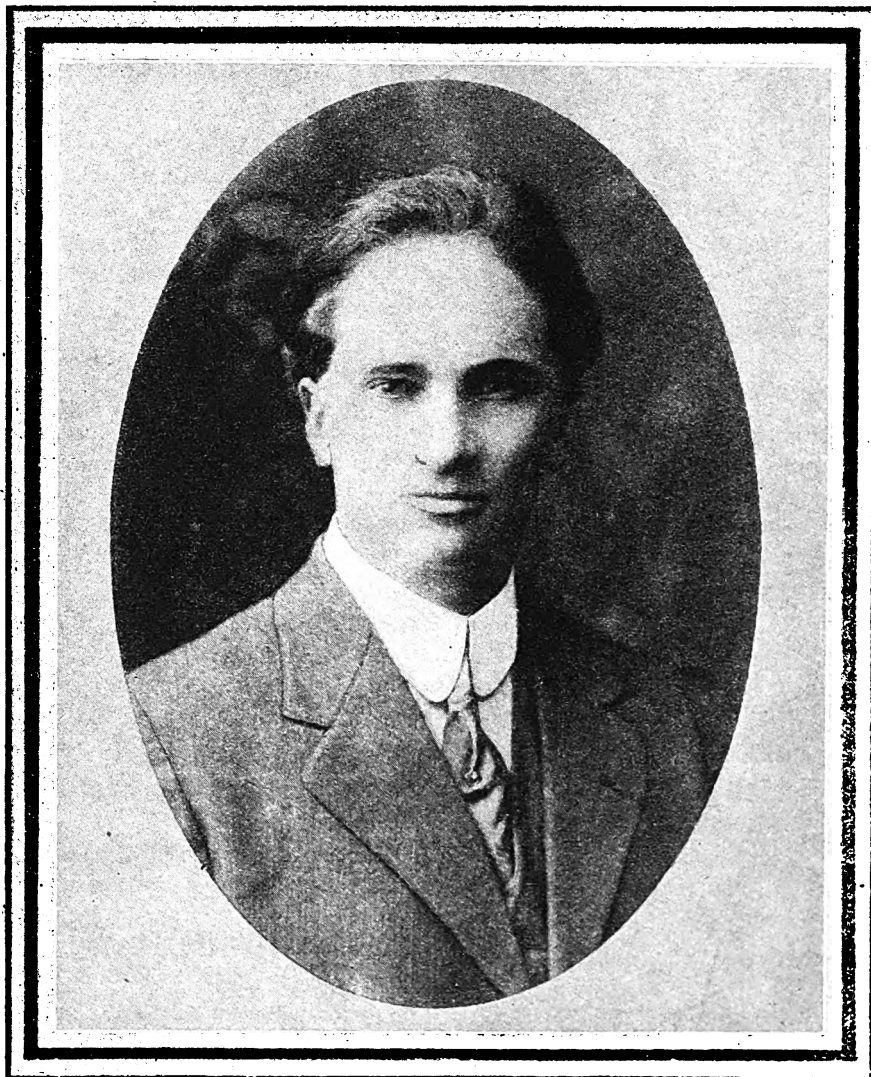
4. Subscribe for a national magazine of your business, trade or profession. Look thru it regularly for new ideas and methods relating to your work. The habit of looking outward and on-

ward for signs

of real vocational progress, and thus of being conspicuously ahead of the crowd, affords healthy stimulus to financial, mental and moral growth.

5. Start a savings account, if you haven't any, and make regular deposits, weekly or monthly. A reserve fund not only helps one to take advantage of unexpected opportunities, but also increases the sense of resourcefulness, confidence and independence.

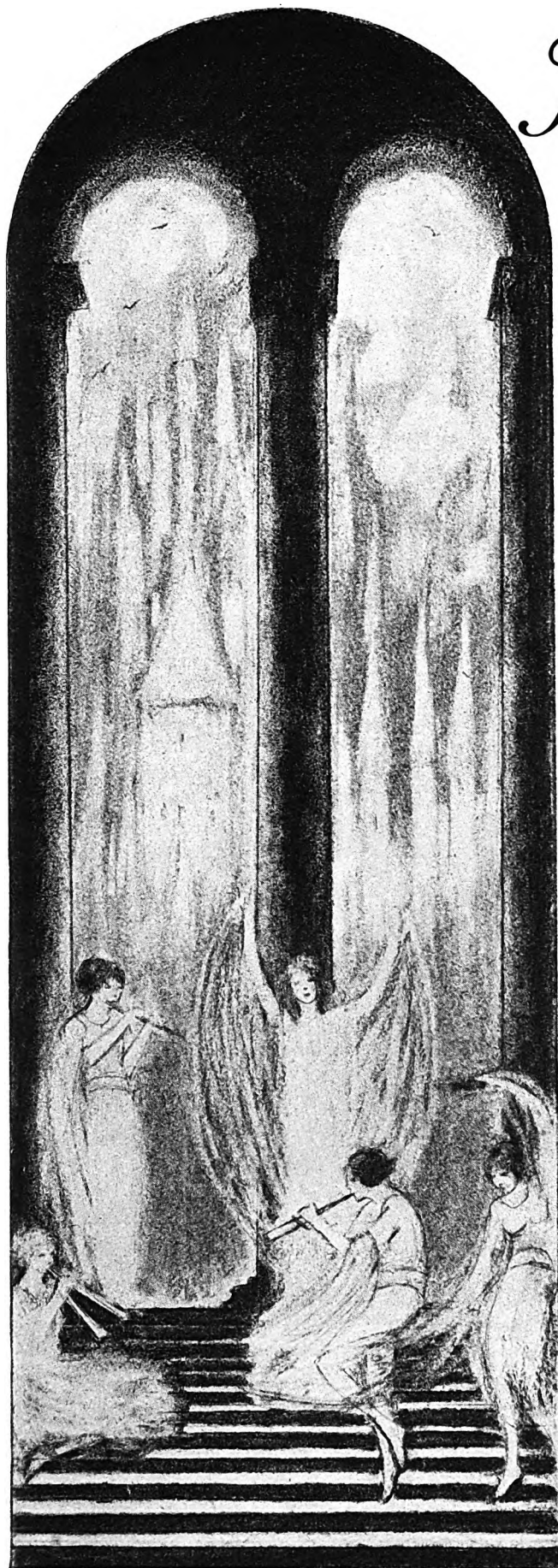
6. Arrange for a thoro examination, as often as once a year, by your doctor and your dentist. Accumulation and absorption of infection, or the presence of other sources of disease, must be carefully prevented, if mental and physical power is (Continued on page 81)



EDWARD EARLE PURINTON

The Healing Power

By G. Arthur Gayer



Music reveals to us the deepest chords of our nature. It unveils to us the innermost recesses of our deepest and best self.

THE power of music has been associated with the deepest emotions of the human heart.

Its truly occult effects upon the minds and lives of men cover one of the most fascinating and stirring pages of history.

How often has not its entrancing magic kindled sentiments, sensations and passions in the breasts of men which the loftiest flights of oratory left cold and indifferent?

There is perhaps no better definition of music than the "Language of the Soul."

Thus regarded, it is a medium which expresses the most sacrosanct depths of our innermost self.

How often has it not aroused the depths of our affection, devotion, patriotism, valor, heroism, and every other lofty sentiment of which we are capable?

It was known that at the end of the 18th century, when one of the greatest of the world's occultists intended to teach a certain truth to his listeners, he would often first play the violin or the piano to them, and would play until he felt that those present were sufficiently attuned to receive his message; then he would begin his discourse.

Of all the arts, music appeals most to the feelings and the emotions.

*Music the fiercest grief can charm,
And fate's severest rage disarm,*

writes Pope.

Another has well said:

Emotion, not thought, is the sphere of music; and emotion quite as often precedes as follows thought. Words are but poor interpreters of emotions. When all words end, music begins; where they suggest, it realizes; and hence the secret of its strange and ineffable power.

It reveals to us the deepest chords of our nature. It unveils to us the innermost recesses of our deepest and best self.

It expresses the spiritual and eternal realities which underlie our entire being.

"It is very noteworthy," says a great historian, "as bearing upon the life of a nation, that whatever the spirit which pervades it, so its music happens to be."

The whole world is not governed so much by thought as by emotion.

Thoughts are dead without the fire of the emotions. Thoughts depend for their vitality and power upon the magnetic current of feeling.

As Hawies says: "The whole of human life forms one vast emotional fabric, begun long before the

of Music

Decorations
by Agnes Lehman

thought, and continued down to the feeblest pulse of second childhood."

Music is not only the language of the emotions, but the natural instinct of man.

The joys and sorrows of the humblest and weakest, set to music, are powerful enough to move the hearts of the mightiest and the strongest.

All people, from the most savage to the most civilized, have instinctively and intuitively recognized the great value of music in almost every situation of life.

The savage enjoys the music of his more favored white brother long before he welcomes anything else he has to offer.

The very existence of the universe is absolutely dependent upon harmonious rhythmic movement—from the immutable sweep of millions of suns and worlds in space, down to the regular pulsation of the human heart.

But long before science demonstrated this eternal truth, the belief in it was instinctive in mankind.

Poets and philosophers voiced the thought before the more cautious scientists put the seal of their authority upon it.

The Bible declares that "the morning stars sang together."

Plato says that "rhythm and harmony find their way into the secret places of the soul, on which they fasten mightily."

The followers of Pythagoras applied his theory of "the music of the spheres" to everything in the universe.

Mazzini held that "music is the harmonious voice of creation, an echo of the invisible world, one note of the divine concord which the entire universe is destined one day to sound."

Plato had so high an opinion of music that he regarded the virtuous man to be he whose life was in perfect harmony with it.

Herbert Spencer says: "Those vague feelings of unexperienced felicity which music arouses; those indefinite impressions of an unknown ideal which it calls up, may be considered as a prophecy, to the fulfillment of which music is itself partly instrumental."

"The strange capacity which we have for being so affected by melody and harmony may be taken to imply that it is within the possibility of our nature to realize those intense delights they (Continued on page 60)



At such times our soul seems to leave its earthly prison-house and wing its way to the stars.

Don't Worry About Youth's New Freedom

*For After They Grow Accustomed to Freedom
They Will Know How to Use It*

Says David Seabury

Author of "Unmasking Our Minds" and "Growing Into Life"

In an Interview with

Lillian G. Genn

"**A**RE our young people happy with their new freedom?" Dr. David Seabury repeated my question when we had found comfortable seats in his study. "I think not. For they cannot be happy until they use their freedom constructively. Right now they are using it blindly and ignorantly. They do not know how to adjust their lives."

"But," he was further questioned, "what is the cause of this emotional rebellion? And how can it be handled?"

"Those are two big questions," he smiled. "As to your first, I would say that youth, under our educational system, has become too alert and too wise to continue any longer in the prescribed way of living into which the adult has always forced it in the past. As long as boys and girls were not taught to think and their education was limited to the three R's, it was possible to keep them in subservience, to stultify their emotions, to congest their instincts and to feed them whatever diet of ideas their elders might choose. But once they began to study for themselves and to form their own ideas of things, rebellion was inevitable. Once rebellion starts, it always wins a victory in the end. History is proof of this. We may hold one generation of slaves in check, but society has never succeeded in restraining any group of people whose rebellion was built on education and greater development.

"No other age has had the motor car, the radio, the telephone, the telegraph, movies and such a widespread dissemination of knowledge. It is an unprecedented condition. And just as long as youth is stimulated by these things, which tend to quicken the mind, we shall

have the problem of youth trying to find outlets for its mental and emotional power.

"Apart from this quickening of youth thru newer opportunities, there is another great aspect to this question. With the increase of health which modern therapy has achieved, and which may be proved by the fact that the average age of death has been raised from approximately twenty-one years of age to somewhere in the neighborhood of sixty years, we have stronger constitutions, and a passing of the crippled and diseased body conditions of earlier centuries. We find the vigor of youth enormously increased, and therefore greater will power. They have more mental vigor with which to rebel.

"Just as the modern liner has engines thousands of horse-power greater than those of the earlier steamers and must thus have a greater head of steam, so there must be greater outlets and broader opportunities for the powers of youth to express themselves. We cannot continue the same kind of prim patterns belonging to the days of our Puritan forefathers when girls were required to walk with downcast eyes and tightly closed lips. Every quivering nerve in the body of modern youth is crying out for a full, free swing of arms and legs, and mental and emotional opportunities to correspond.

"In other words, there is an increased dynamic on the part of the younger generation, making it demand a more normal growth for body and mind than the world has ever seen before. The children of the previous generation were pruned and restricted like stiffly cut hedges. Their parents had no understanding of

their needs. Their ignorance was the direct outgrowth of the rigid attitude of our Puritan forefathers. They had the little Lord Fauntleroy complex, and they tried to force their children into the goody-goody pattern. It is the rebellion against such checking attempts which has made the extremes of the present generation.

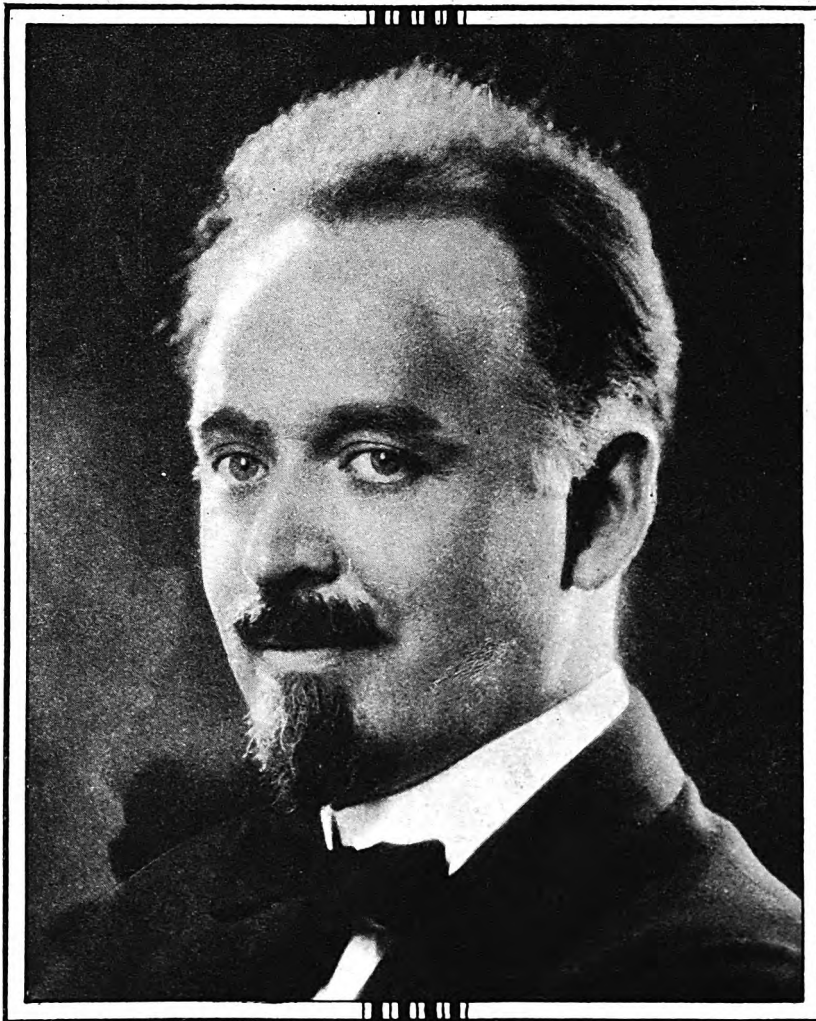
"The fact is," he continued, leaning forward in his earnestness, "that while we have made enormous changes in the outward form of civilization, while we have built great skyscrapers, conceived airplanes to wing the oceans and radios to transform home life, our ideas of handling the child and our moral values are almost as antiquated as those of the dark ages. Most parents today are just as possessive of their children and think they can fashion, repress and modify them to conform with their own individual biases. Is this good for the children? Is it good for society?"

"Now, for the first time in our history, the young people are demanding the right to decide what sort of work they will do, the kind of persons they will marry, the ways they will live, and the ethics they will practise. They are casting off the standards and the stereotyped ways of the older generation. And when we come to think about it, is this so surprising? Have we adults made such a success of life that youth should desire to emulate our ways? How many really happy men and women do you know whose faces radiate joyous vigor and content thru their life experiences? How many homes are there in which father and mother, or aunt and uncle, are living a satisfactory existence so that by looking at them you will be impelled to say to yourself, 'These men and women have found the real secret of normal living'? How many men and women have their business or professional life running so smoothly that they come home at night able to really enjoy their leisure and to sleep with blissful relaxation?

"If you are honest, won't you admit that most adult lives are seriously compromised, that most men and women carry great loads of worry and unhappiness, that neurosis—which is the scientific name for melancholy, timidity, shyness, worry—is everywhere about us? And when we consider other things, such as that one marriage out of every seven leads to divorce, and that only one person in ten is really having a happy love relation, what shall we do with these facts when holding up the adult achievement as an example to youth? Must we not admit that the old ethics of restraint and repression have really failed us and that we must reorganize our moral values and older ethics just as we have reorganized our physical hygiene, our

medicine, surgery and engineering and all the rest of the material forms of our civilization?"

"The old ethics kept human nature in a box for fear that release would mean a dangerous liberation of impulses. The new ethics, built on the study of the human being, is the science of putting each part of him in running order. But first he must be gotten out of the box. You cannot improve the quality of human nature as long as, in fear, it is inhibited by the restraints of the older morality. It must be released. This does not mean, tho, that we shall give ourselves up to immorality. It is only that we will learn to achieve



DAVID SEABURY

genuine goodness by natural means.

"The truth is that our ancestors knew almost nothing of human motives and the dominant desires which make up human characteristics. They did not understand that every child is a product not only of two parents, but of all the individuals in the family background even as far back as a dozen generations. Thus the child may easily become a different sort of person from what his parents desire.

"In our modern teaching we (Continued on page 89)

The McDougallians cry "Instinct!" The Freudians retort "Complexes!" The Behaviorists shout, "No. It all depends upon the 'conditioned reflex.'"

Illustrated
by
Morgan Dennis



By Louis E. Bisch, M.D. Three Men and a Car

*Being a Brief Outline of the Schools of
Psychoanalysis, Behaviorism and
the Glands*

A CROWD is waiting at the intersection of a busy street. There may be fifty people expectantly watching the red signal turn to green. Three of them become impatient; they think they see an opportunity to cross; they run. A car suddenly bears down upon them. The driver jams his brakes.

Mr. A dodges, keeps his head, quick-wittedly avoids another car, gains the sidewalk in safety. B stands stock still, apparently expecting to be struck, accepting the situation with calm and resignation. C hesitates, wavers, jumps forward and backward; then runs head-on right into the car. The impact knocks him unconscious. The driver hastens to his assistance and C finally revives. Recognizing the driver, he flies into a rage, uses the vilest language, and plants his fist on the surprised driver's jaw.

Temperament, habit, environment, heredity, training, personality—which? The McDougallians cry "In-

stinct!" "No," retort the Freudians. "Complexes!" "Wrong again," shout the Behaviorists. "Can't you see it all depends upon the Conditioned Reflex?"

Haven't we got the explanation yet why some of us, like A, are keen, intelligent, quick-on-the-trigger, rational, common-sense? Don't we know why, like B, we may be slow, stolid, reserved, fatalistic? Is there no unanimity of opinion about people who, like C, are unstable, fiery, vituperative, and maniacal?

And then, regarding other attributes. How does it happen that one person succeeds and another fails when it is obvious the reverse should be the case? What makes for contentment and discontent? Wherein lies the basic cause for achievement? What's wrong when our love-lives remain bottled-up and longing? Why do we lie, deceive, become unfaithful, steal, murder, sometimes despite the fact that we fight against such impulses with every available grain of energy?

Is there neither rhyme nor reason about this Sphinx-like riddle of human behavior? Cannot modern science find an Oedipus to solve it? Just where, and in what, are we to seek for the "why" and the "how" and the "wherefore?"

One must admit that the Freudians have had the best of it so far. At least they have received the most publicity. That psychoanalytic probe of theirs has penetrated mighty deep. Apparently it has reached hitherto inaccessible places. It has explored the disguised and mysterious reaches, even the darkest and most offensive wellsprings of human conduct. Relentlessly that probe has pierced pride, sham, pretense, bluff, culture, refinement, and exploded them like so many toy balloons.

The psychoanalytic theories based upon the primitive, unconscious self in conflict with the socialized and standardized world of reality, the repressions caused thereby, the complexes built up as a result, the handicaps thus established—these interpretations of individual differences have gone a long, long way in explaining what hitherto appeared hopelessly inexplicable. And the explanations have worked! That's the best of it. People have been changed and helped. Not always, of course. On the whole, however, psychoanalytic theories have proved pragmatic, which is more than can be said of the others.

It has, to be sure, not been a flattering investigation. The psychoanalytic probe has hurt. It has shown us up as a pretty shoddy lot. Sex? Sex a-plenty! Yes,

How does it happen that one person succeeds and another fails when it is obvious that the reverse should be the case.



Psychoanalysis has pierced pride, sham, pretense, bluff, refinement—and exploded them like so many toy balloons.

often skulking, sordid, perverted sex and from places surprisingly unexpected. But at least, and at last, sex has fearlessly been roped and thrown; it has been dragged up out of its hidden lair in the unconscious and into the light of day. That's something. No longer are we afraid of sex. Generally speaking, frankness has had a cleansing effect. We have been revealed for what we really are—all of us, without favor or exception. That is what the psychoanalysts claim. They say our very soul has been dissected and laid bare.

Whether right or wrong, pretty thoro stuff at any rate, don't you think? Can anything more be said when these researchers of the psychic insist that as adults we are motivated by stimuli impinging themselves upon the mind while we are waiting to escape from the mother's womb? Certainly it is not possible to go back further than that!

But we have not got the whole story after all; not yet. Our individual differences in thinking, feeling and action seem to be explained, but the truth is not always what it seems. When all is said and done, the various schools of psychology have been talking psychology. It's the mind that has captivated and fascinated them.

What about the body? Has sight of that been lost in the scuffle? We must not forget that the ancients did not believe the soul was lodged in the *mind*. No fools were they, either. They located the soul in the pit of the stomach.

Anyway, here enter the physiologists!

And with the physiologists enter the thyroid, the

adrenals, the pituitary, the pineal, the thymus and the sex glands.

Here, indeed, is a troupe to conjure with; an all-star cast if ever there was one. Each a principal, each a leading player, each an absolutely indispensable factor in motivating, shaping and determining the drama of human destiny.

Laying bare the secrets of the soul—eh? Yes, that's a pretty good job. Let us give the devil his due and include the psychoanalysts. But these physiologists and their endocrine glands! These Stanislavskys and their Moscow Art Theatre players? There is no use trying to force the metaphor. The physiologists have undoubtedly gone the psychologists a step further. That's the marvel to emphasize. They have taken the step which some day may explain what the soul actually is made of.

Inorganic chemistry enacted a compelling rôle in bringing industry where it is to-day; organic chemistry revolutionized agriculture; now it is physiological chemistry throwing the spotlight upon human conduct.

Remember what A did when suddenly confronted with the automobile? He made the proper dodges and won. Each school of psychology would have given him a hundred per cent plus on this particular reaction. I can see Freud himself taking an extra long draw on that cigar of his and declaring that A's psychoanalysis would scarcely be worthwhile doing. So average a reaction could only come from a most prosaic and commonplace person. And an automobile bearing down upon you may be a sex symbol at that, you know, especially if you dream it! But A did not dream it. It was an actual fact of reality for him. Certainly it was a perfectly normal act to escape so adroitly at the moment, sex or no sex.

And the physiologists—what of them? "All glands in balance," would be their verdict on A. And, of course, quite uninteresting.

Let us examine B. He it was who stood still, ready and waiting to be hit. "Introverted, shut-in, repressed, day-dreaming," the psychoanalysts would declare. "Suffering from a marked inferiority complex, with shame and guilt accompanying. Self-accusatory and self-depreciative because of infantile sex transgressions. So unworthy, he felt he ought to be killed."

The physiologists? "Deficient thyroid. In other words, a hypothyroid state. Didn't you notice how short, fat and pudgy he was in addition to that marked mental and motor sluggishness? A few tablets made from sheep, hog or goat would have brought his gland system back into balance. Let us hope he takes them before he attempts to negotiate the traffic again."

Now C. He got entirely rattled, knocked himself down and out, later flew into a rage and attacked the chauffeur. "Sex hunger," the Freudians would declare. "Always keyed-up and irritable because of it. Undoubtedly suffers from insomnia and when he does sleep his dream life must be very productive, distorted and bizarre. Automobile unquestionably has a sex significance for him. It is both enticing and menacing at one and the same time. His feeling toward it is ambivalent, we say. His falling unconscious suggests symbolic escape. Attacking the driver suggests a homosexual defense, but of that one cannot be absolutely certain. A thoro analysis is indicated to clear up this point. It might take months. But then, the man needs an analysis more than he needs his pants. He is heading for complete nervous collapse."

And again the physiologists? "As obvious a case of deficient (hypo-) adrenal functioning as one could wish to see. The adrenal glands have to do with maintaining the tone of muscles and nerves in emergencies. C used up his adrenal reserve in attempting to run across the street and in trying to make up his mind what to do when

he found himself trapped. That's why he fell unconscious. During that brief interval his adrenals worked overtime and another reserve supply was furnished. The quick temper and the pugnacity is typically an adrenal reaction. This man also needs glands and it might be better to administer them by hypo. and put him to bed."

Does this account amuse you? Do the views of the leading psychological school as compared with that of the physiologists seem far-fetched and possibly even contradictory?

As a matter of fact, they are neither one nor the other. Each has reasoned the particular behavior under consideration quite logically and according to Hoyle.

Alongside

By Marcia A. Taylor

Just to keep alongside with the happy crowd,
To dance a bit with the dancing crowd,
To fall in step with the thoughtful crowd,
Just to keep alongside!

To dance a bit with the dancing crowd,
Sometimes to mix with the lonesome crowd,
To feel the pain of the hungry crowd,
Just to keep alongside!

To think sane thoughts with the thinking crowd,
Always to sing with the singing crowd,
To say a prayer with the praying crowd—
Just to keep alongside!

Not to hurry too fast and get ahead,
Not to lag behind and miss the tread
Of the steady crowd, the working crowd—
To be bone and sinew of every crowd!
Just to keep alongside!

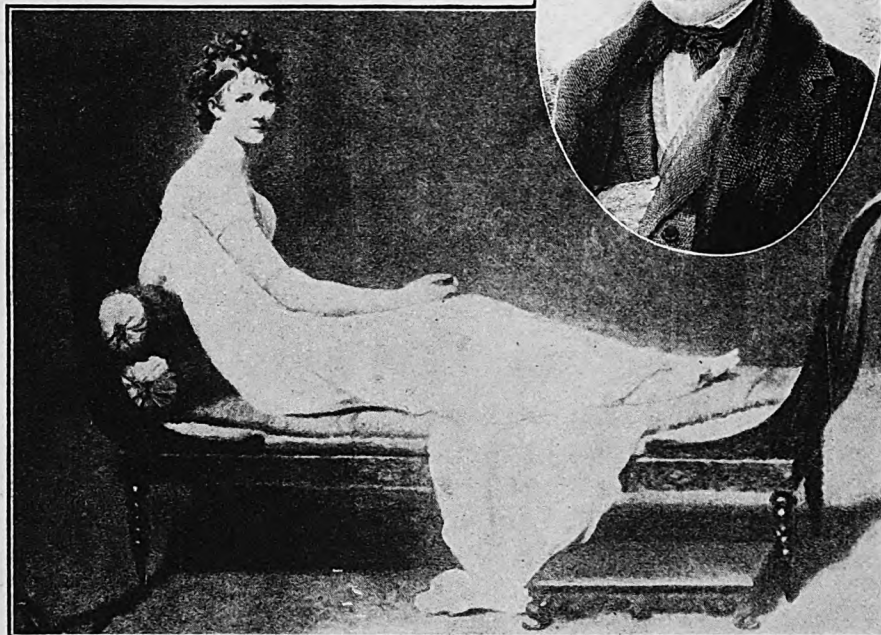
It's *Brains*—Linked with Courage

*That Men
Like in
Women*

Says

Isabel Knight

Photographs by
Keystone Views



Madame Recamier, fadeless symbol of spiritual love, and Chateaubriand, author and statesman, with whom she had a life-long companionship.

AT every feminine colloquy since the Paleolithic age there has been bitter but unanimous agreement on one point, namely, what constitutes the perfect charmer.

First, according to popular conception, she is a gold-digger and a parasite, a mercenary creature who, under a pose of helplessness, preys on the souls and pocketbooks of her men victims. "The more you demand of them, the more they think of you," is a favorite platitude of every woman who is not married to a millionaire.

A second attribute of the mythical siren is stupidity. "Conceal your brains, if any," is a long-standing admonition to débutantes. Any man worthy the name is expected to flee the intellectual and seek the dumb woman.

The third and most dominating characteristic of the imagined Circe is sensuality. This, thousands of good wives and spinsters virtuously tell themselves, is the infallible power potion which no decent woman can hope to counteract.

And yet, strangely, this composite creature, disdainfully labeled at bridge teas and sewing circles, "the kind of woman men like," finds no basis in history.

then was the charm formula of the première enchantresses?

What their technique? What their common denominator of personality?

Let us consider first Helen of Troy, every man's dream woman. Tho a mythological character, she has repre-



President Madison, staid and faithful husband of the loyal and exuberant Dolly.

Nowhere is the long-treasured tradition of the vampire more ruthlessly upset than in the lives of the world's great fascinators, in the personalities of those superwomen who have radiated their feminine magnetism down thru the ages.

What

sented man's ideal of feminine loveliness for 3000 years. Varying conceptions of her have been voiced, but it is to Homer, her literary creator, that we must look for the most authentic clue to the secret of her power. Homer, somewhat meager on personal description, wrote:

"In her sweet countenance shine looks like the goddesses'."

In Grecian statuary, the Grecian queen is unvaryingly represented as wearing an expression of sweetness, dignity and serenity. Helen must have been a restful woman rather than a kittenish one; a queenly charmer instead of a disquieting flirt. Hers was that lofty animation of countenance which expressed quiet power and self-sufficiency, traits never to be found in the cheap and obvious flirt. It is particularly interesting to note that this woman, possessed of "a face that launched a thousand ships," had as dominant characteristics two virtues most generally ridiculed and despised in this jazz age—serenity and sweetness.

However, charm vogues change with the seasons, and it might now be more appropriate to look into the career of the Queen of Sheba, patron saint of today's flapper. That the Queen had winning ways with men is attested by the fact that Solomon, connoisseur of women, possessor of seven hundred wives, became so enamored of her that, according to the Scriptures, he "gave unto her all her desire whatsoever she asked."

And yet the Queen, according to traditions, suffered what women of today

would consider a hopeless handicap to belle-dom. She could neither Charleston nor tango, being afflicted with a malformed foot. However, this did not daunt her courageous spirit, for she became an accomplished camel-rider and an intrepid traveler, venturing

into all parts of the known world. Neither a clinging-vine attitude nor a pose of dumbness were to be found in her make-up. She was an efficient ruler of a strong maritime nation, and she was above all a seeker after wisdom. It was her interest in Solomon's wisdom that led her to undertake the long and arduous journey to Jerusalem to "prove him with hard questions." What was her reward? One that a woman seldom experiences—the answer to her inquiries. Solomon did not flee the Queen nor scorn her as a highbrow. "Solomon told her all her questions," says the Bible. In addition he gave her his heart and about six thousand wagon-loads of treasures, thus establishing a gift record unbroken even by present-day butter-and-egg men.

No siren of the past is so libeled in popular conception as is Cleopatra. She is generally pictured as a tawdry charmer of the tom-tom and tent-show type. Nothing could be further from the truth. While far from being an Elsie Dinsmore in character, she nevertheless was a woman of great culture and mentality.

When at seventeen she became joint heir to the throne of Egypt with her baby brother Ptolemy, she could speak seven or eight languages, was versed in

Nelson, hero of Trafalgar—and Lady Hamilton, who was the inspiration of his gallantry and skill.



Dolly Madison, gay and enthusiastic thru a life of alternating lights and shadows.



history, the arts and sciences, and was a skilled musician. Altho Plutarch says that Cleopatra's beauty was "not altogether beyond comparison," women today generally assume that it was her sole weapon of fascination. Her biographers say less about it than they do of the melodious and magnetic qualities of her voice.

Courage and resourcefulness were among Cleopatra's outstanding characteristics. When, at the age of nineteen, she was dethroned by political schemers, she did not sit down and wait for some big, strong man to come to her rescue, but went to Syria and began raising an army.

Refused an audience with Julius Caesar, who was then at Alexandria, she had herself wrapped in a strip of rare Persian carpet and carried before him as a gift. She won both his support and his heart. Later, when

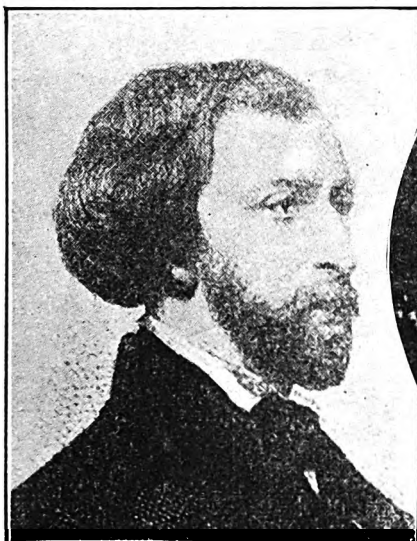
Mark Antony came to exercise sovereignty over her domain, she attired herself as Aphrodite and floated down the river to greet him. The impressionable Roman capitulated and remained Cleopatra's devoted lover for fourteen years. In the end, Cleopatra, as ever, courageous, put an asp to her breast to escape walking in chains thru the streets of Rome.

Coming down into the seventeenth century we find Ninon de l'Enclos, who for seventy-five years carried on a career of heartbreaking that was the marvel of France. Among those by whom Ninon was courted was Cardinal Richelieu, three generations of Sevignes, Louis XIII, and Scarron,

the hunchback poet. When she was sixty, a youth blew out his brains for love of her, and at ninety she received a proposal from a noble who had met her three days previous.

(Continued on page 58)

Ninon de l'Enclos—the world's wonder queen, who swayed Love's sceptre over scores of men for nearly four score years. (Above) Three slaves of Ninon's love. (Left) Louis XIII. (Centre) Scarron, the hunchback poet. (Right) The great Richelieu.



de Musset



George Sand



Chopin

How's Your Help?

By Fred A. Barrow

Illustrated
by
E. M.
Frandsen

"GO TO IT,
old fel-
low!
You're doing
well!"

A middle-aged man, with a vacuum cleaner in his hand, had just uttered these words aloud, tho no auditor was in sight.

"Who in blazes are you talking to?" asked a fellow salesman, who happened to come up behind him on the sidewalk.

"I'm encouraging my help," said the first man.

And later in the day, when the two men got together, the man who had been apparently talking to nobody, went into fuller detail.

"On this job," he said, I am both employer and employe. I am the boss, and I am the help. I am working for myself. I have to do the bossing. My help is inside—and nowhere else. If I don't stir myself up, no one else will."

Every salesman recognizes instantly that the man was right. And there are few salesmen who, if the truth were told, do not occasionally have trouble with their "help."

Human nature, like an electric current, is inclined to follow the path of least resistance, the path easiest to travel. And human nature, also like the electric current, has to be *compelled* to overcome the obstacles in its path, either natural or artificial, if useful results are to be obtained. There would be no light, heat or power from electricity were it permitted to follow the



"Go to it, old fellow; you've done well!" he said—
talking to his own
"Insides."

*You Can Train and
Direct Your
Inner
Man Just
as Tho
He Were
Another
Man*

easiest path, were no obstacles placed in its way; and the results from human nature, if allowed to follow its natural desire for ease of accomplishment, would be practically nothing.

There is an old saying that "God helps those who help themselves," and surely salesmen are practically compelled

to help themselves if they would achieve anything worth while in the way of sales. And too frequently they must *force* themselves to help themselves.

That much talked of "sales-resistance" offered by prospective customers is not always the greatest obstacle the salesman has to overcome. That is an external matter, an objective resistance. Often enough it is the subjective matters in the salesman's self which are the most difficult to overcome, a disposition to "take things easy," to turn off the morning alarm-clock and have another snooze, an inclination to give in to slight indispositions, a tendency to succumb to discouragements rather than to conquer them, a toadying to timidity, a leaning toward laziness.

Thruout an entire day, the salesman, unwatched, has every opportunity of submitting to these things—unless he sets a close and strict watch on himself.

But, with a conscience thoroly awake, as boss, the salesman's "help" will be compelled to work, and be obliged at the end of the day to render a satisfactory account of the day's accomplishments.

That remark in explanation of the words of self-encouragement, will bear repeating. When the man said he was "encouraging his help" he said a lot.

How's your help? Does it need encouraging, does it need reprimanding, does it need remonstrating with? Is it to be praised for achievement, or blamed for failure? Remember, *you* are the boss—or should be.

The salesman must recognize his dual personality: he is the boss and he is the hired man. As a matter of fact, this double personality seems to dwell in each one of us, regardless of our business, calling, trade or profession. The words of Paul to the Romans give evidence of this, where he says, "The good that I would, I do not; but the evil that I would not, that I do."

It is said that the English novelist, Dickens, was found on more than one occasion standing before a mirror, enacting the part of certain of the characters he was putting into his books. For the time he *was* those characters—and yet, at the same time, he remained Charles Dickens, studying the reactions of certain objectives under different stresses of emotion.

Can you, looking into a mirror, visualize your reflection as "the man who is working for you"? If you can, what have you got to say to him? Does he deserve that "Go to it, old fellow; you're doing well!" as the salesman said to *his help*? Or should you frown at him, point the finger of scorn at him, and say, "Look here, man, you're not producing the goods I hired you to produce. You're throwing me down. You're lying down on the job. Now, for the sake of your own self-respect, and for mine, get busy. Unfortunately I can't fire you, but I can make it so darned uncomfortable for you that you'll be glad to come across. Now, be a decent, up-standing sort of fellow, put some pep into your work, and don't let me have to talk to you like this again!"

Rather severe talk to address to our working-self, our help; but we surely need such talk at times, for we do lie down on the job, we do fail to produce the goods, and we need calling down therefor. But, like a good personnel manager in a factory or store, our business is not so much to weed out poor help as to direct it into ways of profitable utility. In fact, the salesman can't fire his help: he's got to make it over. In the salesman the boss and the help are as firmly united as the Siamese twins; kill either one of them and the other is bound to die, and if one suffers, the other must suffer likewise.

So often we attribute our dead efforts or our business failures to outside events, to exterior and inimical influences, when we ought to look for the cause of our failures in our own little factory, to the incompetency or the laziness or the indifference of our "help."

How is your help conducting itself? Is it working

faithfully? Is it working intelligently? Is it working in the best way to get results? Watch it closely. If your working-self could, by some miraculous division, be made into a separate entity, leaving you still the boss, would you treat it quite as leniently as you do now? That is hardly probable. As a general thing we are much easier in our self-exactions than in our exactions from others.

And how our help tries to argue with us! It is tired; it is weary; it isn't feeling up to the mark; it has done all that's humanly possible; it isn't going to kill itself with work for us or anybody else; it can't do that job we want done now, because it has something else to do; it hasn't got time; don't you expect it to have any fun, any relaxation? Why not put that job off until tomorrow—it won't spoil; if you overwork it, it'll get sick. Such are some of the specious arguments our working-self offers our bossing-self: and, too often, it gets away with it.

Then the apologies our working-self offers. It'll do better next time; it didn't know; it wasn't prepared; it didn't have half a chance; it had something else to do and couldn't do what we wanted it to do at the time we wanted it done, and so on and so forth: and too often it gets away with those things also.

Oh, we're very lenient bosses of ourselves: we hate to discipline our working-selves. And our business suffers in consequence.

In ancient Sparta, according to Plutarch, children were flogged until the blood flowed from their tender bodies. The purpose of this was to render them capable of great physical endurance and suffering. And it did. But it went beyond its purpose, for it also made them callous to the sufferings of others. They were a hard-hearted people, the Spartans. Then, in later years the Christian monks of the Franciscan order whipped themselves for both penance and discipline.

In these modern times we know the futility of such physical scourgings in the upbuilding of character; but we know also that the effects of a mental lashing are often beneficial to its recipient.

Have you ever scored your working-self with a mental lashing because of its laziness or stubbornness?

And then, to finish with a pleasanter aspect of the problem, do you ever, like our friend the vacuum salesman, commend your working-self for what it has accomplished for you? If you don't, then you're a grouch of a boss, and you have little reason to expect your working self to do its utmost for you.

How's your help? How do you treat it?

You can persuade it to "come across" if you treat it as it deserves, which means with a commendatory pat on the back when it does good work, or with a slap on the back with a shingle when it proves refractory.



Hypocrites, Gangsters Clowns--and

*Other Provoking Types
Entertain the Season's
Theatre Audiences*

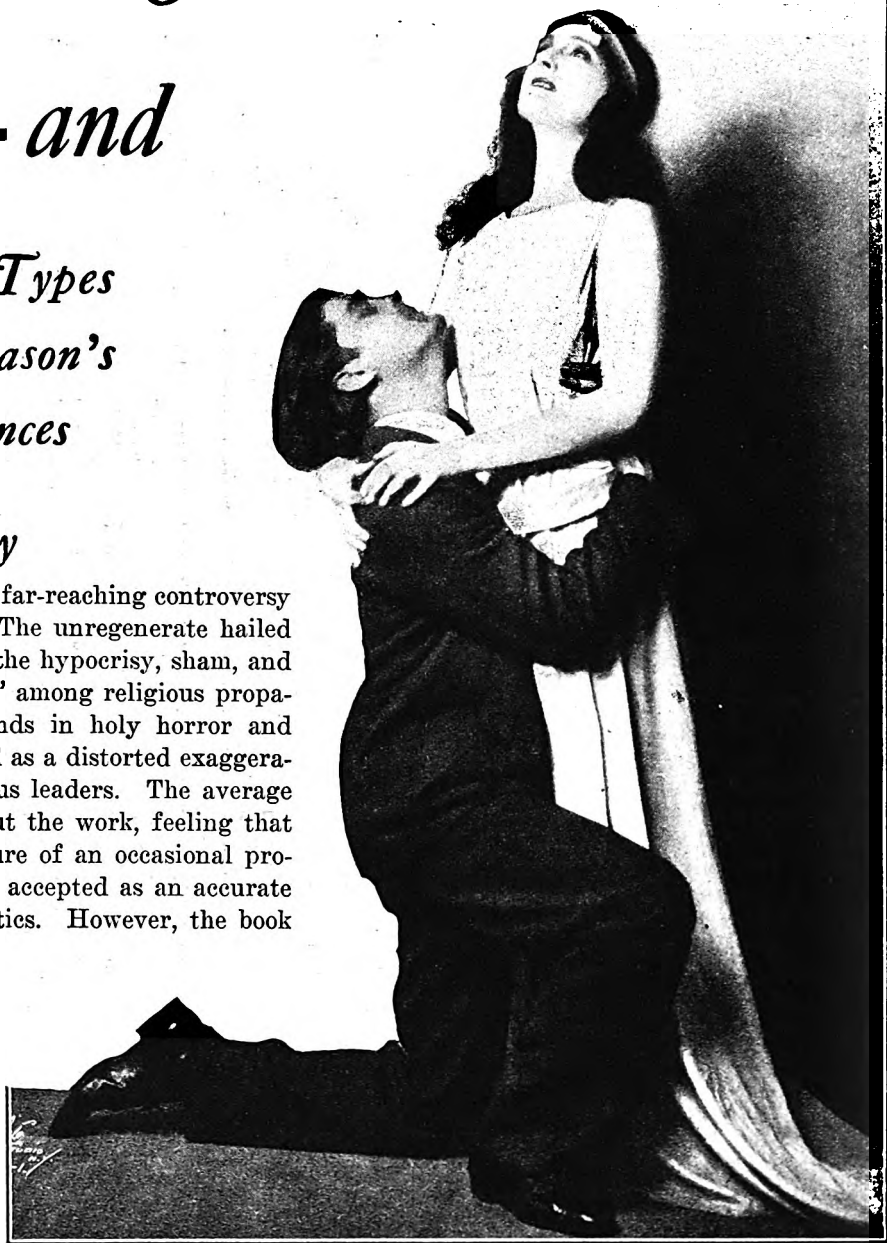
Elmer Gantry

SINCLAIR LEWIS inaugurated a far-reaching controversy with his novel, *Elmer Gantry*. The unregenerate hailed it as an epoch-making exposé of the hypocrisy, sham, and deceit to be found "back of the scenes" among religious propagandists. The pious raised their hands in holy horror and insisted that the book should be banned as a distorted exaggeration and untrue picture of our religious leaders. The average reader was somewhat incredulous about the work, feeling that while it might be an all-too-true picture of an occasional professional religionist it could hardly be accepted as an accurate study of the rank and file of ecclesiastics. However, the book had sufficient merit to create a sensation and to run for many months as a best seller.

Most of the New York critics have railed against the play by the same name. We cannot share their opinion, regardless of the merits or demerits of Sinclair Lewis' book. We were impressed that it is a tremendously and amazingly adroit and stirring piece of work. It is daring, exciting, amazing, moving, different—what more can we ask?

In but one particular the dramatist fails to follow the substance of the book. Very deftly, Mr. Lewis reveals Elmer Gantry as not a conscious scoundrel but a self-deceived enthusiast. He really believed that in preaching an orthodox gospel undiluted with scientific and critical modernism and "in bringing souls to Jesus" he was compensating his weaknesses of the flesh which were a source of constant trouble to him. In the play this subtle distinction is not put over.

The Gantry of the stage is just a bluffer, a remorseless hypocrite enamored of his own voice, gloating in the adoration of his ignorant but believing followers. He used his high position in the church to prey upon the trusting female members of the congregation. The



Edward Pawley as Elmer Gantry and Vera Allen (replaced by Adele Klaer) as Sharon Falconer in "Elmer Gantry" at the Playhouse.

work of Edward Pawley as Elmer Gantry is one of the strongest, most realistic and (Continued on page 83)

The Front Page

HOW ingrained devotion and loyalty for a job can make a man neglect an appointment with his fiancée—even when that appointment constitutes getting on a train headed for the altar—is part of the plot of *The Front Page*, a play by Ben Hecht and Charles MacArthur which Jed Harris is producing at the Times Square Theatre.

Rough and alive thru every act the play gallops along to the last second (Continued on page 83)

What Can We Do for You?

Conducted by C. Franklin Leavitt, M.D.

QUESTION:—M. R. B. writes:—

What would you do if you were deeply in love with a person and that person obviously didn't love you? Would you forget? Some years ago I fell in love, in the usual way, only to be disappointed. This unrequited love has left my nerves in an almost incurable state. I believe in the goodness of God. Nothing in heaven nor earth can shake that belief. My faith in mankind is deep as life itself. I have no fault to find, no complaint to make. Success comes easily because I put into my "job" the best there is in me, I am not afraid of life and its trials; I look into the future without dread; I take up the cross unflinchingly; I fight against odds with my very best good will; and seek, even in the darkness of despair, a ray of hope, however, feeble. I have only contempt for the quitter; disgust for the whipped dog that howls. I am calm, serene and happy; but there is a vacant place in my heart.

ANSWER:—

Your friend does not know what a wonderful woman he is losing thru not marrying you. He would have a "pal" who would stick to him thru thick and thin and who could at all times be relied on. And such wives and pals are scarce. It seems to me in your case that the wrong person is unhappy. You should assume the attitude toward this affair that you are very glad to have discovered what you did before going still further, for you two might have married and you might have found out this man's nature when it was too late to change things. Where I believe you have failed is here. You have tried patiently to bear your sorrow, have called on God to help you, have done all you could to be cheerful in spite of it; but you have continued to think about him and care. You must assume the attitude that this affair is over and strive to bury it so deep that it will come to your mind less and less. Feel fortunate that you escaped as you did, for such a man does not possess the things that you would require to be happy with him. Here is the secret of forgetting. We can't erase a thing from our minds without having something to take its place. It is a matter of substitution. You must substitute the thoughts you do want for the ones you do not want; you must go out socially and try to learn to care for just a lot of people and thus express some of that love that is now so repressed in your life. And by going out and trying to forget you are more than likely to run across Mr. Rightman, and then you will be supremely happy. I, too, believe in the goodness of the higher law we call, God, but only thru harmonizing with this law can this goodness really become ours. Don't leave too much to God, for most of it is up to US.

QUESTION:—R. O. writes:—

What is your idea on direct selling? Do you think that a person with a fair amount of intelligence can make a success of it and a fairly good living? Has it any future, such as becoming one of the higher executives, provided one would study and try to make the most of himself? Does it improve one's mind to the extent that most direct selling magazines believe? Do you believe the opportunities exist that selling magazines claim? I have been interested in selling for quite a while, but I don't seem to be able to force sufficient interest, because

I am scared to death to approach anyone with a proposition. I am twenty-four years old and thus far have not accomplished anything. I don't seem to be able to get into anything and stay with it. I want something that has a future, something that will build character. I took a course in bookkeeping which does not appeal to me. I am back on the farm again.

ANSWER:—

The selling game is the biggest and most interesting one in life. We are all selling ourselves each day, if we are in any way dealing with the general public. Whatever I have made of myself has been done thru my being able to sell my mental wares and my personality to people. I have convinced them that I have something they wish, and they buy. So in reply to your questions. "Does it improve the mind," and, "Has it a future?" my reply would be: "More than anything else that I know of." ALL successful people have been good salesmen in the direct selling game.

A salesman's first job is to sell himself to his prospective purchaser. This accomplished, he proceeds to sell his prospect his merchandise, whatever that may be. You have not been a success in your attempts, for you have not been able to put over the first sale—yourself. You have lacked confidence in self when you say you have been frightened in approaching people. You could not possibly make a success in the selling field without a fair degree of confidence and courage. In fact it takes this in any field of endeavor that brings one in contact with others.

Some of the sales magazines probably exaggerate in making statements, and this is done to a certain extent by most advertisers, but there is lots of truth back of their statements. I suggest that you outline a plan which will bring you in daily contact with people so that you will overcome gradually your timidity in meeting them. A farmer's life is a very isolated one and farmers who happen to be sensitive are usually very self conscious, due to their lack of practice and experience in coming in contact with people. You can overcome your timidity if you will do things which give you practice along self-improvement lines.

QUESTION:—C. A. R. writes:—

Three years ago I met two boys—one out of town and one in town. The one in town was just out of high school and started to work for his father who owns a business. He has succeeded without a struggle, it came easy with his father's money and help back of him. Right now he can make a comfortable living for a wife and furnish a beautiful home. He wishes to marry me right away. I am 19 years old and he is 21. The boy out of town was then going to college, taking law, but has since given it up because his father became sick and the family needed him at home. Now his father is well again and he is just going out to work, starting at the bottom as a salesman. He hopes to work up where he has his own business some day. He wants me to marry him in a year from now, when he will at least be able to furnish a two-room apartment. He is ambitious. He is 24 years old. They both proposed to me on the same night. I have treated them both the same. I have had to shift for myself ever since I was 13 years old. Which one shall I choose?

(Continued on page 95)

Five Types of Mind

~ Which One Is Yours ?

"Grasshopper Mind"



**Nibbles at Everything—
Masters Nothing**

Hops from one thing to another.
Always "taking up" this or that—
but never sees anything to a finish.

"The Gambler's Mind"



**Bets That "Something Good
Will Turn Up"**

Never plans a course of action intel-
ligently, but acts on lucky hunches.

"The Pendulum Mind"



**Back and Forth—Day After
Day—in One Groove**

Gets into a narrow year-after-year
rut. Lacks ability to broaden sphere.
Lacks decision to make any radical
change in habit of thought or action.

"The Surface Mind"



**Never Goes Very Deeply
Into Things**

Governed by "first impressions."
Then hastily bases important de-
cision on "snap judgment."

"The Sieve Mind"



**Retains But a Fraction of
What Is Put Into It**

Allows majority of what is read to
slip away. Valuable and costly ex-
perience forgotten and must be re-
learned time after time.

These five types of mind are really the FIVE KINDS OF FRICTION that slow men up—prevent their progress—and EVENTUALLY STOP THEIR CAREERS ENTIRELY. If you have one of these mental faults, and do not remove it, you may as well say good-bye to your hopes of getting anywhere in the world.

YOU wouldn't expect your car to go up a hill with THE BRAKES SET—and it is just as foolish to expect any real, gratifying success with MENTAL FRICTION holding back your brain-engine. You CAN'T MAKE THE GRADE TO ACHIEVEMENT with a brain that's being robbed of NINE-TENTHS OF ITS SUCCESS-POWER by negative habits of thinking.

But that's exactly what the average man IS ACTUALLY TRYING TO DO. His mind LEAPS LIKE A GRASSHOPPER from one project or job to another. Or he DOESN'T ACCUMULATE VALUABLE EXPERIENCE and learn from it. Or he SKIMS THE SURFACE of his possibilities, never digging down to fundamentals. Or perhaps he swings, PENDULUM-LIKE, between one decision and another, never able to choose the steady course that would lead him out of his small-pay rut. Or, worst of all, he wastes his best years in the GAMBLER'S HOPE that his luck will somehow turn and bring him some good breaks.

Is it any wonder that the men whose minds are held back by all this MENTAL FRICTION are the VERY ONES WHO DO ALL THE WORLD'S DRUDGERY?

The pity of it is these men are REALLY CAPABLE of big achievement—IF THEY COULD ONLY ELIMINATE THE MENTAL FRICTION that holds them back. Science has now PROVED that the average man is capable of MANY TIMES THE SUCCESS he usually achieves. When loosed from clogging inertias, the human mind leaps forward with the drive of the mighty power-plant it really is!

When you have seized THIS GREAT, THIS INSPIRING SCIENTIFIC FACT, and have learned how to apply it, you will know how to grasp the rewards you rightly feel should be yours. You will find that you have INITIATIVE in place of inertia. IMAGINATION in place of lack of ideas, MEMORY in place of forgetfulness, CONCENTRATION and ENDURANCE in place of mind-wandering and brain-fag, DECISIVENESS and SELF-CON-

FIDENCE in place of indefiniteness and timidity.

How can you accomplish all this? Surely it is a question worth asking yourself! Here is a suggestion. When ACTED UPON, it has led to mental freedom and power over 650,000 persons, many of whom were afflicted in varying degrees, by ALL FIVE of the negative mental faults. Here it is.

Spend 2 cents for a postage stamp. Use it to mail your name and address (using the coupon below) for a copy of "Scientific Mind Training." Doing so will not obligate you in the slightest degree, but will place in your hands the outline of a method that has helped some of the most famous men and women in the world to free their minds from hindering habits and aid them to greater self-realization.

Men like Judge Ben B. Lindsey, Prince Charles of Sweden, Jerome K. Jerome, the famous novelist; Frank P. Walsh, former chairman of the National War Labor Board, and thousands of others, both celebrated and less well known, use and praise the simple method they learned through "Scientific Mind Training."

Will YOU spend two cents to find out 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—in short, how to make your brain an engine of all round SUCCESS POWER—or will you settle back into the inertia of "The Surface Mind," which prevents any deep thought about your destiny and career? Here is the coupon. Mail it NOW and at least give yourself a chance to see what "Scientific Mind Training" has done for others and can do for you.

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You, Too, Can Make Money!

*No Matter What Your Present Income—or Lack of Income—
You Can Begin NOW to Increase Your Earnings*

Says Pauline Cleaver

Mrs. Cleaver, known to radio audiences, newspaper and magazine readers thruout the country as an expert in practical economic counsel, begins with this issue a monthly chat with readers of *PSYCHOLOGY*, about ways of increasing their individual incomes. In addition to her regular articles, Mrs. Cleaver will be glad to give personal attention to any inquiries sent by mail. Address: Pauline Cleaver, *PSYCHOLOGY Magazine*, 17 West 60th Street, New York City.

OFTEN the only difference in the woman who sits at her sewing machine for eight hours daily, pegging away for a bare living, and the woman who has built up a steady income (say, from some trade-marked garment which she has popularized), is one grain of *imagination*, that rare quality so necessary in the life of success—or business.

Every one has IDEAS! Almost every one has at some time had a selling idea—or a paying idea—but what becomes of it? Most of us, as we go about our daily work, duties, or pleasures, realize that behind *every* fortune there was first a little seed-like IDEA. But we do not know that we have had just as big, as desirable, as worthwhile ideas, as these now made successful. We have good ideas; but ideas need nurture, appreciation, attention, healthy mental food, constructive thoughts, and the understanding of how “to put-them-over.”

Getting an IDEA over to the ones prepared to receive or accept it is like a trick, that is, it sounds difficult until it is understood, then it is EASY.

You can learn to do this, anyone can learn who is capable of thinking thru.

If I asked if you'd like to have a bit more money you'd probably say, “Silly question! One must have money in order to have anything else.” Correct! Yet there are some who talk as if they hated money. Maybe they have seen or felt the harm that some have done with their money. But remember this was not the money's fault—it was the mind behind the money. As we continue with these talks on *YOU, TOO, CAN MAKE MONEY*, we shall understand how the mind behind the dollar makes for or against its usefulness, its multiplication or loss.

The wise see to it that they have sufficient money to forget money-worries, so as to enjoy the full and pleasurable benefits that follow “money intelligently handled.”

The following stories will show how

persons have sought to know life, and how they have found new ways to live it. Then you of my readers who desire more money, more leisure, more pleasure, or more love, may learn from example to re-shape your life to your needs.

Years ago, I observed a man sitting on a park bench in New York City. Something about this man's expression excited a keen interest in me, and I felt I had to know him. I sat down on the same bench. After an attempt to draw him into conversation, I asked this man what kind of work he was interested in. He frankly told me that he did no work. He was “just a bum.” Let me say, this man was not easy to talk with. He was sullen, sour and at first treated me as an intruder. But something made me “keep at him.”

I asked him if he would try a line of work for one month that I would suggest. He finally promised. Then I called his attention to the great number of dogs being taken on leash for airings in the park.

“All of those dogs have to be washed,” I said.

“Servants dislike washing them. This is a wealthy neighborhood; the owners of these dogs can afford to pay to have them properly washed. Think what an opening for a bright man! Let's you and I go in together on this idea. Will you try it, and do what I outline as *your* part of the job?”

I'm sure the man thought I had escaped from an asylum. At first, I thought he'd get up and leave me. But, finally, he agreed. With five dollars as capital, I bought him a bag and filled it with the best soaps, brushes, sponges, etc., for dog-washing. I then gathered information on dogs and the proper way to wash them. When “my bum” met me the second day at the old bench, he had a new light in his eyes. He was ready to start on our plan. His first report was successful. He had called at seven houses, and in five were fine, pet dogs. These he washed.

Also, he made arrangements to call every week.

The full story would take pages. The man became a dog specialist. He later bought a comfortable home for himself and nephew. I simply wish to tell you enough for you to see the difference in this man—the difference in his circumstances—Before and After—the change of attitude. He had been satisfied in being a “bum.” He almost enjoyed embarrassing his “well-to-do” brother who sent him clothes and paid rent for a room. The change in the man was almost miraculous. While “bumming it” he was expressing his worse self. All the time, however, there was within him this better self.

Your feelings breed results. If you habitually feel blue, depressed and “out of the joy of living,” you will out-picture sad conditions that fit your attitude or feelings. If you learn how to perk-up, smile, laugh and switch from every ugly, lack thought—no matter what your now circumstances are—you will see that your circumstances “follow suit.”

AN OLD MAID WAKES UP

PATIENCE and the old brand of respect were ceasing to be a virtue with Edna Lee. Hadn't she ungrudgingly taught school for years; hadn't she taken charge of her aged mother, and held the home together? And for what? What was this respect from her provincial neighbors doing for her? The Lees were fine old people. None had ever worked—except to teach. And teaching—why, teaching, especially in an expensive private school, was professional and different! But old Father Time was making no special favorite of Edna because she thought her family more aristocratic than any other. Men—well, men—you know, like 'em young—yet Edna, really and truly, wanted to marry. How could she go about it?

(Continued on page 90)



I'll Give You Magnetic Power in 24 Hours—Or No Cost!

I'LL give you the magnetic power to attract people to you *instantly*, wherever you go—

I'll give you the magnetic power to be popular anywhere, in any society—

I'll give you the magnetic power to influence the minds of men and women, to make them do what you want them to—

I'll give you the magnetic power to become a dynamic, forceful, fascinating personality—

I'll give you the magnetic power to dominate situations—

I'll give you the magnetic power to win quick and conspicuous success in your business or profession—

And I'll give you the secret of these magnetic powers in just twenty-four hours—or I don't want a cent of your money.

That's my unconditional guarantee! I don't care how colorless your personality is—how lacking you are in the qualities of leadership—how timid and self-conscious you may be. Unless my secrets of instantaneous personal magnetism give you new magnetic powers within twenty-four hours—you *don't* pay a cent!

Results are Instantaneous

I'll show you how to sway the minds of others—how to always appear at your best—how to dominate all situations through the sheer force of your personality.

You can't expect life to bring you success when your entire attitude invites failure! You can't expect to rise to glorious heights of achievement when you are

shackled by fear and worry and self-consciousness!

The moment you read my secrets of personal magnetism you can apply them. Instantly the fetters that have held you down are struck off. You are **FREE**. You will laugh at obstacles that once seemed unsurmountable—you will toss aside timidity and awkwardness—you will feel your powers doubled, trebled!

My methods of personal magnetism should enable you to achieve your fondest ambitions. They will give you individuality, show you how to acquire a vibrant, charming voice, a fascinating manner. With the power of personal magnetism at your command, you will be enabled to go through life supremely happy — reaping the glowing rewards which a magnetic personality—and only a magnetic personality—can give you.

Personal magnetism is not limited to a fortunate few—it is Nature's gift to every man and woman! You need only release the full sweep of your magnetic potentialities to become the dynamic, forceful, fascinating person you were intended to be.

The Facts are Free

My secrets of personal magnetism have been put into a beautiful extra large size volume under the title of "Instantaneous Personal Magnetism."

The scope of "Instantaneous Personal Magnetism" is as broad as life itself. "Fires of Magnetism," "Sex Influences," "The Magnetic Voice," "Physical Magnetism," "The Magnetic Eye," "Oriental Secrets," "Rapid Magnetic Advancement,"

"The Magnetic Mind" and "Magnetic Healing," are only a few of the subjects covered in this amazing book. A magnificent book—entirely different from anything of the kind ever published—that tells you just how to cultivate the magnetic influence of your nature.

Originally published to sell for \$5—this remarkable volume, bound in handsome dark burgundy with the title gold embossed, is being offered at the special price of only \$3. Send no money with the coupon—pay no C. O. D. You get the book first.

Remember, if this book does not do all I claim for it—simply return it within 5 days and it costs you nothing! Otherwise keep it as your own and remit-only \$3 in full payment.

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All right—I'll be the judge. You may send me the volume "Instantaneous Personal Magnetism" for 5 days' **FREE EXAMINATION** in my home. Within the 5 days, I will either remit the special low price of only \$3 or return the book without cost or obligation.

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Special cash price \$2.00 if payment accompanies coupon. This saves heavy bookkeeping and clerical expenses. Money refunded if dissatisfied and book is returned within five days.

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What *the* Other Magazines Are Saying About Psychology

A Department of Criticism in the Field of Scientific Psychology

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

IN spite of all that has been said in the last ten years about the instincts, the article of A. Campbell Grant in the *British Journal of Psychology*, vol. 18, no. 3, supplies a criterion which previous discussion has not quite seized upon. The affective criterion has come nearest to satisfying our concept of instinct, yet Grant points out quite truly that the mere emotional character of instinctive conduct does not distinguish it from other conduct. There is, indeed, emotion in instinctive conduct but there is also something else which as yet has not been sharply defined. So far we agree only that there is a certain type of human conduct, determined by certain innate tendencies to action, which arises each in its own set of appropriate circumstances and impels to its own type of purposive behavior. Grant suggests that the thing which puts such conduct into separate classes is the end which it sets up. Instinctive behavior is in his view to be discriminated according to the goals striven for, not the emotions attaching to these goals. Thus there are the wandering instinct, the hunting instinct, the herd instinct, the display and domination instinct, all recognized traditional instincts and all referring to some end towards which behavior seems to be innately driven. These are only the most outstanding of the instincts but introspection upon our goals will enable us to arrive comparatively easily at the others also.

AN investigation in the *Journal of Applied Psychology*, vol. 12, no. 1, on "Sex differences in psychic tests" gives experimental verification to the generally held view about the comparatively quick mental development of the female sex. It finds that boys make a better showing over sixteen, but girls under: the development of girls is accelerated from one to two years during this period under sixteen years.

Also, there are apparent certain general differences in specific psychic capacities. Girls at every age are superior to boys in primary memory, control of association, readiness to handle logical

forms. On the other hand, boys show themselves better equipped in tests involving practical information and arithmetic abilities.

The writer makes the point that it is much more important to engage in investigation about sex differences in specific capacities than to seek to establish any dubious comparisons in an assumed general intelligence.

"THE Heart or the Intellect?" asks John B. Watson in *Harper's* with reference to the process of education. Since the axiom of the behaviorist is that consciousness does not exist, one does not have to wonder what his answer is. The heart is at least something physical, is associated with the indubitably real emotions. But by heart we must mean our whole insides, with particular emphasis upon the "guts" (a word which Watson uses recurrently in this staid magazine with an evident gusto). What education must concern itself with is the training of the heart, that is the training of the emotions. This, however, has been the one thing which education so far has neglected; with the result that we are all of us grown-up children. We go thru life angry, fearful, excited, selfish, vulgar. What can education do about it—an education that works with the concept of the heart or the guts? Watson goes optimistically to the educational implications of his work on the conditioning of emotional reactions, the securing of a transference of reaction from a primary stimulus to a secondary one. He shows how most of our improper emotionality is based on just this kind of transference—is a matter of false reaction. Children's native responses are very simple and they would develop healthily were it not for an environment which conditions them wrongly thru foolish and unfrank notions about things.

Therefore, what we have to do for the most part now is to *uncondition* responses, to remove from things the emotional charges which have been given them by an exciting upbringing. Thru gradually teaching children that

the objects and situations to which they have been reacting emotionally do not inherently call for such reactions one can bring about a proper control of the emotions.

THE initiation of a very interesting type of psychological research is signified by the article of Clarence Marsh Case on "Social Imbecility and Social Age" in *Sociology and Social Research*. By social imbecility Dr. Case means what Mencken calls "boobery," a type of social conduct which corresponds on the social scale to the moron on the individual. If we look about us we cannot but recognize that most of the operation of our social mechanisms is so inept and unthinking as to merit the diagnosis of imbecility. However intelligent people may be, as individuals they have no sooner to get into some office than as 100 per cent Americans they join the national insanity. Mencken and others have long recognized this state of affairs but psychologists and psychiatrists have only seen the insanity which is individual. Dr. Case indicates the necessity for scientific investigation into social imbecility and projects certain initial hypotheses himself. He points out for one thing the existence of a social infantilism corresponding to an individual; social imbecility is really a kind of social infantilism or immaturity.

IN another article in the same magazine, "Social Distance and Social Pathology," Willard C. Poole discusses the psychologically morbid situation of the types whom some offense or failing has made social outcasts and thrust out of their normal and accustomed group life. Some kindly provision should be made for assisting these people in their readjustment. Thus a woman who has had an illegitimate child and is cut off completely from her former associations should not be left unaided in the beginning of a new life. A pathological condition will result only too easily in the loneliness of some unaccustomed status of social distance.

(Continued on page 92)

Can You Guess This Man's Age?

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

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

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

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

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

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

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

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

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

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

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

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

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

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



HOBART BRADSTREET, THE MAN WHO DEFIES AGE

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

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

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

HOBART BRADSTREET, INC., Suite 7788
506 S. Wabash Ave., Chicago, Ill.

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

Name

Address

The Art of Meditation

(Continued from page 17)

What are the negative factors in our personality and disposition which need be removed? Why do we fail, when we were organized for victory and ordained to succeed? Why do we repel others when we might be radiant centers of magnetic leadership? Why do people hate us whose love we might easily win? What factors do we need most to cultivate in our personalities in order to equip ourselves adequately, for the larger life of service and achievement? What of selfishness, meanness and evil dulls the voice of the God within and deprives us of the transcending glory of divine comradeship along the way?

It will profit nothing to practice self-deception. Self-pity and the habit of overlooking or concealing our faults will be barren of constructive results. We must stand naked and exposed at the court of judgment, and con-

fessing our errors, go forth to "sin no more."

This is the art of meditation which builds for true spiritual gianthood. Unmask the self. Get a vision of the nobler self which shall lift us to a new dignity of being. Harken to the voice within. Let the God that in us dwells express his sublime wisdom, love and power thru us. In complete *rapport* with this hidden divine essence of our being, which is God, and which is also our deeper, truer self, let us face the dawn with songs on our lips, courage in our hearts, and the quiet confidence, born of this divine reenforcement, which makes for triumph.

Meditate and come to know yourself. Eliminate all that is unworthy. Seek the footprints of deity in your own inner consciousness. Go forth with a sense of divine compulsion to externalize your noblest visions of a reborn selfhood into objective and aspiring reality.

It's Brains—Linked With Courage

(Continued from page 48)

Ninon is history's most striking refutation of man's favorite epigram that "there are two kinds of women in the world, those who are sensible and those who are charming." She was noted both for her masculine reason and her feminine fascination, and because of these qualities was the inspiration of Saint-Evremond's famous word portrait of "The Woman Who Never Is Found." She is reported to have met even her lovers on a sportsmanlike footing and she never accepted so much as a sou from her men friends. The practice of gold-digging she held to be craven and despicable.

Ninon's beauty secret might be particularly enlightening to women of today. According to legend she retained her beauty to old age thru a potion given her by "The Man in the Black Mask" who told her to put three drops of it in her bath daily. Ninon believed the legend, whether anyone else did or not. She never worried about crow's feet and double chins. Her name was synonymous for joy and gayety and because she thought herself beautiful, even at ninety, history has accepted her valuation.

Another French charmer who lived a century later than Ninon should be of special interest to present-day wall-flowers who lament there is no social popularity to be obtained by other than the petting party route. She was Ma-

dame Recamier, who tho idolized for half a century by the greatest statesmen, artists and litterateurs of France, was said never to have given a caress to a single admirer. Never was a word of scandal breathed against her.

Madame Recamier stands as the one great exponent of spiritual love; as the supreme demonstrator of platonic affection. From the age of fifteen she was bound by a nominal marriage bond to Jacques Recamier, French banker, to whom, thruout his life, she bore more the relation of a daughter than a wife.

Like Ninon, Madame Recamier retained her charm and beauty to a ripe old age and even when her youth and fortune were spent, notables beat a path to her doorstep which was up seventy-eight steps in the garret of the Abbaye-du-Bois, on the outskirts of Paris. Her enduring, spiritual love affair with Rene de Chateaubriand, French author and politician, is one of history's famous romances.

Altho one of the most beautiful women of her age, Madame Recamier's power of attraction is generally credited by her biographers to her great tact and consideration. She was the most notable hostess of all time, having power to make the dumb wax eloquent and the stupid scintillate. She spent herself untiringly in aiding her friends and was a rock of refuge for all who were in trouble. All the great

men of her age came to her with their confidences, largely because, as one biographer has remarked, "her smile always said, 'I understand.'"

Innumerable other examples might be cited to disprove the fabled nature of feminine fascination.

There was George Sand, French literary genius, from whose succession of amours every homely and strong-minded woman should take heart. Sand, dark, plain, heavy-faced, usually attired in trousers and smoking black cigars, was devoid not only of beauty, but also of femininity. Nevertheless she exercised a strange fascination over men, particularly brilliant men, her most notable liaisons being with Alfred de Musset, poet, and with Chopin, composer.

Later, there was Lady Hamilton, English charmer, whose lovely face has been made immortal by Romney and whose love affair with Lord Nelson will be remembered as long as is the hero of Trafalgar. Not depending alone on her fortune, Lady Hamilton, who was possessed of an overpowering ambition, labored unceasingly to improve herself, or, as she expressed it, "to show that a pretty woman is not necessarily a fool."

Finally, there was our own Dolly Madison, gay and enthusiastic thru a life of adversity, giving herself unceasingly in years of ministry, first to

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.

FREE Diet Advice Personal Health Advice

Health and diet advice given free with all Flaxolyn purchases.

Each and every letter from Psychology readers given the personal attention of Dr. Luntz.

Make your questions plain and as brief as possible.



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**

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.

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."

FLAXOLYN

"OPEN FORMULA"

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

1. **Baked Flaxseed**—Relaxes congestion; acts as astringent.
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 mucus 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.

Don't wait. Start taking Flaxolyn. It does not gripe because it is a natural food. You will feel the tonic change at once. You will enjoy renewed vigor, a new grip on life. Large box of many treatments, one dollar postpaid.

Send Coupon NOW—Become Your Normal Self

**DR. H. H. LUNTZ (M. D., D. O.), Dept. PN,
1170 St. Johns Place, Brooklyn, N. Y.**

Please send me..... cartons of Flaxolyn, postage prepaid. I am enclosing \$..... (\$1 per carton) to cover all costs. Also include FREE—"14 RULES OF HEALTH."

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Address.....

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

REMEMBER
Dr. Luntz will try to help you with your diet and health problems **WITHOUT CHARGE**. Write questions plainly. Mention "Psychology."

her mother-in-law and then to her husband, and always wearing a smile to hide the broken heart she suffered thru the antics of her scapegrace son.

Certainly none of these women would fit into the mold of the theoretical vampire men are said to prefer. Theirs was neither a baby-faced coquetry nor a slanting-eyed seductiveness. What, then, was the basis of their allurements? What common characteristics went into the brewing of their magnetism?

One of the most obvious was *self-sufficiency*. Paradoxically, these sorceresses, to whom men craved the privilege of being strong oaks, were abundantly able to stand on their own feet. From the perfectly poised Helen, on down the list, all were strong, capable, resourceful, independent. They demonstrated effectively that interests outside the home—even political ones—will not impair a woman's feminine attraction. Cleopatra and the Queen of Sheba ruled empires and ruled them well. Sand was a successful novelist. Ninon de l'Enclos and Madame Recamier both were active in encouraging the development of art and literature and in aiding genius. Lady Hamilton busied herself in diplomacy and Dolly Madison cleverly plied the art of hospitality in aiding the program of the

State department of the government.

Another dominant trait of these super-charmers was generosity. Ninon de l'Enclos, during her lifetime, materially aided struggling artists and writers and, in her will, bequeathed Voltaire 2000 francs with which to buy books. Madame Recamier spent her fortune aiding friends who were victims of French political plots. Sand not only loaned money to her lovers, but even supported them by working thirteen hours a day at her writing. While the Queen of Sheba was given valuable presents by Solomon, yet it must be remembered that she brought him a train of camels bearing spices and gold.

Cleopatra's lavish entertainments for Antony were the talk of the ancient world. Lady Hamilton sacrificed wealth and reputation for love of Lord Nelson, and Dolly Madison narrowly escaped poverty in her old age because of her prodigal hospitality.

In keeping with the other qualities of these great fascinators was their invincible courage. From Helen of Troy on down they were willing to sacrifice everything to follow the dictates of their hearts. They were supremely indifferent to public opinion, caution and expediency. Whatever defects they may have had, they could never be

accused of being either cowards or compromisers. They boldly adventured into life without any safety-first precautions.

And yet these attributes of forceful personality, even when mixed with the magic gift of physical beauty, are not enough to produce the charm potion. There was one other ingredient, the key to the combination. It was *self-expression*. Having a remarkable personality was not enough for any of these women to have won undying fame with. Many beautiful women who have had remarkable personalities nevertheless have failed to trace their names on the log-book of life. Many others who had less cause to be remembered are immortal because they gave out, expressed, what they had. In all these great charmers was to be found the invincible combination—strong personality and the expression of it. Their high intelligence, their strong emotion, their indomitable courage blazed forth in their daily living. They radiated out what they had, the bad as well as the good. They obeyed an instinct which was to be expressed many years later in the slang admonition, "Be yourself." No greater technique of charm, of personality, has been evolved in any age.

The Healing Power of Music

(Continued from page 39)

dimly suggest, and that they are in some way concerned in the realization of them.

"On this supposition the power and the meaning of music become comprehensible, but otherwise they are a mystery."

It is an incontestable fact that good and pure music has an overwhelming tendency to carry us into regions where all is light and beauty; to lift us to spiritual heights where the contemplation of the infinite and eternal become present reality. It is at such times that our soul seems to leave its earthly prison house and wing its way to the stars. It is then that our spirit is on the verge of dissolving itself into the universal life.

Music is the universal language, the language understood by all ages and all kinds.

From the child who in mother's arms clasps its tiny hands and jumps with joy in unison with the rhythmic beat of an inspiring musical measure, to the youth whose heart swells to the glorious and heroic strains of a national anthem, and to the old, into whose souls the melodies of former days, the old sweet songs, carry the fragrance of hallowed memories and the sweetness of romance that are the most precious jewels of the autumn of life.

And what of the uplifting and sus-

taining power of music in the very face of death?

In his account of the sinking of the Titanic, Herold Bride, the wireless operator of the sunken liner, told how, just before the ship went down, the band on deck was playing *Autumn*.

There are many suggestions in this old Episcopalian hymn that would fit appropriately the tragic situation on the Titanic in the last moments of pain and darkness there.

One line—"Hold me up in mighty waters," particularly, may have suggested the hymn for a last service aboard the sinking ship, soon to be ended by death itself.

Any man or woman who, even today, does not thrill to the Godlike courage of this little band of mighty heroes, who does not find in it a connecting link between man and his God, is not worthy to be classed among human kind.

The instinct of music is a universal inheritance. While some people do not seem to possess any ear for music and do not know one note from another, they are nevertheless affected by harmonious or inharmonious sounds.

Even the animals can distinguish musical sounds from unmusical.

A dog will contentedly receive the sounds from one musical instrument, but perhaps howl at the suggestive tones of another.

Birds, too, will respond to musical sounds which resemble their own songs.

Poets have gone so far as to attribute to music a power even over the forces of nature.

Shakespeare accounts for shooting stars by the irresistible attraction of Music:

The rude sea grew civil at her song,
And certain stars shot madly from
their spheres
To hear the Sea-maid's Music.

Many a musical student has bewailed his or her inability to take advantage of a higher musical education.

But the most favorable opportunity of this kind does not make the true musician.

Franz Schubert, for instance, was poor almost to starvation down to his grave.

There is scarcely a master who was not lowly born, or did not suffer privation.

How many, like Heine, made their own great sorrows the inspiration of songs and joy?

Cannot music portray a landscape, forest, flowers and bugle horns calling the fairies as in Weber's *Freischütz*?

Are not the glories and beauties of earth and sky a symphonic appeal to every one, to the unlettered as well as to the scholar?

Is not love in a cottage as thrilling a musical theme as love in a castle?

It must always be, no doubt, that commercial wealth can alone support the grandest musical productions.

But gold and silver have nothing in common with the true spirit of music.

It is impressive to select for observation, in the topmost galleries of the Metropolitan Opera House, the poor students, both men and women.

What eager listening! What rapturous worship of the "Soul of Music!" What marvelous devotion!

To these enraptured worshippers of the "Tongue of God" the gorgeous setting of the music is nothing.

They could enjoy the great masters of song and melody in the meanest shelter for sheep upon the mountain-side.

The therapeutic effects of music upon the mind and body have been known for a long time.

As far back as 1803, Dr. Jean Desessarts, Dean of the Faculty of Medicine of Paris, was a warm advocate of music in curing disease.

The Guild of Cecilia, towards the end of the last century and the beginning of this, organized curative concerts for hospitals and asylums and played selected music and usually employed muted violins.

Most of us are familiar with the curative effects of music in the case of King Saul.

There are other records of old Egypt and Greece which show that their priests knew about the healing quality of music and treated with it insane people in their temples.

In our own time, and especially in recent years, where so many ex-soldiers suffer from the cruel effects of the late war, treatment with the aid of music has been introduced in many Government hospitals and sanitariums with excellent results.

Many patients given up by physicians as hopeless, have been cured by music in a short time.

An observation of great interest was made by prominent medical officers attending the wounded during the late war. That music is very efficacious in quieting the nerves and in restoring the minds of soldiers unbalanced by terrifying experiences, when all other remedies have failed.

It is also interesting to note that a combination of appropriate mental suggestion and music has been found to be the most effective agency in restoring to normalcy minds unbalanced by shell-shock. This dual method has had the effect of bringing back memory, speech, sight, hearing and locomotion.

The application of mental suggestion with music, especially in nervous cases, has been employed by me with amazing results for over thirty years.

The great American disorder is func-



What is your idea of Success?

SUCCESS means something different to each one of us. To some it means a million dollars. To others it means \$5,000 a year and a comfortable home.

What does it mean to you?

We don't know the answer to this question. But we do know this. If you should make a list of the things you must have before you can consider yourself successful, you would find that most of them depend on money.

"That's pretty materialistic," you may say. "Money won't buy happiness, or friendship." True. But money will buy the time to be happy, the opportunities for friendship. Money will buy a home; money will educate your children.

What are you doing to earn more money? You are probably in business, or want to be. The language of business is figures. Do you know the language? The untrained man, no matter how great his natural ability, is a drug on the market. The world's biggest rewards go to the men who know.

What are you doing to learn more? Why not start now to get the big things?

You can. There is a tried and proved method of increasing your earning power.

The Key to Profit

—ACCOUNTING!

For years the opportunity in Accounting has been wonderful. Said the conservative *Journal of Accountancy*: "The Accounting profession is probably the best paid in the world . . . There is need of accountants. There is ample compensation for accountants. There is no prospect that the supply will overtake the demand within the lifetime of even the youngest of us."

Fortunately Accounting, besides being profitable, is a fascinating profession. The accountant is the trusted advisor of the biggest business men. He has a bird's-eye view of the whole business. Because he is at the throttle of profit control, he is always in the confidence of the owners.

"But," you say, "Accounting is a complicated profession. I am busy all day in my present job; I haven't time to learn it."

Now the International Accountants Society has solved that problem. In only a few minutes a day, and at moderate expense, you can learn Accounting.

This isn't a mere promise; it is not a new or experimental scheme. The International Accountants Society was organized in 1903. It is conducted by a group of prominent Certified Public Accountants. Its successful graduates are numbered in the thousands. Writes one of them (Mr. W. E. Stoudt, Plant Accountant for the American Thermos Bottle Co., Norwich, Conn.):

"It has enabled me to double my income in two years, and has opened up to me many new jobs which I never could have filled without Accounting knowledge."

And Mr. J. E. Mayer, Certified Public Accountant of Portland, Oregon, says:

"I enrolled with the International Accountants Society in January, 1923. In February, 1924, I received my diploma from you. I was granted my C. P. A. certificate from the Oregon State Board of Accountancy in March, 1925. Naturally, my income has been materially increased."

In an announcement like this we cannot hope to tell the whole story. But we have published an interesting 80-page book that does tell. It gives all the facts about the great and growing profession of Accounting; it tells how you can qualify, easily, quickly, inexpensively, and without interfering with your present work.

There's no obligation; the book is absolutely free. Don't put it off—send for your copy today.

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Send me, free, "HOW TO LEARN ACCOUNTING," and tell me how I can increase my income as your other students have done.

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Street..... City..... State.....

tional impairment of the nervous system.

The number of yearly suicides from this cause in the United States go into the thousands, and many of them represent men and women of importance in the business and social world.

A generation ago there were comparatively few cases of nervous weakness of one cause or another, but now the number has increased to millions, due to such prevailing causes as worry and fear, the growing artificiality of our social system, the mad rush for wealth, the increasing restrictions of personal liberty, the use of poisonous stimulants and drugs, and a thousand other things, all of which produce a neurotic and disordered nervous system.

Under these conditions it is no wonder that the mind and body wear out, and that the most common derangement of the human organism in this country has come to be known as "Americanitis."

There can be no question of the great advances made in surgery and preventive medicine in the art of healing, but as is well known to the leading medical authorities of the world, there is a vast borderland of mental and nervous afflictions which call for mental rather than medical administrations to bring about a permanent cure.

And here is where so many other-wise splendid physicians have been at fault.

The vast majority of the rank and file of our American doctors have persistently ignored the mental and psychic factors in disease and cure, and by their indifference to these highly significant influences in the curative art, *from five to ten million patients have slipped from the regular practitioner to various healing cults, worth, when computed in good American Dollars, from about seventy-five to a hundred million per annum.*

Dr. Osler showed that there are in

reality only a few drugs which are genuine specifics for any disease, and he is backed up in his assertion by such men as the late Weir Mitchell, the famous Dr. Barker of Baltimore, and many other noted men in medicine.

Dr. Cowels of New York, who is as much at home in psychology as in medicine, claims that over ninety per cent of man's diseases are of mental origin which can only be cured by mental means.

If such is the case, it is plain to be seen that what the mind does, it can also undo, and that mental therapeutics are first and foremost in the healing art.

Music is the strongest force to use with mental suggestion.

The results of their combined efforts in a large number of cases are such as to warrant my contention that in music and mental suggestion, scientifically combined, we have one of the greatest aids in the successful treatment of many human ailments.

I have known scores of men and women whose pain-wracked minds and bodies were soothed and cured by the combined power of music and suggestion.

Chopin's *Nocturne* has been of particular value in various forms of hysteria.

No treatment works so well in the national affliction called neurasthenia as mental suggestion accompanied by appropriate music.

Splendid results may be obtained in many such cases from Schubert's *Serenade*.

Epilepsy, that dread disease, is often a lack of rhythm. Many persons thus afflicted live in constant fear of the impending attack, and this condition of mind is in itself sufficient to bring it on. All epileptics are highly suggestive, and music has peculiar power to help them.

The musical prescription in such a case should be of a lively and spirited order, as expressed in the *Coronation March* of Meyerbeer.

One of the most effective selections for convalescents is Schubert's *Impromptu in G. Major*, and Brahms and Scarlatti have an excellent effect.

The foregoing examples are mere hints taken from a large and varied musical program, adapted to assist in the relief and cure of many human ailments.

Prophetic suggestion and inspiring music are of incalculable value to women who carry children under their heart.

Suggestion and music for children at bed-time are of the highest educational and reformatory value.

I believe the time is not far distant when mental suggestion and music will become the principal remedy for many of the inmates of our insane asylums and prisons.

Speaking of the psychology of music in general, there is no art that exerts so wonderful and mysterious a sway over human emotions as music.

No other human accomplishment is so capable of arousing man's tenderest and most impassionate emotions, of moving him to tears or exciting him to cheerfulness, of inspiring him to deeds of valor, and of raising him from the lowest depths of despondency to the loftiest heights of courage and daring.

And how often has not music driven away the evil spirits of pain, disease and despair, of anxiety, sorrow and regret.

And how commonly it has been the means of lifting us out of the darkness and distress of mental baseness into the grander and serener spheres, where baser desires and thoughts are banished, and the higher affections and nobler realizations find inspiration and repose in the bosom of the Universal All.

I Refused to Die!

(Continued from page 30)

the sun for a while and once more went to bed in the tent.

During this time I had only two hemorrhages and they were not severe. In the hospital I had had three or more every day, due in all probability to the large quantities of milk and eggs which I consumed. On the next day I woke hungry, and taking things for granted, I got up and made my way to the garden. Again I ate turnips and young carrots, also young onions and lettuce—quite a meal—and in the afternoon I went again. This time I gathered vegetables and started a fire near the creek to cook them.

When the smoke had curled upward from my campfire, Mother Dietrich

came out, for that I learned was the family name, and brought me a small cube of butter and a little parcel of celery salt, which she cautioned me to use sparingly. She also told me not to throw away the water from the vegetables, but to drink it, as it contained the very things I needed to make me well.

The warm meal made me feel much stronger, and what was even more remarkable, it seemed to melt away much of the bitterness that had been raging within me. The next morning I woke early and started for the creek, where I drank *a la* horse. After which I washed my face and hands in the cool water. Then using a smooth spot of

water for a mirror, I had the first look at myself since I left the hospital, and if I ever had a Narcissus complex, what I saw cured me instantly.

I was gaunt, craven-eyed, with a four-days growth of beard and swollen, fever-blistered and cracked lips. The picture made me shudder. I went back to the tent and unpacking my suitcase I essayed to shave myself. I did not do a very good job, for being very weak my hand trembled and I hacked myself in several places. But the removal of the beard made me feel better. It raised my sense of self-respect, and with that to sustain me, I once more went back to the garden for my carrots and turnips.

That afternoon my host paid me a visit. He came into the tent just as I was ready to go out to lie in the sun. He looked me over curiously and said—"Well, how are you?"

"I am sick," I lamented, heart hungry for sympathy. "I can't stand this." I was going to say more but Deitrich cut me short with a look of withering scorn. "*Mein Gott*, but you are an ingrate," he snapped. "Here you come and for thirty hours you don't leave the tent. Then you go to the garden once and eat. The next day you go twice. The next day you go three times and cook yourself one meal, and instead of raising your hands in thanksgiving to your God, you whine like a sick puppy. *Ach Gott*, what a man! I was mistaken in your calibre."

"No, you were not," I snarled back at him. "I see now what you are after, and I know that I can beat it—that is, I can beat the sickness if only I could have some milk."

"The cows come to the gate every evening and every morning," he replied. "Go and milk all you want, and drink it with the animal heat in it; that way it really builds blood."

"But I am not strong enough to go and do that," I protested.

"That is proof that you do not need the milk," he replied as he left the tent abruptly.

I shall now skip over a mass of details for want of time and space. Be it enough to say that within a week from that day I was able to get the milk I needed twice a day and within a month my appetite for meat returned, and when I told my host that I would like some flesh food he said "That's all right. There is a shot-gun in the tool-house and shells in the box under the bench. There are partridges in the fields and rabbits on the prairie. Go and hunt them. And when I remarked that I did not have the strength, I got his usual reply—"Then you don't need the meat." He then also told me that until I was strong enough to grind grain I did not need bread. "Do not take into your system that which you cannot use" was his oft-repeated slogan.

Early in September of the same year he came to me and said—"How much money have you?" I told him that I had fourteen dollars. "Let me have it," he ordered, and without a question I went to my suitcase and handed him the last nickel. On the following day he came again with a sleeping bag, a few small utensils and a .22 rifle. These he handed to me, saying "I want you to leave the place now and walk from here to Prescott, Arizona. Live only from the orchards, the gardens, and the wilds. Positively eat no commercial foods and sleep in the sleeping bag directly upon the earth. Travel

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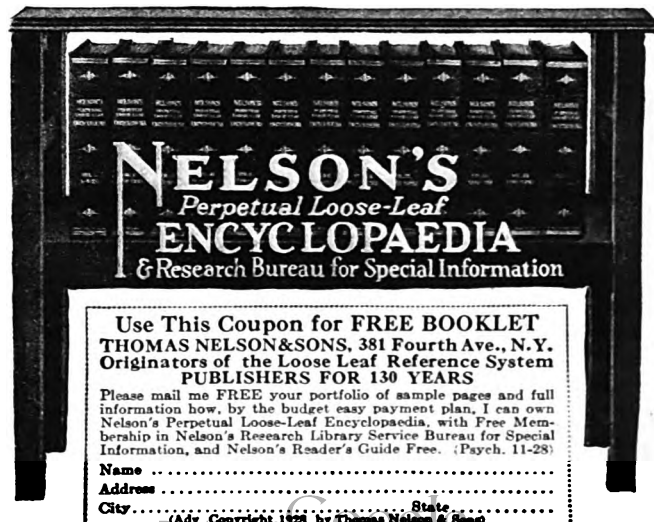
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slowly at first, but increase your distance from day to day. Take one day a week, I do not care which, for complete rest, and when you come to Prescott drop me a card and let me know how you are." He then handed me six dollars, which he said was the change due me, but which I knew was a donation out of his own pocket. The equipment he brought me cost at least twice the money I had given him.

As I started on my journey the following morning the little man gave me just these words of advice. He said, "Science is wonderful. It can build bridges, tunnels, buildings, make cannons, gases, and many other good and terrible things, but it can never learn to deal accurately with the soul or spiritual world. The stuff of these worlds will not lay in balances; will not boil in test tubes; cannot be captured by

electrical instruments, and yet, these substances are real, very real. They give shape and form to everything that is. They paint the rose and stain the violet; they raise up the mountains and sow the Heavens with constellations. It is these forces which your cells must use in building your body, and in keeping it clean. Study these forces and you will come out from under," and I did.

Don't Waste Your Mind!

(Continued from page 23)

in the intellectual activity of the untrained. Their ideas do not reproduce themselves in the ideas applicable to the immediate subject of thought and no others; but many unrelated and unessential elements enter the consciousness on account of improper association of ideas and weakness of the power of attention. With some this defect is so great that they can never talk long upon one definite point.

Undue self-consciousness, pessimistic anxiety about the future, persistence in one kind of activity from mere force of habit, inertia, indecision, pedantic attention to trivial things, habituation causing one to do everything in the old way tho a new way may be more economical, prinking before the mirror of self-consciousness—all are phases of spendthrift activity by which nervous energy is wasted.

We are all familiar with the havoc which "buck fever" brings about in the precision and ability of the hunter, if ever he allows the malady to affect him. While attending a field artillery school for officers' training during the war, I saw a striking example of this.

For weeks our class had been drilled and instructed on the principles of sending down commands to the guns and observing the fire, as simulated on the blackboard, and described in the text books. Then, taken to the range, with an actual battery under the candidate's direction, there were tremendous worries to beset the student battery commander. Not the least of these was the intense desire to acquit himself creditably. With ammunition costing the government some \$40 a round, and with a keen instructor at hand ready to criticize or "flunk" the aspiring commander, the student was placed under a terrific strain.

There was much erratic shooting on the range one day, and there were many disconsolate student officers, and a distraught instructor. The colonel, an old West-Pointer, happened along. He took in the situation.

Calling our instructor to him, he turned to the class and told us he and the instructor were going to leave the firing point, and we could have the whole thing to ourselves.

"You'll each have twenty rounds of ammunition. You can throw your books away, and just forget everything you know, for all I care. What I want is to see some projectiles hitting the targets, and I don't give a damn how you go at it to do it. You are not to be judged by your method, but by your results." And he turned and walked away, accompanied by the instructor.

There was much havoc wrought on those targets that afternoon. And strangely enough, the rules learned in the little manuals were followed closely by those who were most successful, who, no longer compelled to give attention to formula, found it convenient to follow formula as second nature.

It all goes to show the power of distracting ideas to hamper efficiency. Even if by effort of will these inharmonious elements are kept strictly in the background, still there is some loss of energy, and the effort of will demanded to repress them also takes energy.

To speak of unconscious psychic processes seems to be a contradiction, for we have been accustomed to think the very meaning of a psychic process to be a conscious process. But speculative philosophy finds it difficult to account for the facts of memory and some other mental phenomena without the assumption of unconscious processes of some kind. And modern psychology teaches that at any one moment consciousness is directly correlated with only a small portion of the vast number of processes that take place in the brain.

Wundt and Heimholtz speak of unconscious reasoning processes. "In fact there seems to me," says Heimholtz, "only a superficial difference between the conclusions of logicians and the inductions upon which rest our perceptions of the external world obtained thru sense-impressions, and it consists chiefly in this, that the former are capable of expression in words, the latter not, since they are formed, not from words, but from sensations and the memory of sensations. . . We are acquainted with a man, a way, a food, an odorous substance, that is, we have seen, tasted or smelled these objects, kept the sense-impression firmly in

memory, and shall recognize it again when repeated, without being able to give a description of it in words to ourselves or to others. Nevertheless it is clear that this kind of knowledge can have the very highest degree of definiteness and certainty, and in this respect stands not one whit behind any knowledge that can be expressed in words."

Some psychologists think that the larger part of the mind's work is done unconsciously. At any rate, the unconscious is not to be ignored, in the economy of mental activity. When we perform an act unconsciously, energy for the act only is demanded. And it is a law of our activity that consciousness tends to desert those processes where it is no longer needed.

Professor James has observed that "We grow unconscious of every feeling which is useless as a sign to lead us to our ends, and when one sign will suffice, others drop out, and that one remains to function alone. We observe this in the whole history of sense-perception. So in acquiring any art or voluntary function. The marksman thinks only of the exact position of the goal, the singer only of the perfect sound, the balancer only of the point in space whose oscillations he must counteract by movement. The associated mechanism has become so perfect in all these persons, that each variation to the thought of the end is functionally correlated with the one movement fitted to bring the latter about."

If as many acts as possible are by training entrusted to the infallible management of automatism, if, in all such activities as reading, writing, and speaking, the formal, mechanical part is done unconsciously, then the higher centers of the brain are left free for other and more important matters. If acts ordinarily performed unconsciously force themselves into consciousness, there is waste of energy.

Still higher work may be credited to our unconscious processes. Decisions in great matters as well as in small ones show how we trust our unconscious processes. Consciousness not only blunders oftentimes, but it is too slow. **He whose automatic processes are**

healthy and who can distinguish the admonitions of the unconscious from whims and superstitions will jump to a conclusion in a thousand little things, while another is slowly and painfully deciding what to do. The man who has to think of his manners is not always polite. And as Schiller says, we are apt to suspect the man who has to decide whether to be honest or not. And in an important matter, we wish to sleep over it, not only that our conscious processes may be clearer, but that we may have the help of that inner knowledge which can be said to be only in the background of consciousness.

An important law of unconscious processes seems to be that of rhythm. The smith, the carpenter, the oarsman keep time at their work. We brush our teeth, we comb our hair to an innate rhythm. And it is a law which well can be regarded in our intellectual work. It is an economic device. If we have a regular hour for study or for concentration on a particular piece of work, soon there is developed at that hour the habit of the unconscious which favors us. Even a disagreeable mental task will in the end become interesting if one turns to it persistently day after day.

"Spontaneous attention," says Ribot, "gives a maximum effect with a minimum of effort, while voluntary attention gives a minimum effect with a maximum of effort, and the contrast between the two is sharper in proportion as the one is more spontaneous and the other more voluntary. Voluntary attention in its highest degree is an artificial state in which, with the aid of factitious emotion, we keep up certain states of consciousness that are ever tending to die out—for instance, when for politeness' sake we carry on a wearisome conversation. . . Again, we see that the voluntary rests upon the involuntary and derives from it all its force, and that, compared with the latter, it is very precarious. Education of the power of attention consists in the last result simply in calling out and developing those factitious emotions, and in striving to make them stable by repetition."

It may be assumed, then, that attention depends on the emotions. Intellectual activity is natural and economical when one works with the support of an emotional stimulus. We see that the man who works for love, for revenge, for an ardent ambition, can do more work than his neighbor who has no all-absorbing aim.

Not long ago I was talking to Brig. Gen. E. E. Booth, who, as commander of a brigade in one of the decisive drives of the war, was enabled to see the power of men's emotions as a part of supreme human achievement. A statement concerning the effect of lack



"You Must Have Spent Years on Shorthand"

"No; I learned it in 6 weeks!"

HER employer laughed aloud. "Six weeks! You're joking, Miss Baker. No one could learn shorthand in six weeks."

"But I mean it, Mr. Chapman. When I came here to work for you, I had only studied shorthand for six weeks."

The president of the large corporation hesitated; the girl was evidently sincere; she expected him to believe her. But six weeks!

"You're fooling, of course, Miss Baker. You have been with us not more than a month and you are by far the most competent secretary I ever had. Surely you don't expect me to believe that you gained your present speed and accuracy in only six weeks! Why, a great many young ladies who have been here with us had studied shorthand for ten months or a year or more and still they made a great many errors."

"That wasn't their fault, Mr. Chapman. That was the fault of the system they were taught. Old-fashioned shorthand requires months of hard study and practice and even when it is mastered it is difficult to read. But Speedwriting is very easy."

"Speedwriting?"

"Yes. Haven't you ever seen my notes? You can almost read them yourself. See—"

The big business man took his secretary's notebook.

"Why, this is remarkable, Miss Baker. It's in simple A. B. C's."

"Yes, surely. That's the secret. That's how I learned it in so short a time. Anyone can learn Speedwriting. There are only a few easy rules. There are no hooks or curves; every "character" you use is a letter you already know—one that your hand needs no special training to make."

"And it's called Speedwriting?"—Mr. Chapman was more than interested.

"Yes. Isn't it simple? Can't you read that? See—here is the first letter you ever dictated to me. Those notes are a month old, but I can read every word of them. That is another advantage Speedwriting has over all other systems—notes never get cold. And my notes are just as plain to another Speedwriter as your handwriting is to one of the salesmen."

"Well, that's the most remarkable thing I ever heard of. I could use that myself at board meetings and a dozen other places. . . . You can write it rapidly too!"

"You have never dictated too fast for me yet, and I haven't had to retype a single letter since I've been here. One boy I know who studied Speedwriting in his own home, took court testimony at the rate of 106 words a minute after only 15 hours of study."

"Miss Baker, where can I get some literature on Speedwriting? I am very greatly interested. I really believe I'll take it up myself!"

"I answered an advertisement in a magazine and Miss Dearborn sent me a booklet. I'm sure she will send you one if you want it."

"I certainly do. Will you take care of it for me?"

"Yes, sir!"

Two months later every stenographer in Mr. Chapman's organization was a Speedwriter!

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of sleep on soldiers, which appeared in an article of mine in October PSYCHOLOGY moved the general to offer further comment along that line.

"Supreme emotion," he said, "accounts for the extraordinary powers of men in the danger, the fatigue, the hunger and suffering which they encounter in an intensive military engagement. It is their source of sustaining power—and yet the manner of controlling it, or the manner in which the emotion naturally affects them, determines to a great extent the measure of their endurance.

"For eleven days, our brigade had been in the front line of advance in the drive. And we kept on, perhaps longer than any other body of men of any army during the whole war. Here were men subjected to supreme tests. Despite the instinct of self-preservation which is born in every man, despite hunger, fatigue and lack of sleep, they kept on. How various men reacted to the strain would be an interesting study in itself.

"For myself, I had supreme responsibility, which, of course, was great, but I was not subjected to the great degree of personal danger which

the fighters in the field experienced. I had one hour of sleep out of each twenty-four, and was enabled to keep going without any serious sense of privation. When the strain was over, however, and our brigade was relieved, I slept for days and nights with only short periods of awakening.

"The enlisted men, with little responsibility, but exposed to supreme physical danger, had, of course, a different test, but they stood up to it well. Officers from the general staff came to us from day to day to see how we were holding out, so that they would know when to send relief to us. And when they came to me to discuss the matter, I always said: 'The men have more fight in them. If relief is available, we want it, but if the reserves have to be held for other purposes, we can hold out.'

"Finally I was told that the men were holding out admirably, but that the commissioned officers of the line were completely worn out. You see, it was the combination of high responsibility with its anxiety, combined with personal danger and bodily hardship that wore them down, when responsibility alone, or danger alone, had not

fully taxed the powers of the rest of us.

"And that brought to me the realization that our lieutenants and our captains are our fighters, our source of strength and dependence in supreme trial. On their ability to cope with mental anxiety of responsibility together with personal danger, depends the strength of an army.

Which goes to show that the statement that intellectual activity to be economical must be supported by an emotional stimulus may seem paradoxical; for nearly every manifestation of emotion involves the dissipation of energy. It is, however, sometimes economical to be extravagant. When one acts under the impulse of a strong and healthy emotion, the conscious state is so concentrated that there is little chance for unessential ideas and inharmonious tendencies to hinder or confuse the activity. It should, however, be noticed that any violent or extreme emotion may hinder intellectual activity or cause a morbid concentration of attention.

Men with strong emotions but with habits of equanimity are the ones who do the maximum of intellectual work with the greatest ease.

Low Windows

(Continued from page 32)

"don't you care at all what I want?" "My dear, you can't really be so unreasonable as to object to what is unavoidable."

"Build your home for yourself then," said I, in a voice muffled with emotion, "you need never expect me to sleep in a room with those windows." And I rose impetuously. George, looking up in honest surprise, began to smile in a puzzled way, and then thru my tears I detected a shadow of disgust cross his face. He turned away.

"We certainly won't ever sleep in it if we keep on making changes" he said crisply.

"Leave me out of the whole matter," I snapped back, and swept into our adjoining bedroom.

I could not shut the door behind me with dignity, as there are only heavy curtains in this doorway. I was actually choking with sobs, quite hysterical. George hates scenes. I know he, too, wished there was a door to shut. I heard their low voices quite distinctly, so they must have heard my strangling sobs and chokes. But George rolled up the blue prints and bundled the astonished Mr. Anderson out of the apartment in very short order. I suppose, poor fellow, he was completely baffled too. I really owed him some explanation, and it was precisely the fact that I had none to offer that made me wild and hysterical. George moved

the curtain and looked in, still ashamed and embarrassed for me.

"Isn't it time for some supper?" he suggested. As I didn't answer, but continued to mop my eyes and look away, furiously, he stood holding the curtain back, leaning against the door post as he waited. How little he sympathized!

"I don't want any supper," I said savagely.

"Oh," he said. And some seconds later I heard him drop the curtain and withdraw to the kitchen, where, I suppose he cooked and enjoyed quite a good supper. He was gone a long time and I heard much rattling of dishes and passing to and fro.

After awhile he came into the sitting room and put on the light. He must have settled down with a book, anyway he was very quiet, and so was I by this time, quite worn out and spent in my pool of dark loneliness.

But I could not go and explain since I had not one reason to offer for my strange outbreak. I lay on my damp pillow tired and thoughtful, and sorry, but absolutely frantic when I thought of those low windows. What was there to explain? A surge of actual pain and nausea returned with the thought. I would never be able to re-open the subject. Never. And George would never understand.

I felt tragic. After awhile—a long

while, I heard him moving about again. Was he going out? I held my breath. But no, he was getting ready to sleep, there, on that short, hard couch!

The light went out and all was still. I had turned him out of his room; but he had not even asked to be admitted. Perhaps he thought me asleep. Instantly I rose, put on the light and moved about. I almost called to him to come to bed, but then I remembered that question that must never be reopened and I stood rigid. I could not now, I could not ever explain the gripping, choking sensation that those low windows gave me.

I went over to the window and sank down there in search of coolness. I had always prided myself on my common sense. I held on to it that night. I said to myself: "I am going to come to grips with those low windows. I must analyze myself—drag this neurosis out in the open, give it a sunbath, laugh at it."

"Now, low windows"—I gave a gasp but went on like a child ducking. How often I had read a list of words for a patient to define. When he gasped, there lay the neurosis. So it was "Low Windows."

What houses had low windows, wide, with little panes, quaint, colonial? Ah! no, no—it would not come. Worn out with the useless mental effort and the unusual emotion, I suppose, I fell

asleep with my head on the window sill.

I awakened to find a breeze had come up. The dawn, fresh and mysterious, was all about me as palpably as tho the new day had blown into the room with a bodily presence. When had I been aware of it like that before? It was cool now. I rose stiffly and pushed down the big window. It was heavy and I bent over to give it a last push, my whole form silhouetted against the big sheet of glass as I did so; then in a flash I remembered another form bent over as I was, silhouetted as I was, against low windows with little panes. How strange now that I had ever forgotten him! Lemuel! But it had been years ago, and I had never been in that house since. Why, I had never mentioned Lemuel to a living soul!

ONCE, a long time ago, before my marriage, a friend had invited me to visit her somewhere in Maryland—Newbury, that was the place. It was just after my school days—she was a school friend.

I had never taken this trip before. I don't know what railroad it was. I am sure that day coach came out of the Ark. The poky Commuter's train left Philadelphia at 7:30 and ambled on for hours, along that interminable Eastern shore. It soon got pitch dark and I felt rather lost and forlorn. The gas lighting was so poor it was impossible to read, and most of the passengers fell asleep at uncomfortable angles. But I soon saw that I couldn't miss my stop as the conductor called each one; and there were hundreds of them. Of course dear old Hester would meet me. But what a long, uninteresting ride it was. Drops of rain splashed on the windows and ran down but it was too dark to see out any way.

At last the conductor called "Newbury" and out I got, lugging my suitcase and clutching my trunk check. No Hester.

"Miss Chandla? Yes?" someone was saying, and I turned to see a tall darky reaching for my bag. He had furtive rolling eyes, and, when he took off his cap, his forehead shelved away so suddenly those eye-balls seemed to come from the very top of his head.

I drew back and tried to escape, holding on to my suitcase and my check. But he was persistent. "Miss Dale, she stay in buggy, Miss. Yes, miss. This way, miss" and opening my umbrella the huge fellow piloted me around to the side of the station. The soft, cat-like tread of his feet made me more distrustful than ever. But he was soon putting me into the be-curtained "buggy," and there was Hester.

"Oh, you poor, drowned thing," she was crying, feeling me over with loving pats and hugs. "Have you any trunk? Give Lemuel your check." Hester is

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This Portable Phonograph

plays any make of 10-inch disc records and plays two ten-inch records with one winding. Weighs only 17 pounds. Comes in waterproof imitation leather case, with hinged lid, closes up like a small suitcase with snap locks and carrying handle (see illustration.) Measures 14 1/2 x 12 x 7 1/2 inches. Records are placed inside of lid and secured so they will not rattle or break. Holds 15 records. Has quiet spring motor, tone arm and reproducer with indestructible diaphragm and wide throat for full sound volume. Outfit includes 15 double face 75c New Electric Process records—30 selections. A complete record library without buying a single one! Shipping weight, packed about 25 pounds.

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Straus & Schram, Dept. 4648

Chicago, Ill.

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big, and strong, and comfortable. She seemed to shoulder all my troubles to one side. I was completely reassured.

I saw Lemuel returning, my big trunk on his shoulder as jauntily balanced as tho it were a mere basket of eggs. His powerfulness fascinated me as a snake does. The "buggy" was really a three-seated affair, with the back taken out. Into this vacant place I saw my trunk lowered almost without a jolt or bump. I hated to see those long, tapering fingers handling it. Like an ape. Ugh!

Lemuel took his place, he was the driver, and we were on our way towards what Hester spoke of as "the Farm." Jog, jog, thru the rain. Splash, splash in the puddles. It seemed natural to be behind a horse in those days, jogging along.

One by one the town lights grew fewer and disappeared. The farm lights were scattered and very dull. Then there were no lights but the carriage lamps, revealing the puddles on the road, Lemuel's long fingers as he handled the reins, and the horses' dripping back. Clup, clup, clup, clup. What a warm, wet night it was! At last we turned into a narrow avenue. Trees on either side dripped on us. It led straight up to a low white house, spread out in southern fashion with wings and out-houses.

Very dimly lit windows welcomed us when we stepped out on slippery, wet flagstones and passed into a wide, white hall, where a single candle flickered. It was on a side table and it blew here and there in the draught of our open door. Hester must have told her maid to go to bed for there was no one waiting for us. A mirror behind the candle reflected our wan faces in an eerie manner.

Opposite us was a big white stairway with a mahogany rail; oval shaped rag rugs were beneath our feet and here and there on the polished floor. A big spinning wheel was in a white wainscoted corner. It was like stepping into a colonial home a century ago.

There was the big, cat-footed monster again, gliding upstairs with my trunk. Like a bad dream I thought. And there was Hester smiling her big, hearty welcome, a jolly smile, as boyish as her "sou' easter" cap, only half covering the dearest, damp little curls tucked under it.

"Come right up to bed, Jo" she was saying. "Don't you like these quaint stairs? The house was in such good colonial style when Dad bought it, we can't bear to put one thing in it that doesn't belong. Aren't those candle sconces perfect loves?"

We had reached the wide white hall on the second floor and now more dim candlelight. Hester opened two doors as we passed them, darkness within.

"Louise's room" and "Dad's." "No, they are both away; it is so good of you to come now while I am all alone. I shall enjoy you doubly, I know."

Her hearty kiss and good-night hug only made the cold click of the door-latch and the sound of her retreating steps—tap, tap, tap, down the long corridor sound more remote and ghostly.

What a big dark room! And two long mirrors to reflect my poor lonely little self and give me many a start.

The door had no key, and the windows looked out onto a flat porch roof; low windows, wide, one, two, on this side and one in front. They had six little panes, and you had to stoop to open the sash, it was so low. But they all opened easily and as it was very warm in spite of the rain, I opened all three, and, very sensibly, blew out my candles and climbed up into my high, four-posted bed.

The bed was wide and hard and had curtains and a very downy quilt. I had to throw that aside. How warm it was! The rain dripped to a sad little tune,

Persistence

HE ASKED for a job in the office,

They answered emphatically, "No!"

He asked for a job in the office, Their reply had the force of a blow.

He asked for a job in the office, "Cut it out, Boob," they said, "you'll regret it."

He asked for a job in the office, And I'm darned if the boob didn't get it!

Roger L. Waring.

and what a rustle the dripping leaves made! A branch rubbed against the gutter, scrape! scrape! "If only I could bear to be quite airless, I'd close those windows," I thought. Sleep just would not come. Then, "I'll shut the windows, no matter how hot!" So I got up and lit my candle to do so, till I saw that none of them had locks, nor the door a key. If I pulled the trunk against it that would do. But it was much too heavy to budge. What was that?

I listened frantically, and stepped out into the hall to look for Hester's room again. Somewhere a board creaked. I sprang back into my room and to bed, all a-quiver under the covers. In the end I suppose I did sleep some.

What awakened me was the soft click a door latch makes when it is turned very carefully. I was broad awake instantly. The first pale light of dawn was all around me. I was aware of its freshness, and its faint

visibility. I could see the dark door handle against the whiteness of the door. It was bending slowly down.

The door opened into the room, and a great black figure was already moving towards me with feline movements. A scream strangled me, dried up in my throat. My eyes were glued to that form, moving stealthily forward to the foot of my bed. On the softly carpeted floor it made not a sound. When it reached the low window and stooped I recognized the shelving forehead and protruding jaw of the big negro Lemuel. He was silhouetted, vividly, against those little panes.

I was gathering my feet up for a desperate leap towards the open door, when he did a strange thing. Gently and smoothly he drew down the window, and silhouetted again at the second window drew it down too, passed on to the third and pulled it softly shut. Then while I watched, too puzzled now to fear, he turned, still as noiseless as a cat, and withdrew. The door clicked faintly—he was gone.

Hester looked fresh and smiling when I found her at breakfast in the sun-filled dining-room. Her jolly eyes were bright, while mine, I know were leaden from lack of sleep.

"You look tired," she said at once, solicitously, "I hope Lemuel didn't waken you when he came in to close the windows. The mornings are so cool I have him come around early so the room is cozy when I get up. In winter he lights the fires too. We simply could not get on here without Lemuel. He is the greatest comfort, you've no idea!"

No, I had no idea! Perhaps I was foolish not to tell Hester what I had been thinking about her trusted servant, but I was young yet, and young eighteen doesn't like to be laughed at by wiser twenty. So I shut my horrible night up in a little dark corner of my subconscious mind, and forgot about it, or thought I had.

But now I was eager to tell George. I peeped thru the curtains and saw he was still asleep. He had opened his collar; his knees were drawn up restlessly, and his coat, thrown across them, was slipping to the floor. How long it must have taken him to get to sleep on the dreadful little sofa. I scarcely breathed for fear I would disturb him, and tip-toed about, making myself presentable.

Then I crept back to watch him waken. I just crouched down six inches from his face and waited. I have mentioned my common sense before. Tho it may seem foolish it is sound common sense to like to look at George. He has such nice firm lips, such a fine thin nose, and his straight black eyebrows are always ready to go crooked when he is puzzled or questioning. A tired little pulse was

beating in his temple right where his hair sweeps back so thickly. Why there was a gray hair, two of them!

Just then his eyes came open without a preliminary flicker, one eyebrow went up inquiringly, and two little wrinkles came in his cheeks. Those wrinkles always came before George smiles. "Headache gone?" he asked. I was still looking at him and thinking how nice he was to look at.

"It wasn't a headache." I contradicted, but my manner was not aggressive.

He put his arm around me, and I nestled up comfortable.

"Please remember it was a long time ago," I began.

"I will," he promised.

So I sunned my neurosis, telling it all out for the very first time. When I had finished—

"Why don't you laugh at me, George?" I asked, for he was taking my story more soberly than I expected.

"Those beastly low windows," he said with a wry face. "Which?" I asked, half laughing. Then he laughed too, and we never had another word about them. Mr. Anderson had it all his own way and there they are. I rather like them.

Three Men and a Car

(Continued from page 44)

One uses the method of mind approach; the other takes the physical route. Both are valid. Both can be turned to the benefit of B and C.

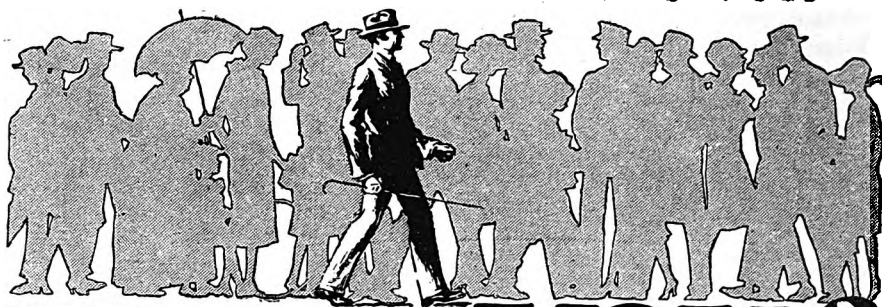
Regarding the adherents of the McDougal school and those that follow in Dr. Watson's footsteps, well, I'm afraid we shall have to drop them here. Instincts and conditioned reflexes would not do B and C much good.

But let us not permit diverse opinions upon an identical problem to upset us. Nowadays we must constantly expect to have our pet theories knocked into a cocked hat. We think we know something today; tomorrow we find that that much ignorance won't let us by a Binet test or one of Edison's questionnaires.

In this instance, tho, we are lucky. We are not compelled to snub any of our old relations in order to embrace these new members of our mental family. Your mother and father fixations and your inferiority complexes can still remain friendly with your endocrine glands. In fact, you will find that intimate acquaintance with them all can only redound to your own personal advantage.

The absolute, unchallenged and irrefutable answer to the why, the wherefore and the how cannot, however, be so far off at that when the psychoanalysts and physiologists can be on speaking terms.

In the Crowd on the Street—



Who are YOU?

Are you one of the crowd in a sea of felt hats, moving along the street only half awake, half heartedly seeking enough money to keep most of your bills paid? Do men and women look at you without ever seeing you—without knowing you exist? Could they remember you ten minutes later?

Or do you stand out from the crowd? Does your bearing, your step, your manner set you apart; do heads turn and eyes follow you as you pass; are you just another person or are you a personality?

There are over a hundred million people in the United States, all of them important—to themselves. How important are YOU? How important do you want to be?

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vince, RULE when you learn to control the giant within you—that colossal power that is now asleep! All the good things of life are within your grasp;—all the luxury you crave can be yours.

Why did starving, bleeding France rise and follow Joan of Arc? Why did a beaten and footsore army freeze and suffer without complaint for George Washington? Why did multitudes on three continents weep or laugh, as she designed, when Sarah Bernhardt walked on the stage? Why did a nation mourn when Abraham Lincoln was assassinated? Why did thousands of men seek the honor of dying for the Emperor Napoleon? What was their secret? What did these men and women possess that made millions their worshipping slaves?

From the very soles of their feet to the crowns of their heads—they radiated personality.

No single element on earth can match this for sheer power. Not even gold itself is so valuable. In a feeble attempt to measure its worth we say this man or that "has a million dollars' worth of personality." A million—the value of personality is immeasurable.

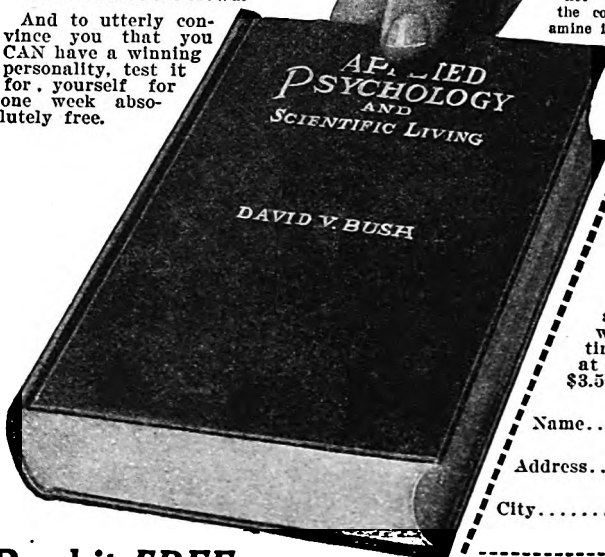
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Savings and Investments

Conducted by
Lee Moser
Our
Financial Service

FROM the inquiries addressed to the Savings and Investments Department each month, Mr. Moser will select for publication and reply those letters which he considers will be of general interest to our readers.

If a prompt and personal reply is desired with reference to an individual money problem or if detailed information is requested on a financial or investment matter, please enclose \$1 and address your letter to the attention of Mr. Moser. If complete information is given in the first letter, your individual problem may be taken into consideration when suggestion or advice is given in reply.

A GREAT number of letters have been addressed to this department within the past three months which displayed an interest only in speculative stocks. I am not surprised. The general advances in the stock market have made speculators of thousands of people who never had "played the market" before. Hardly a week passes but that I hear some fabulous tale of a Wall Street stenographer who has opened her first bank account with \$10,000 or \$15,000 or of a small salaried clerk who has a "paper profit" equal to several years salary.

At the risk of making myself extremely unpopular with some PSYCHOLOGY readers, I am going to call attention to the other side of the picture. I am acquainted with the partner in a certain brokerage house. During the five month period when most of these stories of big profits had their origin, his firm handled the accounts of more than 500 men and women. Just for his own information, he had a clerk go over every account in the office and ascertain how many had really made money. Practically every customer had made some money on some stocks. But they had lost money on others. The net result was that *less than eight per cent* had a net profit at the end of the five month period.

Many have asked me for an opinion on prospective advances. In all such instances I must decline to express an opinion. Except for warnings to the inexperienced, the interest of the Savings and Investments Department is directed towards securities from the investment point of view—not the speculative.

I am not opposed, in principle, to the purchase of sound common stocks of investment grade. I believe that sound investment stocks purchased today or next year will, on the average, return a satisfactory yield and show a substantial profit over a period of years.

I refer to the stocks of those companies which more directly reflect the American buying power and American prosperity, such as the established companies in the steel, automobile, transportation, tobacco, mail order, petroleum and like industries. That is only saying, in another way, that I believe that America will continue to progress and prosper.

The principal difficulty in the way of the small investor purchasing common stocks is that they allow the speculative fever to blind their judgment and affect their common sense. The small investor who has, we will say, only \$5000 available for investment certainly should not put more than \$1000 or \$1500 in common stocks. And he should not put more than \$150 in any one common stock. On the average, therefore, he could not purchase more than one share to five shares in any one company. One of the first principles of wise investment is diversification—not putting all the eggs in one basket. That is the way to buy common stocks for investment. Buying stocks in any other way is much more likely to result in loss than gain. Most people have to find that out for themselves, however.

LAST month, E. M. S., of Iowa, addressed a letter to this department in which he asked how he should invest his savings of \$1,000 a year. E. M. S. gave so little information about his personal situation that I would not venture to make specific suggestions. This month, I have endeavored to answer his question in a way that should be of general interest to many readers of PSYCHOLOGY.

Almost any able-bodied man or woman may look forward to becoming financially independent. It must be appreciated, of course, that financial independence is a relative term. The financial situation necessary to make

me feel financially independent might be considered as far more than enough or as far too little by someone else. Each person's money problems is likely to differ in important respects. We must, therefore, discuss the rules considered as necessary to attaining a sound degree of financial independence as they apply to the average man, earning an average income and with average responsibilities. These four rules, briefly stated, are:

First: Arrange for as much insurance as is necessary adequately to protect dependents against the hazard of death. Consideration should be given to accident, sickness and fire insurance as well as life insurance.

Second: Build a cash reserve in a savings bank.

Third: Purchase a home that is priced within the means of the purchaser.

Fourth: Invest in sound securities.

INSURANCE

LIFE INSURANCE must be placed at the head of the list because it is the most efficient device for protecting dependents against financial inconveniences or actual want, arising from the most certain hazard of human existence. Every man who expects to marry and thus acquire dependents—even if he has no dependents at the time—should arrange for a nominal amount of life insurance at the earliest possible age. The same applies, tho in a lesser degree, to the modern business girl.

The exact amount of life insurance that should be carried by a man after marriage necessarily varies with individual circumstances. In all such cases, however, I especially recommend the purchase only of straight life insurance—commonly designated as "ordinary life" policies. The extra frills, such as endowment and life income policies and other policies of this type, require much larger premiums with which the man traveling the road to financial independence should not be burdened.

Several of the best insurance companies now sell an ordinary life policy which, for small additional premiums, provide a double indemnity in case of accidental death as well as monthly payments for life in the event of permanent disability. Insurance of this type can be secured at an approximate cost of \$20 to \$30 per \$1,000, according to age. Whatever insurance you select, you should bear in mind that you are buying protection needed by your dependents—that you are not buying an investment.

There are circumstances under which accident, sickness and fire insurance are as urgently important as life insurance. This is especially true

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when a man or woman has dependents, or is himself or herself solely dependent upon income prior to the time that a cash reserve of any kind has been established. As for fire insurance, the premium expense necessary to obtain adequate coverage for household goods and personal effects is so small compared with the amount of money that it would take to replace all such articles that it does not seem that anyone can afford to be without this protection.

CASH RESERVE

THE average person can build a cash reserve coincident with arranging for the necessary amount of insurance protection. The savings bank is the most convenient depository for the small amounts that can be put aside each week or month. The systematic person will set aside regular deposits representing a certain percentage of income, plus occasional windfalls of unexpected income. Hit-or-miss methods are not likely to result in a continuous or successful program of saving. (Money that is available for current expenses, such as rent, clothing, etc., should be kept in a separate account.)

Anyone who is just starting to organize his money matters with a view to attaining at least an average degree of financial independence may find that he has an uphill fight with himself in building the first cash reserve account. He may find it hard to school himself to forget about it and leave it alone when tempted to make some particularly attractive purchase. The first \$100 or \$500 or \$1,000 is the hardest. Saving is a habit which every one must develop for himself. No one can help him do it.

Just how large a cash reserve one should maintain in a savings bank at all times also is a matter which depends upon the individual's situation—his earnings and his responsibilities. The amount should be sufficient to take care of unexpected cash requirements such as illness in the family, surgical operations, moving to another city if change in work is anticipated, etc. For one person, \$300 to \$500 might be sufficient while another should never have less than \$2,000 in his cash reserve.

HOME OWNERSHIP

WHEN a sufficient cash reserve account has been established, then, the additional amounts accumulated in the savings bank account may be considered as available for the purchase of a home or of security investments.

Buying a home may prove to be very foolish investment just as it may be a very wise one. Most mistakes are the result of impetuous purchases. The

idea is one that appeals to the imagination as well as the emotions of practically every family man or woman. Salesmen find it comparatively easy to sign inexperienced home-owners for the purchase of a home on the partial payment plan, before they have given mature consideration to all sides of the question or to all of the money obligations that must be assumed.

As a general rule, a man who feels certain that he will not reside in that community for a number of years should not purchase a home. A forced sale generally brings a low price for real estate. Likewise, the purchase of a home which depletes all available cash and calls for an unduly large proportion of income to meet the various payments for principal, interest, taxes, coal, etc., is likely to result in much worry or even a considerable loss if the purchaser finds that he cannot keep up his end. Again, real estate values may be so inflated in some localities at some particular times as to make the purchase of a home most unwise.

In buying a home on the partial payment plan, the purchaser should not neglect the fact that he is contracting for a set routine of payments over a period of years. He should inquire carefully into the exact nature and amounts of these payments, study the figures carefully, and be certain that he can meet those requirements. If there is any doubt in his mind, it would be well to look for a house which can be purchased for a lower price.

INVESTMENTS

THE selection of sound investments requires the advice of experts. In the selection of his own personal investments, an expert will seek the counsel of other experts. For the expert knows that he can make mistakes. It is only the inexperienced who listen to the fairy stories of salesmen who are offering securities of questionable merit for sale.

In the investor who has neither the training or experience necessary to select his own investments with a fair degree of accuracy, should adopt the rule of dealing only with well known investment houses, which over a long period of years have established a reputation for fair dealing. Do not try to get the very highest yield. Nor, on the other hand, is it wise for the average investor to put more than a small part of his funds into "government" bonds. Government, state, municipal and similar bonds pay a very low yield, largely because they are tax-free, are readily marketable and also because they are extremely popular. The investor who is building for financial independence finds these three qualities have little if any value for him. He

is interested in safety and the highest possible yield that is compatible with safety.

The average man or woman, earning an average income, who will adapt a program somewhat similar to the foregoing to his individual situation, and follow it seriously, may certainly attain a satisfactory degree of financial independence.

CORRESPONDENCE

Editor, Savings and Investments: About twelve months ago, I invested \$2,900 in a Denver concern on the strength of a verbal understanding that I could get my money out in three, five or six months if I so desired and also upon the basis of other verbal representations made to me by the salesman and the vice-president of the company. When I found these to be false, I asked for my money. It was refused. Later, when I needed \$100 very badly, he said he would give me \$100 for a few shares, providing I would make an affidavit releasing the concern of any responsibility in connection with the misrepresentations. I was forced to accept. What can I do to recover the remainder of my money?—B. L., Colo.

Answer: It is too late for you to seek investment counsel. That was what you needed twelve months ago . . . before you made this investment. What you need now is good legal counsel. I suggest that you find your copy of the affidavit and take it to the office of the attorney general of your state, or mail it to him with a full account of the transaction. If he cannot or will not take any action in the matter, consult a good lawyer.

Editor, Savings and Investments: Do you consider the _____ Company which is operating under the laws of the State of New Jersey a reliable banking concern and that their common stock is a fairly safe investment? They are at present paying 12% on their common stock.—L. J., New Jersey.

Answer: This is one of a large number of small loan companies operating under Chapter 49 of the New Jersey

Laws of 1914. Under this law, it is relatively easy for any individual, firm or corporation to pay a fee of \$50 and start such a small loan company, making loans to small borrowers in amounts up to \$300 for which an interest charge up to 3 percent a month or 3 percent a year may be charged. There are more than 25 of these companies in the city of Newark, N. J., alone and many more in other cities of the state. At the same time, there is another small loan concern in Newark, operating under the same law, which was organized and is managed by a group of reputable business men. This company makes loans to small borrowers and charges only 1½ percent a month. With which company do you suppose the borrowers who are really good credit risks will do business?

The company about which you ask is a relatively new company. Yet it is paying 12 percent at present on its common stock! If any company can pay such a heavy dividend and remain in a healthy financial condition, it should be at the same time building up sizable reserves. I made an effort to ascertain the facts about this company's gross and net earnings, its reserves, etc. In response to my letter asking for these facts, a representative called at my office. When I asked him about the earnings of the company, he replied, "The average earnings of all companies of this type, according to the statement of Mr. So-and-So, is so many per cent." That did not interest me. I again asked about the earnings of his company. He replied, somewhat testily, in the same way. He might just as well have quoted the average earnings of Tokio's silk mills. And then this representative had the nerve to try to appear surprised and offended when I told him that I had no more time to waste with him!

Moral: It is better to receive 6 percent per annum than twelve per cent perhaps.

The Girl Who Was Jilted

(Continued from page 35)

wasn't any idle gossip; I had proof.

"Unwilling to believe my eyes and ears, I confronted him with the facts and to my amazement he admitted everything. He asked me to let him go without any fuss, and I am trying to. But as I look back over the last four years all I can see is wasted time and energy and love. While I was helping him to build toward our home, he was trying to figure out how he could put another girl in it!

"Oh, it was cruel of him! It's foolish, I know, but I torture myself thinking that he is kissing that other girl and saying the same lovely things to

her that he said to me. He used to call me: 'Little fellow. . . .' I've tried to be decent about it and let him go with a smile—but how can I? I've tried to forget by going out with other boys, but I'm glum and nobody wants me around.

"Look at me!" she cried suddenly. "I'm not a child; I'm not even young any more. I'm just an old woman in a young girl's body. I might as well be dead! Don't hand me any of that Pollyanna junk; if you can't give me real help don't give me anything."

I caught hold of little Betty's hand and I drew her quite close to me and

Your Answer may alter your whole career . . .

Are you by nature a Talker or Writer?

MANY brilliant, able writers are conversationally diffident, shy . . . even awkward. On the other hand, some of the most sparklingly colorful and interesting "talkers" admit that they are hard put to compose a passably interesting letter.

Equal aptitude for both writing and talking is, it seems, rare in one person.

Is there then a pronounced functional difference in people as regards these two methods of expression? Obviously there is . . . and the person who possesses the writing instinct—even though it is not fully developed—often feels himself somewhat set apart from the conversationalist type.

In fact, these two schools of expression are in such obvious contrast that backwardness in conversation may, in itself, indicate latent, natural ability in the world of letters.

If WRITING seems to be your natural channel of expression read this

Analyze yourself . . . Do you enjoy writing? . . . Is this form of expression more natural to you than any other? . . . Is writing the easy, satisfying outlet to your thoughts, ideas, feelings?

If so—and you wish to gauge and perhaps capitalize that inherent ability—here is the way to start!

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I am a slight little fellow, five feet five, 125 pounds. Yet the MESSAGE quickly changed me from a weak, incompetent salesman in a ten million dollar concern to supreme leadership of the 500 dominant, fearless, independent figure. And not only I, but many others who have come under its powerful influence.

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It is an odd, strangely written work, but just read it and you will realize that you have gotten something. Then notice the change in yourself and your affairs. Synopsis and further information gladly sent free.

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I looked deep into her swimming eyes so that she would know I understood. At such a time words are pretty apt to prove futile, but all I had to give this lovely girl was—words. I couldn't still that longing in her heart. I couldn't wipe out the pain of it all. The most I could hope—or dare—to do was to give her something to which she could cling in those black, black moments. And this is what I told her:

"Love is not always appreciated; dreams do not always come true; sacrifices are often made in vain and for an unworthy cause—but that does not mean that they are wasted! And not one particle of loyalty and patience and tenderness and devotion given in the name of love is wasted, either, for until we reach the point where we are CAPABLE of giving these things without reserve, we are spiritually asleep.

"The mere giving of love makes life richer. The capacity for appreciation is intensified. You are more alive to beauty than ever before. A pretty song sounds its own note in your heart. You become more sensitive to the suffering and needs of others. You come to have the feeling that those about you are walking thru a dream, and you, only, are awake to the true meaning of life.

"Pretty words? But they are true. Oh, I know it's hard to accept philosophy like that right in the beginning—when the wound is fresh and raw, and I'm not handing out any Pollyanna stuff when I say that when the fierce pangs of that hurt have passed, then does a human being begin to draw from the unhappy experience the things that make for finer, bigger and truer life.

"It's not always fair to blame the other fellow when his love dies; it is not always a sign of ingratitude or lack of appreciation. Perhaps the fault was in *you*. You may have been selfish or domineering or sarcastic or hasty or stubborn or jealous or uncompromising, or any one of the countless things that can drive love away. Love needs telling. Love needs showing. Love needs *living* three hundred and sixty-five days out of the year. But even then, you haven't taken out insurance against losing it—you couldn't—not while love is tossed about on the sea of human frailty.

"Every one of us is cram-full of faults. We are constantly wounding those we love and those who love us. The hearts of us all are scarred with countless wounds caused by the stupidity of others. Greedy, selfish—a poor weak lot of creatures who choose to call themselves *human* beings. . . .

"But love isn't a poor, weak lot. Those who have experienced it—the real thing, I mean—know its power to raise us to almost unbearable heights of ecstatic bliss. It's *love* that draws us nearer and dearer to the Great Spirit, and the more love we give to the world, the more human do we become. One lives only in proportion to his ability to love. One grows only in proportion to his ability to greet each new experience with open arms and the eager question: 'What have you to give me?'"

"But what about the future?" Betty demanded. "What is there left for me to cling to?"

What? This calls for clear thinking.

Sentiment is beautiful. Sentimentality is the bunk! Looking back on an unhappy love experience and salvaging from it beautiful and inspiring memories that make you want to find it again—that is real sentiment. But letting those memories come between you and another and perhaps finer and more holy love—that is rank sentimentality. Cheap dramatization of a precious thing.

Men may prove faithless; women unworthy. Death, we know, is inevitable. But love rides triumphant, above all, serene, eternal, untouched. You can reach out and take it in and hold on to it, and you can do this just as often as you have the desire to, for love is an outgoing thing. It passes thru us as sunshine passes thru a window. It goes out to every man according to his need. On and on. Nothing can stop it.

So if you have had an experience that in any way parallels that of little Betty, don't sentence yourself to life-long misery, any more than you would want to see the one you love thrown into jail simply because he found love elsewhere.

Hearts can blunder the same as brains.

The Law of Growth!

(Continued from page 34)

actively at work all the time. There must ensue periods for rest and recuperation. The principle lies in the attitude toward Growth, and you should see to it that your attitude is *toward*, not away from it.

We must have purpose, and that purpose must be sustained, and maintained, by our Will to Grow. Note

how the pine exerts itself to rear its crest high up into the clear sunlight, at the same time maintaining its inner balance of metabolism, assimilation, and nourishment! So let it be with you—there must be outward expression, but—the real growth comes from **WITHIN!** If you really Will to grow no power can hold you from it. For

the moment you arrive at that determination, that moment you put yourself in direct harmony with nature's first law. Nature yearns to manifest; to Grow, and you must KEEP GROWING, or DIE!

BEGINNING OUR ADVENTURE

IF I were to promise you that I could suddenly, in an instant, or overnight, transform your life from its present drab, humdrum existence, or whatever it may be, into a glorious, thrilling, transcendent life of triumph and achievement, what would be your response? Most likely your answer would be, "you can't do it!" And your answer would be correct, I cannot change or modify your life one degree. Nobody else can. You, and you alone, are the architect and builder of your life and fortune, whatever it may be. The effort, the work, must always be up to you.

But this I can do—I can reveal to you certain laws of your mind and personality that when invoked and utilized by you will gradually, but surely, bring about any change in your character, conditions, or circumstances, that you may desire, no matter how far removed from your present position they may now appear. Only bear in mind always they are Laws and Principles, not fetishes. You cannot say, "hocus-pocus, presto!" and Lo! the transformation. You must be willing to work. You must study, and analyze and ponder, and memorize them, until you have a clear comprehension of their nature and relationship, as well as of the art of their application. If you are willing to do this—if the making of your life is really of compelling interest to you, it follows, as a matter of course, that no effort will be too great, or no demand too exacting, in the accomplishment of your set purpose.

First, then, how much interest have you in the work? Just what is your life worth to you? What have you accomplished thus far? What value do you put on yourself? How much do you Will to Grow?

These are fundamental questions and the answer to them, severally and collectively, will prove highly illuminating. Make it a First Course in Psychoanalysis, the analysis of Yourself.

I am assuming that the vast majority of my readers are not satisfied with their life conditions as they now are. The very fact that you are reading this magazine is in itself, evidence of your desire for improvement. Let us assume then, that you are interested, tremendously interested, in making your life bigger, and better, just what is your life worth to you? The answer is simple—it is worth just as much as your Response to Life! What contacts do you make with life, and how keenly

have you studied your response to those contacts? In other words, how much, not how little, do you get out of life? What interests have you, and why do you have those interests? Do they make you bigger, better, or more efficient?

This is what many psychologists call the test of worth, the "touchstone of positivity." Will this thing that now interests me make me bigger, better, or more efficient? If the thing considered does not contribute to your growth, betterment, or efficiency, it is pretty safe to assume that it is not worthy of your continued interest. On the other hand, if it does give promise of making you bigger—Bigger! not larger only, but bigger in a real sense—accept it! Open your inner self up to it—Respond! and thereby add value to your life's worth. Your life is worth as much to you as you desire to invest in it; as you desire to get out of it. If you desire little you will get little, and your life will be a cheap, tawdry, colorless, meaningless existence only. But if you desire much, anticipate much, demand much, and open yourself up to receive much—much in plenty will be your reward. Cultivate response! Learn to catch the spirit of the thing, whether it be a place, a position, or an occasion. Get into the spirit of it.

It may be a view from the hilltop, the workbench, or the kitchen window; it may be a church meeting, a social gathering; the casual contact with friends and acquaintances, or even the ordinary everyday association with the members of your own family in the home. It may be waiting on a customer; turning out a piece of work at the bench; practicing a musical selection; attending to some little task on the farm; studying a lesson; reading a book; listening to a discourse; mixing a batch of bread; or just waiting on the table. But no matter play, poem, or painting; active or in repose; in motion or passive—*make it worth while!* Put your best self into it! Let nothing that involves You be casual, humdrum, or commonplace. Strive to make every experience—every little incident of the day—an Adventure. Put life, and thought, and spirit into it, and immediately Life will take on new meaning for you. It will begin to develop value. Remember that you get out of life all you put into it, with compound interest.

What, then, is your life worth to you? And the answer again is, it is worth all you can possibly invest in it. We will discuss this further in a subsequent chapter; meantime let us proceed with our analysis.

Question three: What have you accomplished thus far? Go back over the "day-dreams" of your early boyhood, or girlhood, or even the more impressionable fancies of your later growing

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Sherwin Cody

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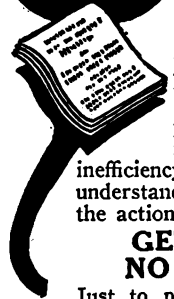
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brain glow

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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(See Catarrh, p. 86)

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years. What were your mental pictures of the life you were going to live? Call them up again in memory, and live them over again in spirit. Have your subsequent experiences borne out your early hopes and aspirations? If not, why not? If so, how so?

Now this much is certain—all of your dreams have not gone wrong, neither have all of them worked out right. Some of them may have shot far beyond the mark; others may have fallen far short. But—and here is the principle again—high or low, far or near, good or bad, they all tend to establish a mean, or as engineers term it, an Optimum. Doesn't it seem sensible then, to assume that if we can find out by analyzing our experiences, that certain results came from one attitude of our thinking, while other and opposite results were produced by an opposite attitude of mind, that we are close upon the discovery of a definite law that governs these results respectively?

Such indeed, is the case. It has been not Luck, not Fate, not Chance, Providence, nor yet God, that has been responsible for what has come to you or to me; the blatant affirmations of fatalists, pre-destinationists, or religious fanatics to the contrary notwithstanding. It is you yourself that is entitled to censure or to praise for most of what has befallen you, and that regardless of whether you understood the law or whether you did not. Ignorance of the law is no excuse. Ignorance of the law does not excuse you in the courts of men, and the same rule holds good also in the higher things of the realm of thought. You are today the product, the result of your past thinking. The thoughts of your yesterdays made you what you are today, and what you are today presages what you will be tomorrow. It is not fate, luck, or chance; it is the definite working of a great law. Learn to understand the law and then use it for your own advantage. Put your earnest thought into it. Think it out. Thinking begets Feeling, and continued Feeling is governed by Will. Thinking, Feeling, Willing—that is the process of your growth, and your mental growth shapes your character for good, better, best, or ill. Analyze yourself, be earnest about it; decide what you want to be, and then set your Will to it and note the immediate results.

WHAT PRICE YOU?

HOW much are you worth? What good are you? What value do you set on yourself? The answer to these questions is of tremendous import to you, so probe right into it. Your real worth is measured by your interest in yourself. What good you are depends entirely upon the value you set on yourself, and that value is in di-

rect ratio to your own self-esteem. If you look upon yourself as mediocre, commonplace, or as not amounting to much, the world about you will accept and rate you at just that value. On the other hand, if you regard yourself as being somebody really worthwhile—an upstanding, forward-going, positive personality—other people will accept you at just that standard. You set the figure; you name the price, and whatever the world needs of your character or service it takes at your own rating. As a general rule the world is a good buyer—it seeks the highest possible return for the lowest possible investment. But, on the other hand, it is always willing to pay for real value. You, therefore, should be a good seller. Ask your price, and hold out till you get it. Surely you have learned by now that people do not appreciate the things that come too easy. If left to itself the world rarely plays fair. It is always on the alert to take every possible advantage, and it will impose upon you at every point of contact unless you assert yourself against it. And this is as it should be. If it were otherwise you and I would be unable to grow, for we grow strong as we learn to resist the forces about us. The airplane is upheld and its progress made possible, by the very friction—the resistance of the air it labors to displace, and if you will reflect upon it you will readily see that this is a great fundamental law applying in every phase of life.

But don't forget that the airplane displaces the air. It moves forward by overcoming inertia. It progresses to just the degree that it asserts and exerts itself in shaping its environment to its purpose. In other words, it becomes of value in just the proportion in which it asserts itself. So also must it be with you. You must place a value upon yourself, and establish and maintain a definite identity, and a definite place in the world, for yourself. This does not mean "parading" yourself, or going at it in the attitude of "I'll tell the world," nor does it consist in a lopsided opinion of your own "importance." You do not have to tell it to anybody. In fact, if you have any real value it will not demand recognition but it will command it. Nothing is quite so amusing or disgusting as the people who are always burning up with a sense of their own importance. They fail utterly to see that their own eagerness to be seen, and heard, and properly recognized, amounting in some instances to a positive obsession, bordering on hysteria, is, in itself, a startling manifestation of their own inward sense of inferiority, striving to camouflage itself under a false cover of bluster and bravado. No matter in what other ideas Freud may have been wrong, certainly in this matter of inferiority "complexes" wherein the indi-

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vidual strives to disguise his real sense of weakness under a false front, he was right. This does not mean that we must always reveal our true feelings, nor that we should not strive to modify undesirable "complexes" by acting out the opposite, as this latter process is highly desirable and necessary, but—do not go to extremes. Be moderate. Be sensible.

Your present value is self-fixed and it can be self-changed any time you desire. This is my hope in writing for you, namely, to awaken in you a recognition of your potential—your latent, or dormant value—and to strive to induce you to "raise your price" on yourself. Do not begin by raising it two or three hundred per cent—(unless you feel that you have formerly been priced that much too low) but do begin by raising it. Begin it inside, however; in your own mind and consciousness, and having raised your value within your own secret mind, note how immediately others begin to attach the increased value to you as shown by their added regard and appreciation. The wise way is to think it to yourself but to say nothing about it. You will be surprised to find that you can radio this new standard of self-appraisal to others as well as induce an appreciation of it from them to you. This is a wonderful principle for increasing your influence and power in the world of which we shall have more to say later.

One of the greatest of living psychologists has said that our fundamental instinct is not sex, as Freud and his followers would appear to have us believe, but rather it is the instinct of self-regard, and this self-regard is shown by our self-assertion or our submission, respectively. This means that our character is measured absolutely in the degree with which we regard self. If our self-regard is at a low ebb, if it is inclined to yield and submit tamely to the desires or importunities of others, then our character becomes weak, flabby, and vacillating. On the other hand, if we are self-assertive, properly dignified, self-respecting, and have a reasonable amount of self-confidence; in other words, if we put a value on ourselves we develop a corresponding character of strength, nobility, and power. To some things we must and should submit, other things we should dominate and control. The secret then of a well-formed character is a proper balance, or harmony between our disposition of submission and our self-assertion. Where either of these is indulged to the extreme we run out of balance, and discord, disharmony, and—to a certain degree—disaster results.

Not to be a human washed-out dishrag, nor, on the other hand, a headstrong, unreasoning "bull-head," but to aim for and arrive at a position of self-



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A word of caution may be timely at this point. Now that you are alert to the importance of setting a value on yourself, you will feel a strong tendency to set this value as early and as high as possible and a burning desire to collect "back taxes." That is, that now having found yourself, you will want to make up what you feel you have lost thru your past lack of self-assertion. If so, forget it! And the best way to forget is by getting for? Fill your mind and your spirit with the enthusiasm of your new discovery, and move forward in its further development. Besides, the past owes you nothing, for if you did not assert yourself you were without value in consequence, hence you have nothing to "collect."

There is a danger, too, that you may now be so eager to assert yourself, that unless you are very careful you may become irritable, and selfish, and needless to say, that is the very antithesis of what we are striving for. Remember what we are after is not selfishness, but self-value. In fact, there is a danger that you may overlook the fundamental point in this entire discussion unless your attention is again directed to it, for its fundamental purpose, after all, is not what you want others to think of you, but—*what do you think of Yourself?* Let me suggest rather that you approach it something after this manner, making sure to be absolutely honest with yourself, as, if you cheat yourself you cheat everybody and rob the world. Put yourself thru a mental quiz. A few pertinent questions put squarely to oneself will bring out an abundance of informative material.

Begin then:—"What is the matter with me? What is holding me back?" If you are a normal person—"I have five senses. I have brains. I have a normal body, a normal degree of health. I am a free agent. If I insist I can do whatever I please, provided only that I am willing to pay the price." If you are not entirely normal in some respect, do not hide behind it as an insurmountable obstacle. Look around you, observe others who may be handicapped, or read of the lives of others who have yet risen in spite of such handicaps. History is replete with instances of individuals rising to prominence and to positions of commanding influence, by their own sheer effort, and in spite of most discouraging handicaps. What they have done you, too, can do, provided only that you set to work to study your own latent possibilities, and how to bring them into active service. Appreciate, never depreciate yourself. Never speak disparagingly of yourself, or of your efforts. Never admit defeat. Never acknowledge failure. Realize

always that your past inability, or failure, has been due to a lack of understanding of the law of growth and self-development, and not to a lack of inherent ability. Make up your mind that you can rise, that you can improve your condition. The world has a place for you, and the world needs you in that place. Get into it. We cannot all be great, but we all can be greater—immeasurably greater than we are. What we should strive for is to make our own life, within our own circle, as complete as possible. We

cannot all be artists, inventors, orators, authors, captains of business, or celebrities, but we can all be happy—happy in our ideals, our mental reflections and in our daily work; for happiness comes from achievement, and achievement of any kind, means work. If we maintain a "knowing" attitude, a constant reaching out mentally for new truths, and a new knowledge of old truths, we will keep growing, for the knowing mind is the growing mind, and happiness consists in the last analysis in Growth!

How to Sell by Telephone

(Continued from page 25)

Strange as it may seem, magnetism and charm are thoroly transmissible over the telephone, and while these qualities seem allied closely with the physical self, they are chiefly psychological. The voice and the mind together actually have more to do with charm than the body. Many people have had it said of them: "Oh, she looked beautiful, but when she opened her mouth and talked—what a disappointment!" Her voice and her words wrecked the imaginary picture created in the onlooker; and the voice and words are the only things transmissible over the telephone.

A voice without words oftentimes has a lot of magnetic charm, as is evidenced by the fact that we enjoy opera without understanding the language, but the voice plus words covers a wide gamut of charm-development and magnetism. Inflections, tempo, pitch, clarity, enunciation, vocabulary, manners—all these are obvious parts of telephone selling technique calling for close study.

The voice that smiles is no figure of speech, as voices do actually smile or frown—chiefly due to too great use of the falling inflection. The rising inflection is the more appropriate.

Good telephone psychology and salesmanship demand that you

(1) Disarm the other person's indifference or antagonism by placing him at ease, which can be accomplished by displaying in your voice and manner a sense of the other person's importance and by minimizing your own.

(2) Display well informed concentrated and detailed interest (spontaneous and natural) in the personality and affairs of the other person.

(3) Be generous and willing in your concession of the other person's opinions, desires and rights, and fully appreciate his courtesies, favors and his worth.

(4) Meticulously address him when meeting him, or greet him on the telephone and be scrupulously careful to keep appointments and promises.

(5) Indicate by a token or service

that the person is not forgotten and that he or she is pleasantly remembered and that you desire to serve.

(6) Plenty of smiles into the manner and voice and a development of expressiveness of voice and manner will do a great deal to aid in telephone sales work.

These rules are not mysterious. Too often the hearty willingness to be differential to other people's opinions and ideas is lacking in telephone selling. A magnetism is transmissible by telephone which arises solely from work efficiently done. This magnetism is perfectly transmissible in telephone selling.

Successful salesmen must, naturally, learn to be persuasive. Persuasiveness is an integral part of personality and there are seven supreme qualifications for sales success:

- (1) Intense desire to succeed.
- (2) Sociability and sympathy.
- (3) Dynamic energy; endurance.
- (4) Intelligence and judgment.
- (5) Adaptability.
- (6) Force and drive.
- (7) Understanding of service spirit.

Of these, sociability, sympathy, dynamic energy and endurance are the vital personality elements. They spring often from the very depths of the Inner Self, and are hard to implant, altho by no means impossible. They compose the most telling of all the equipment for telephone selling. There can be no effective development of telephone sales personality without attention to these qualities. Those who do not like people, and who have little sociability and sympathy, do not make very successful telephone salesmen. The proper attitude is not haughty, not gushy, but just human.

The telephone salesman is actually the "voice of the house." He is an ambassador of the customer to the house and has a difficult double rôle to play. He must make the two interests meet fairly and squarely and be a liaison officer, actually, with a careful psychological understanding of both the customer and the house.



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Twenty Points on Self-Expression

(Continued from page 37)

to be conserved. The new health craft, favored by keen thinkers, is more preventive than curative. When minds are on the job, medicines aren't needed.

7. Wear clothing that is loose, comfortable, hygienic. No article of apparel should impede thought or action. Tight raiment chokes the personality that should be liberated. Whatever binds the body tends to restrict and vex the mind. Every garment, from collar to shoes, needs analyzing from this point of view. For example, shoes with high heels, narrow toes or unorthopaedic arches, not only make life's walk hard but stand in the way of personal progress. Clothing mars or makes character.

8. Let physical exercise be adapted to your work, age and temperament. Space here is too limited for discussion of this topic. But the information you need should be available from your city or county health officer. And large news stands offer health magazines whose publishers you might consult regarding books on exercise appropriate for you.

9. Get fun out of the game or sport you enjoy most. This may prove the best form of exercise, giving play to the emotions as well as to the muscles. What is your favorite athletic game? Have you the equipment or facilities to enjoy it properly?

10. Leave home. Not permanently—some of your home folks might object. But frequently enough to escape the household ruts of habit and confinement, with new scenes and larger vistas opening out before you. Variety promotes versatility. A growing soul tires of sameness.

11. Talk freely with somebody who understands. Have you a relative or friend who cares for you specially, and whom you can trust absolutely? Find how he or she can help you, and be helped by you, in the mutual quest for a larger life. The consciousness of giving and receiving the crown of understanding helps to unfold a regal personality. Reciprocity annuls repression.

12. Dare to be original, without being eccentric. The courage to do something different often proves the magical key that unlocks a vast inner storehouse of capacities and possibilities. However, being different just for the sake of being different doesn't pay, isn't wise. The new must be true, or is not worth attempting. Only the fact of getting ahead justifies the act of breaking loose.

13. Look for a chance to do creative work. The inventor is the man who invites himself to explore the cosmic sphere. Making anything makes the

maker, if he makes it right. The immortals have all been creators. Production means expansion, evolution. Writing, drawing, painting, singing, lecturing, planning, organizing, even sewing or cooking or gardening, calls out the superb forces of healthy originality.

14. Build a great future, by forming a definite ideal of supremacy. How are you going to make your work the greatest and best of its kind? The ambition to lead the world is open to everybody, yet not one person out of a million takes hold of it and by means of it pulls himself to the top. A splendid satisfaction is to dominate the horizon by merit of superior workmanship.

15. Organize better co-operation. Your success will mean success to others. To whom, and how and why? Their active aid should be secured, on the primary basis of their own financial and professional interest. Work is productive to the extent that all the workers are skilled and eager partners in the conduct of the enterprise.

16. Save time, energy and money. The way to do it is to obtain expert advice on the management of the job or position you hold. The offices or publications of engineering and consulting firms are probably advertised in the journal previously cited, under section 4 above. A fundamental safeguard to self-expression is economy.

17. Devote a little spare time to community welfare. This provides altruistic opportunity for mental diversion, emotional outlet, psychic enlargement, spiritual resourcefulness. What are the social service activities operating in your locality? The data might be had from the civic clubs, associated charities, hospitals, Red Cross, home missionary societies, Salvation Army. A knowledge of the needs of the sick and poor and miserable helps to evolve a finer, fuller citizenship.

18. Gratify and encourage your taste and talent for music. A good singing voice demands a course in voice culture. Everybody should know how to play well at least one musical instrument. A family orchestra, properly trained, would be a lovely new home attraction. If people talked less and tuned more, the world would be happier. Music is the language of the soul, universal and eternal. To enjoy real music is to promote celestial harmony, and rise above the discords of earth experience.

19. Wander off alone, to commune with Nature. Hills and trees and pools and birds and winds and stars—they are the primal, genial companions for all human beings. To love and seek the bounty of Nature with a glad heart



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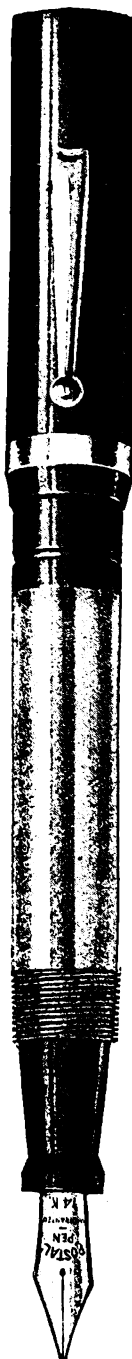
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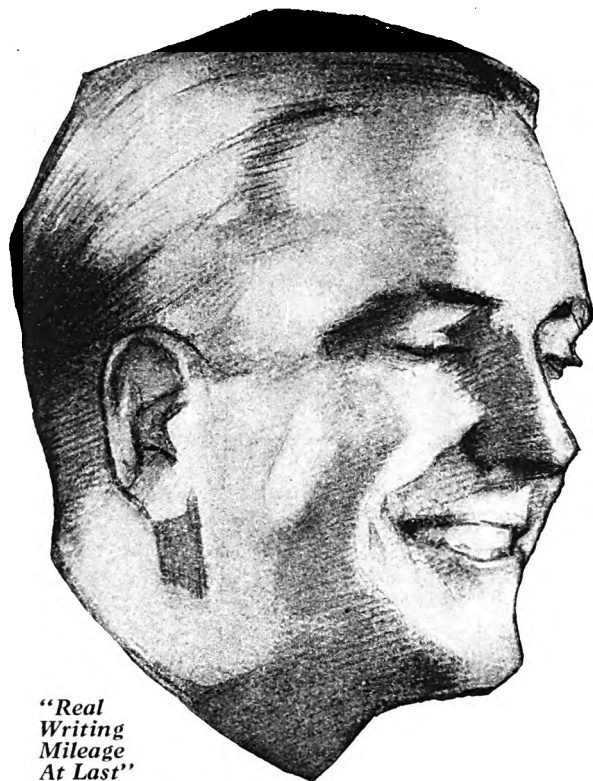
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Dramatic Reviews—Elmer Gantry

(Continued from page 51)

altogether brilliant pieces of acting we have witnessed in many seasons. He is winsome, powerful, impelling, conscientious. We doubt if any other actor of the American stage could have so perfectly played such a painful and difficult rôle.

In the second act, the theatre is turned into an evangelistic tabernacle. There's the choir, organist, trumpeter, the female evangelist with "IT," the familiar hymns, personal workers urging the reticent sinners to go forward, collection-takers, and all the paraphernalia of the religious revival. Trail-hitters run forward, screaming for mercy and sobbing repentance, and, at length, Elmer Gantry, who had forsaken the ministry for salesmanship after his first affair with a deacon's daughter, was discovered, presents himself as a penitent. He then makes

such a fervent appeal to other sinners that he becomes the assistant of the beautiful evangelist and subsequently her lover.

The next scene depicts the burning of Sharon's Atlantic Ocean Tabernacle and is a stirring piece of theatrical melodrama. In the final act, Elmer is shown as pastor of a great church organizing a crusade against vice and at the same time enjoying an affair with his secretary, who turns out to be a blackmailer. He is saved from ruin as his love letters are published in the daily papers by a clever trustee of the church who compels the blackmailers to sign a confession that their accusations against Gantry were untrue and the love letters forgeries, whereupon the saintly pastor continues triumphant in the Lord as the curtain falls. Hot diggity dawg!

The Front Page

(Continued from page 51)

without losing its sparkle. Well acted, well produced, well written is this vivid play of newspaper life. Granted that it could not be enacted every day in the press room of the Criminal Court Building in Chicago, nor even once. Yet if all of the witty morsels that fall from the mouths of our more clever reporters for a certain length of time were collected it is certain that the play would not be far from actual fact.

Lee Tracy as Hildy Johnson clowns himself easily into the star of the performance. Tired of the overbearing attitude of his city editor, he gets a good job for himself in New York as an advertising man and is to leave immediately with his fiancée and her mother for that city and marriage and a better job. He tells his chief in no uncertain terms that he's thru—without notice—and what he thinks of him and his paper when he is supposed to be covering a hanging that is about to take place.

But that story is preceded by a bigger one as the criminal—an anarchist—escapes. Firing shots into the press room as he passes the windows, all the reporters leave but Hildy. What

matter marriage and New York when there is a possibility of a scoop. Sticking to the job—even a bit melodramatically with death staring him in the face he covers the story.

And then the plot unfolds rapidly and with ever increasing climaxes while he and his city editor try to befriend the criminal against the Mayor and his friends who are avid for his neck—because it is the neck of an anarchist. "It is better to die for something than the way most people die," exclaims the man as we can imagine Sacco or Vanzetti saying.

The politicians reek with crime—not even dimly aware that part of their job is the dispensing of justice—aware only of the next election and the impression they must make on the people. Hanging an anarchist will do more than thousands of dollars in winning that election. Hang he must regardless of whether the governor pardons him or not. What does the governor know of local conditions—and local conditions consist to men of this calibre—not of justice or economics or even lives of innocent persons—but of winning the election.

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Guns

ONE of the best underworld melodramas which has yet been produced is playing at the Wallack Theatre, *Guns*. It is worthy of passing note that the leading rôle is played by Miss Suzanne Bennett, whose picture appeared in the September issue of PSYCHOLOGY, together with the prophecy that Miss Bennett would soon be seen in more important rôles. This is the first opportunity which this charming player has had in a leading part, and she makes the best of her opportunities, in the second and third acts.

Some years ago Miss Bennett won the Australian beauty contest and is probably the first prize beauty that has, thru diligence, perseverance and persistent hard work climbed to a leading rôle in a legitimate Broadway production. She plays the part of Cora Chase, a girl of excellent family who is lured into an underworld joint and persuaded to join a Chicago gang as a "cover" in a plot to smuggle in aliens from Mexico. Charlie O'Connor, the czar-like chief gangster, falls in love with her—and who could help it! and offers her marriage, wealth and luxury, but she yields her heart to a federal officer who, disguised as a notorious outlaw, joins the gang, defeats their conspiracy in a thrilling scene at the Mexican border, rescues Cora from the rôle to which she is so apparently adjusted, and gives the usual pledge with the fall of the curtain of their "living happily ever afterward."

The play is replete with underworld scenes and characters. It is a sincere, convincing bit of work, and should enjoy a considerable run on Broadway. The psychological interest is the exhibit of how easily circumstances may throw a person of any base instincts or tendencies into the association of social outlaws. It also convincingly depicts the sterling qualities of courage and loyalty to the gang which in more constructive channels would make many of these outcasts productive and effective members of the social order.

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Show Boat

EDNA FERBER'S epoch making novel *Show Boat*, being produced in musical form by Ziegfeld at the theatre bearing his name, is still drawing enthusiastic crowds.

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THE indefatigable and untiring Florenz Ziegfeld is presenting at the Lyric Theatre a stirring and altogether alluring musical version of Alexandre Dumas' *The Three Musketeers*. Dennis King, who two seasons ago, won lasting renown in the leading rôle of *The Desert Song*, ingratiatingly portrays the part of D'Artagnan. He is the good-bad boy, who would rather fight than eat, whose sword never rests. But his heart at length falls before the innocent wiles of one of the loveliest ladies of the court, Vivienne Segal, who has charmed Broadway audiences for a number of seasons, and has the leading feminine part of the present play as winsome and appealing as ever.

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Relations

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one person had written and directed the offering and was playing the leading character. Mr. Edward Clark who plays Uncle Wolfe is none other than the gentleman we refer to, or vice versa.

As the play unfolded—or we should say progressed, if we could, for at the end the problem of whether relations or strangers are better or worse as employees remains unsolved—we found it necessary to blink and look around for low cuts and high necks to assure us that New York was here and a Broadway play.

Uncle Wolfe's hat business isn't such a much, and maybe all his relations working for him but not with him are responsible Noo? So he cleans up—throws them out the door, and closes it only to re-open for a newcomer relation—meet David from Australia. Horace Braham offers this portrayal and he was very sincerely charming. He alone gave our temperature the two-degree variation it experienced during the performance. And he could work himself and his public up to a dramatic climax, or whatever it is called—and he did once in the second act.

But we are running off. Well, David buys out Uncle Wolfe and he hires all the kin contrary to Uncle Wolfe's desperate admonitions. There is a very successful business—for a while. Uncle Wolfe tires of play and wishes to buy a partnership just to have a lil something to do. Relations threaten to walk out if Wolfe comes in. Naturally Tolerable David has to refuse; whereupon Uncle Wolfe, sly old fox, opens up in competition right down the street and David fails. David's relations helped indirectly and he becomes bitter at last. Well, it goes on and in time Uncle Wolfe, too, finds the way to bankruptcy in spite of all his hired strangers.

In the last act everybody seems to pick the same day to call on David and his bride of two years to say good-bye or something. David is poor and bitter. While the company is there David receives news and becomes rich and benevolent.

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A number of phonograph records have been on the market designed to give helpful suggestions to the hearer's subconscious mind. With these the plan was to have the hearer lapse into a relaxed and dreamy state, letting the words of the record flow thru to the subconscious. This was carrying out the principles of Coué and his followers for whom the relaxed and passive attitude of the patient is a necessary part of the treatment.

One of the pioneers in this field is Dr. G. Arthur Gayer, whose firm kindly voice has addressed many thousands by means of the phonograph records, as it is now addressing his invisible radio audiences from month to month.

Combining these various ideas, a new device comes to notice which gives audible suggestions of health and success while the subject is asleep. This contrivance, called the "Psychophone," is a specially constructed phonograph which can be set to repeat a record at any desired interval of time. The preferred interval is twenty minutes. Each individual may decide by experimentation what interval works most satisfactorily—twenty minutes, a half hour, or hour. The machine is set just like an alarm clock, as the subject retires. The voice recorded is loud enough to be heard by the subconscious mind but not loud enough to wake the average sleeping conscious mind. All thru the night the "Psychophone" repeats its message at the designated interval.

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How Ned Hendricks Woke Up His Town

(Continued from page 21)

but Ned Hendricks wasn't one of the satisfied kind. His middle name was Alexander, and he was always looking for new worlds to conquer. So he strolled about in the lovely spring weather with the most casual and innocent air in the world, and as he visited the different establishments he made a note of the goods carried which were produced or distributed by companies who were interested in national advertising on a broad-gauge plan.

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executive and supervisory, and it was growing apace.

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Thus was demonstrated that public-spiritedness is always its own reward of virtue, and thus did one man become respected and opulent right in the same territory where his predecessor had all but starved to death.

Youth's New Freedom

(Continued from page 41)

believe that the parent has no right to interfere with these inherited desires so long as they are good in quality and not of criminal inclination. To force a youth to become a business man who would like to become an artist or a musician is about the most criminal thing we can do to him. Not only is the youth injured, but society as well.

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their eyes on the old-fashioned standards and ways, they are unable to cope with the problem. So youth is indulging in loose, undirected liberty."

"Just how can the parents do their part?" he was questioned.

"They cannot until they are made to learn something about parental training," the psychologist replied. "Particularly now, with changing conditions, it has become almost a creed for parents to have some scientific understanding of the task of child-rearing. No one is automatically fit to be a parent. Why should we take it for granted that a man or woman is wise enough and educated enough for this most difficult task in human life?"

"We do not make such a mistake in any other life task. For example, it would never occur to us that a man or a woman reaching the age of twenty five would automatically be able to assemble motor cars and adjust carburetors and distributors. We take time to teach individuals how to do these things before they receive a license.

"Is there any reason why parents should not be made to take a course in parental training and then, at the time of marriage, to show that they are fitted to bring up a child? Upon the kind of children that they produce depends the very welfare of the race.

Yet consider how few men and women you know are thoroly prepared to bring children into the world and to train them so that they become normal adults.

"I suppose," smiled David Seabury, "it sounds rather radical to suggest a license for parents, but after all, conditions are such today that we need radical measures. We have done all the essential material things which belong to what we call civilization. But at its very heart we have left it a hodge-podge.

"The social chaos is a symptom of lack of proper parental education. A great deal of human misery would be wiped out if parents knew something about the technique of parenthood. We have done away with leprosy, small-pox and similar diseases. There is no reason why we cannot do away with vice, crime, and drunkenness. It can be done by showing youth how to find its way forward into constructive channels, how to achieve goodness and yet wholeness at the same time.

"Meanwhile our youngsters will have to grope their way in the dark since they have no one to guide them. Some will be lost and others, with more resurgent vigor, will forge ahead. There will be no solution until we know more about the art of living. Then people will have a chance to be happy."

You, Too, Can Make Money!

(Continued from page 54)

Edna Lee, at forty-five, sat serenely down and began what she called "psychoanalyzing herself."

"I'm a d— old maid; I'm getting 'set'; men come to me for advice, ask me to serve on civic boards, to help with the Community Chests, visit the hospitals, visit their mothers; but no man says pretty things to me, for my own pleasure. I haven't been in a theatre for years. I go to conventions of Sunday Schools and Missionaries. What is all of this getting me? I'm going to 'Stop,' 'Look,' 'Think!'"

Her self-analysis ended in a serious determination. Edna decided that traditional pride was wrecking her happiness. She resolved to stop thinking in the old ruts. And she'd resign from the old work, too.

Look at her home—nine rooms for just her and her mother. More than an acre of ground, too, in the heart of the city. What work all of this meant! She had argued the garden was her "golf." Garden work kept her out of doors and near her mother, too. But really was it worth all her fixed way of thinking had made her believe it was? NO! and she'd change—if the change killed her. She'd as well be dead if life only meant "Teach, garden, get

the meals, work on charities, teach, sleep." Oh, the humdrum of it. She'd break loose, show folks she could be emotional even if she went crazy.

She thought she'd use the barn for something—something that would bring her in contact with charming bachelors. Great! What was this to be—how could she disguise modestly her real hope?

With five hundred of her own savings she decided to take a gamble. Ideas were brewing. Wasn't she forty-five—what if mother did object? She had but one life here—and she was going to begin to live it.

Edna walked out and looked over the old barn. No car in her barn, not even a second-hand Ford. Just garden-tools, seeds, etc. What a wonderful candy-kitchen or tea-house or place for special suppers. And she was located perfectly for any one of these. Barns look more "artistic" when not overdone. Too, for the next six months, no heat need be thought of. Little paint was necessary; gingham curtains; pots of flowers from her own garden; iron tables of apple green with other bits of garden furniture—why, Edna began to see—to visualize—the whole place; she made a beautiful

mental picture of the possibilities. She created a new mental world, and she held to it until it took real root in her "new mind."

The mother protested, but Edna prevailed. Edna began to show a new side. Her old positiveness was there—but wearing a more filled frock. She would steer her own little canoe thru the remaining days of her life. The old false idea of pride was disappearing. A new pride was taking its place!

Every one in town heard of Edna Lee's clever announcement cards:

Dear Individual: You are an Individual, aren't you? Therefore you've wanted to sit leisurely and think things over at an Individual Place during the time you devoted to eating. You dislike spending time in ugly, close rooms, eating to live.

I have made my lovely garden into an outdoor "eating-drink-and-rest place." You will enjoy seeing what I've done. You may send your children alone to my little Garden, for any meal from 8 A. M. to 8 P. M. If the day is damp or rainy we go into the green barn, where we sit and look out from under green awnings. I have every thing, too, for Bachelor Girls and Bachelors. If you know others who would enjoy my cosy place, send them along. And, do come yourself. It will be fun, for the spirit of the place invites cordiality. It is not like a public place. It is impossible to tell you about it; you must come to see it for yourself.

Yours with changed ideas,
Edna Lee.

Is it necessary to tell you that Edna succeeded? She was bubbling! And a certain bachelor loved eating in her garden. Later, other announcements were sent to Edna Lee's friends.

I could relate dozens of similar stories, but I want to tell you of some one else, differently conditioned.

LONELY GIRLS FOR A LONELY HOUSE

A MAIDEN lady was left alone with a big empty house. This woman disliked housework. Yet, it seemed to her that the only thing to do with this large house would be to use it as a boarding-house. Then I suggested the answer that appealed. It was this: In this woman's town was a big glove factory. Many young girls worked there. I had this woman go to these girls at their noon hour to find out how many were not living at home. She found that most of the girls had come to this town, to earn their living, and their parents were not there. The girls were anxious to have a room in a nice clean house, where they could share a kitchen in order to cook their own meals when they tired of going out.

So, this woman asked them to visit her home the following week. She went home, enthusiastic, to prepare for them. She took one room to fix as a sample of what she would do with every room the girls would rent. She bought bright new curtains. She covered the chairs with cretonnes to match; she made colorful couch covers.

She had the kitchen painted a light blue. She made blue checked gingham curtains for the kitchen windows. And, oh, such lovely, bright patterned china—which costs no more than the ugly kind. The girls came over for inspection. They were charmed! Five of the girls moved in as fast as the rooms were made ready. These girls clubbed together to use the kitchen an hour in the mornings; also in the evenings. This gave the owner sufficient time for her own work. The mortgage was paid. A neat sum was soon tucked aside. And best of all, this disconsolate woman found a new interest and pleasure among the lively girls.

How many towns need a similar place, a home for girls who are willing to pay? This charming place, by the way, was called the "Girls' Club House." It sounded so much nicer than "Lodging House." The girls loved it, and took a real pride in it.

Are you happy NOW? Have you lost and wasted time, doing many things, unsuited to your finer nature? Are you prosperous? Have you cheerful and congenial friends? Are you trying earnestly to know HOW life should be lived? Can you see the mistakes made by sticking to the uncongenial things? It is never too late to reshape one's life to one's needs and desires. We all yearn for a true self-reliance. We are unhappy unless we live in accordance to our natures. Many have studied and have gained rafts of information, but they still lack UNDERSTANDING. Some of us are too close to our difficulties. Some problems require perspective. Often one little key-suggestion—or IDEA slipped between two habit-thoughts of your own—will tie experiences into a constructive pattern.

Write out your problems; this will help you. Maybe I can help you. Your letters to me will be strictly confidential. Put a self-addressed, stamped envelope in your letter for my reply. Such a letter will relieve your pent-up feelings, and "held-in suffering" will flow from you as you express yourself.

Life can be made beautiful, when we know how to make it! Lord Byron said:

"All who joy would win
Must share it—happiness was born a twin."

What Is Your Limiting Fear?

Is it Self-Consciousness? Or Worry? Or Apprehension? Or Lack of Initiative? Or Confidence? Or is it fear of some hidden disorder being present in you, or of your contracting some terrible disease? Most people have some limiting FEAR in their lives, but when these fears are sufficiently acute to make you unhappy or to limit you unnecessarily, it is high time to begin to get rid of them.



Many people suffering from such troubles go so far as to believe that they are different from others in make-up and that they may even go insane. This is all due to lack of proper understanding of yourself, your own powers, and just how to use and direct them. It is something you dislike to discuss with your friends and relatives, for you know they do not understand and will laugh at you and tell you to "forget it." But it is a serious thing to YOU and I want you to know that there IS A WAY OUT. A new life—new possibilities—will open up to you if you just attack these mental enemies in the right way and get rid of them. AND THIS IS POSSIBLE, I ASSURE YOU.

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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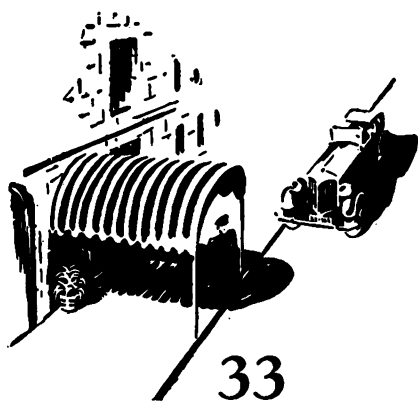
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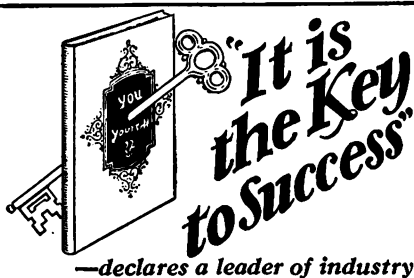
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What Other Magazines Are Saying

(Continued from page 56)

THE explanation presented by Professor Dunlap of "The Development and Function of Clothing" in *The Journal of General Psychology*, Vol. No. 1, is as unexpected as the solution of any mystery story. No less difficult of solution is this mooted psychogenetic problem, than any to which various clues plausibly present themselves and then fail at some vital point. It may seem quite obvious to many that the origin of clothes lies in modesty—until they learn that most savages, even when addicted to dress, give no evidence of this sexual self-consciousness; furthermore that modesty, both in ancient times and modern, is more a matter of deference to prevailing custom, whether that calls for much dress or little, than an innate tendency towards embarrassed concealment.

When the modesty theory falls down one can turn to the immodesty theory, which is that clothes are not designed to repress sex but to encourage it thru making it more mysterious. But the rub here is that primitive dress does not seem determined so much by coquetry and association with sexual consciousness as this theory would demand. Two other theories, the adornment and the utility (protection from cold) hypothesis, also fail because while they seem to apply to some manifestations of the phenomenon they are quite irrelevant to many others which are not so often regarded; they seem on the whole to apply more to modern motives of dress than to the early times in which the peoples of warm climes wore dress little related to any possible concept of adornment.

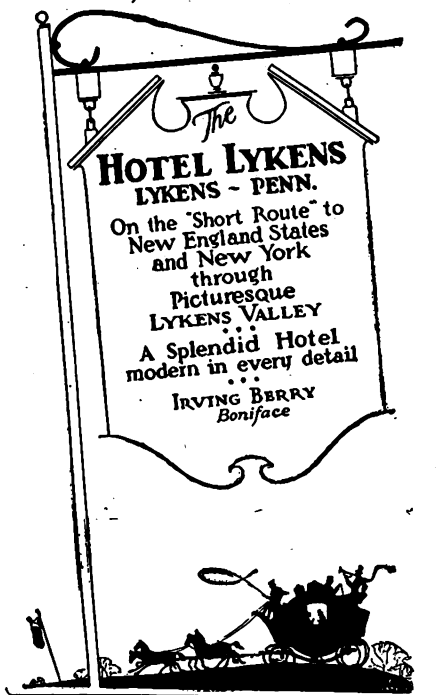
Yet for all this, dress is there as something to be explained. The real explanation, according to Dr. Dunlap, is one that is a long cry from anything that we might imagine from its present day usage, but is almost obvious to anyone intimately viewing the needs of man in his adjustment to nature. It is nothing else, originally, than a protection against the multitudinous and incessant insects which would make our life a hell on earth; it is our artifice to make up for our lack of a tail. This is plain if we consider the swinging leaves, straws, pendants which made up man's first dress and enabled him to live in the insect-ridden locales of his first tropical habitations.

Other purposes of dress equally amazing are also pointed out in the writer's ingenious considerations. Thus, those features of early dress which have no relation to keeping off insects

are explicable as badges to denote the gradations of rank forming so important a part in primitive social life. In modern times the apparent vagaries assumed by the development of dress for various parts of the body are dictated by the desire to lessen the strain of sexual competition. We cover with clothes those parts of the body where the less beautiful or less handsome appear at greatest disadvantage. With women we may view as an example of this the legs, on the shapeliness of which men set great store; but since arms are a relatively indifferent sexual feature this portion of the woman's body is left exposed. In the case of men the desire of the less favored to preserve their chances of securing a mate is apparent in the covering of their arms and shoulders, the best indication of the man's strength and manliness. Since most of the human race is so ill-favored the institution of clothes serves an invaluable function in the giving of a chance to all.

AN interesting piece of work in the standard Freudian method is that of E. P. Farrow in the *Psychoanalytic Review* (14, 445-447) on the psychological importance of blows and taps in early infancy. These corrective administrations are given by most parents casually enough, but Farrow claims that they have a tremendous importance in the initiation of central trends in the mental life. His theories are based upon work in a particular case where he spent over 1000 hours in analytical research work and produced more than 2,500,000 words of free association.

By such extensive analysis he finally obtained memories of two sets of blows and taps which reached back to earliest infancy and had been completely repressed from consciousness. The one set, dating at eleven months of age, were given to the child on the occasion of his reaching for a woman's breast. They put a complete finish, according to Farrow, to the development of the Oedipus complex or mother attachment. The other set of taps were given by the father and destroyed the primitive feeling of omnipotence. A great deal of repression is thus caused by the blows and taps of childhood. Indeed, they are perhaps the fundamental origin of the Freudian censor. These claims are naturally hypothetical but they do not impress one as being unreasonable. The study is particularly interesting as being an instance of the recovery of infantile experiences of so early a date.



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What Can We Do For You?

(Continued from page 52)

ANSWER:—

As you express no special preference from the standpoint of love, but are treating the matter evidently from purely a business angle, I should say that everything else being equal the boy whose father has an established business and who is already making good in it was the one for you to choose.

QUESTION:—E. B. H. writes:—

Dr. Leavitt, I wish you would if possible tell me what I can do to reduce without danger of trouble. I have read lately of several actresses who have almost lost their lives thru dieting and certain forms of treatment which have been prescribed. I am 5 feet 3 inches tall and weigh 185 pounds. I become tired very easily, so I am not able to take as much exercise as the average person gets in her life. Is there really anything that I can do?

ANSWER:—

There are two things called for if you wish to reduce. They are PROPER DIET and plenty of exercise. By a proper diet I do not mean little food, but non-fattening foods. Eliminate from your diet sugar in all its forms, cream, butter and meats. Eat within reason of the foods that remain. Another article you will do well to eliminate is potatoes.

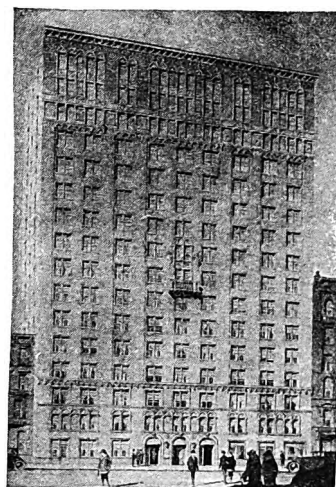
A reasonable amount of exercise is not only necessary for the purpose of reducing, but is essential to a state of health. I presume you have been rather an inactive person, and if this is true you would be inclined to add to your weight. With the weight you are now carrying, and the fact that you have not exercised much, you naturally would tire easily and dread to exercise very much. You will have to force yourself at first and then as you find it easier to do your daily stunts, add a little to it from time to time. Start in by walking one-half mile, and do this for a week and then add a block each week until you have reached a point where you are walking about four miles a day. And in addition to this you should take exercises at home, especially bending exercises, for most fleshy people have large abdomens and the fat cells must be broken down thru a squeezing process, and this is what the bending exercises do. If you will follow this out faithfully I am sure you will soon be weighing much less and it will not hurt you in the least.

QUESTION:—J. B. writes:—

I wonder if you could help me? I am a married woman thirty-eight years old

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AGENTS

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and have had Diabetes Insipidus for fourteen years. I have spent hundreds of dollars on doctor bills but am no better. I do not lose in weight but feel miserable most of the time. My skin is dry at all times. I had a wonderful head of naturally curly hair but have been losing it gradually, and today I have about one-tenth of what I formerly had. I have nice even white teeth but my gums keep shrinking away. I have twenty fillings next to the gums and must go to the dentist next week and have more work done. My doctor tells me that my physical condition is the direct cause of my having this trouble with my teeth. I have had a rash for years. I have watched my diet but it has done no good. I get a cough which is in the larynx. I cough and nearly choke to death at times. I am confined indoors from six to seven weeks each winter. I am not sick, but I have just this awful cough. Specialists have examined my tonsils and throat. They say my tonsils are O. K. I get no relief from any one. I am highly nervous and suffer from pains in my head and my head gets so hot that I feel as tho I had a fever, but my temperature registers normal. Last year small spots appeared on my face that looked like freckles. I have cold hands and feet. If you can help me in any way I shall surely appreciate it.

ANSWER:—

Diabetes Insipidus usually carries with it as symptoms a cerebral irritation which frequently causes considerable nervousness. This is due usually to high blood pressure. If the pressure is not high, then the nervous condition probably is caused by lack of control and a state of fear of some kind that perhaps is the exciting and disturbing cause. As Diabetes Insipidus is a form of Diabetes in which the usual large quantity of sugar found in other forms is absent, it is very frequently diagnosed improperly. I have known of nervous symptoms alone to produce most of these found in this form of Diabetes, even to the passing of large quantities of water, etc. With a mistaken diagnosis being so possible I should undertake to train and strengthen the nerves thru developing greater self control and thru striving to remove all fears, in the form of worry, over-anxiety, apprehension, etc., and gradually thru practice and training reach a state where you are master of self and those nerves, and where you are ruling your life in place of being ruled by feelings and uncontrolled emotion. I am quite sure that the rash you write of is simply caused by nervousness and that the cough you suffer from during the winter is due to sensitive nerve ends which are irritated by cold air. You must try in every way to toughen yourself and reach a state where you are less sensitive, or where at least you have your naturally sensitive disposition under YOUR control and direction. Nerve tension interferes with the circulation, so this could account for the state of your hair, teeth and gums.

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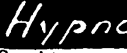
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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF PSYCHOLOGY, published monthly at Jamaica, N. Y., for October 1, 1928.

State of New York,
County of New York,

ss. Before me, a Notary Public in and for the State and county aforesaid, personally appeared James F. McCarthy, who, having been duly sworn according to law, deposes and says that he is Business Manager of the PSYCHOLOGY Magazine and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Psychology Publishing Company, Inc., 17 West 60th St., New York City; Editor, Henry Knight Miller, 17 West 60th St., New York City; Managing Editor, Arthur H. Howland, 17 West 60th St., New York City; Business Manager, James F. McCarthy, 17 West 60th St., New York City.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Psychology Publishing Co., Inc., 17 West 60th St., New York City; Henry K. Miller, 30 Ball Road, Mountain Lakes, N. J.; Harvey J. Wechtel, Sea Cliff, L. I., N. Y.; Jessie J. Miller, Mountain Lakes, N. J.; James F. McCarthy, Massapequa, L. I., N. Y.

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5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only).

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