

PSYCHOLOGY

Health • Happiness • Success

November

25¢



the Making of a **Railroad President**

Power of Purpose

Is Your **Wife Your Conscience?**

Prize-fighting & the Public Min

Now Young Men Find a New Short Cut to Success

HERE is the fastest way to business advancement that has ever been discovered. *Learn Stenography!* It is the surest way to get yourself into the big pay, big job class. On this page you can read the names of famous successful men who have used stenography as a stepping-stone to wealth and honor. Thousands more are on their way up now.

Maybe you think stenography is a woman's job. If you do, you are shutting your eyes to one of the finest opportunities open to men. Good competent men stenographers are preferred by big business men. More stenographers are wanted every day. There is a great need for them because just as soon as a man stenographer proves his worth he is "boosted" to a better place. A knowledge of speedy, accurate, stenography opens the door that leads into the private office of the president. It puts you on the "inside" of Big Business. You are trusted with valuable secrets. Your employer comes to you for advice. And before you realize it you are advanced to more important positions and ever-increasing salary.

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No matter what your training may be; whether you have had a college education or have not even finished high school; Speedwriting enables you to step at once into a responsible stenographic position. You can learn Speedwriting in an amazingly short time—only 72 study hours. Many have done it in less time.

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You Know These Men—Once They Were Stenographers

JOHN RASKOB, Ex-chairman, Finance Committee General Motors Corporation;
JOHN H. WARD, Vice-President, Bethlehem Steel Corporation;
EDWARD BOK, formerly Editor, Ladies' Home Journal;
HUGH CHALMERS, formerly Advertising Manager, National Cash Register Company;
JUDIE K. M. LANDIS, Commissioner of the National Association of Professional Baseball Leagues;
GEORGE B. CORTELYOU, President, Consolidated Gas Company of New York.

Now Read What Some Speedwriting Students Say

"After only two months of study I am now already able to write about 90-100 words a minute. I certainly can recommend Speedwriting because I accomplished in two months what I could not accomplish in six with another system of shorthand."
Emil Husse,
New York, N. Y.

"Some six weeks ago I was offered a position as secretary to the Manager of the Orange County Fair, Santa Ana, California, provided of course that I would be capable of fulfilling the duties."
"At the end of the month I felt qualified to accept the position offered me, and have been using Speedwriting daily in my work with the maximum of success."

Roger Pohlman,
Santa Ana, Calif.

"I have found Speedwriting quicker to learn than other systems. I began using Speedwriting in my work after the very first lesson, and my salary has been increased about 15 per cent since I took the course."

Harry Holcombe,
Jacksonville, Fla.

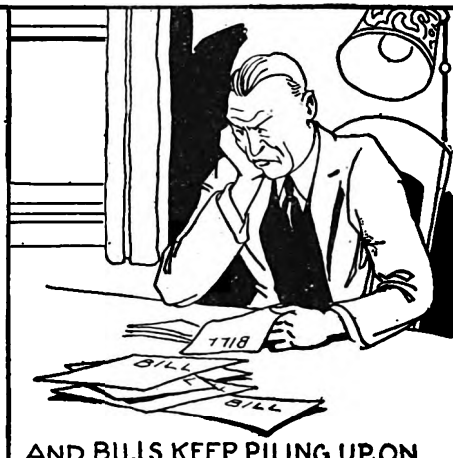
IT ISN'T SUCH A BUM WORLD AFTER ALL!!



WHEN YOU WORK UNDER A SIMON LEGREE STRAW BOSS WITH A TIME CLOCK STARING AT YOU ALL THE TIME—



AND YOU NEVER HAVE ANYTHING IN YOUR POCKETS EXCEPT A HOLE—



AND BILLS KEEP PILING UP ON YOU TILL YOU CAN'T SEE HOW IN THE SAM HILL YOU'RE EVER GOING TO GET OUT OF DEBT—



AND THEN YOU FIND IN A LITTLE BOOK THE KEY TO SECRETS WHICH HAVE MADE THOUSANDS COMFORTABLY WELL OFF AND EVEN RICH—



AND YOU START USING THOSE SECRETS YOURSELF AND LEARN WHAT IT IS TO REALLY MAKE BIG MONEY AS A SALESMAN—



OH FELLERS IT ISN'T SUCH A BUM WORLD AFTER ALL

When Men Raise Their Pay \$3,000 to \$7,000 a Year ...After Reading This Little Free Book!

A MARVELOUS little free book is bringing vital news to thousands of men today and making momentous changes in their lives. Just sixty-four pages—about seven ounces of paper and printer's ink; but there are thousands of men holding down big-pay jobs all over the United States and Canada with earnings running up to \$10,000 a year, and even bigger, who started by reading this great book.

Take, for instance, Frank J. Walsh of Ludlow, Massachusetts. Just a few years ago Walsh was struggling along on \$1,000 a year. In just one evening, reading this little free volume, he made the change in his life that raised his pay over 600%.

About the same time that Walsh was getting his start two other men—C. V. Champion of Danville, Illinois, and R. B. Hansen of Akron, Ohio—were reading it too. Both were factory hands at the time—but today both of them are presidents of prosperous and growing companies with incomes over \$10,000 a year! Just lately a California cowboy named William Shore spent an evening reading this book in a ranch-house. It wasn't many

months later that he told us of one week when he made \$525 clear, as a salesman.

Men from all walks of life—men who never dreamed they could master the secrets of salesmanship—regular fellows just like anybody else, without any extra advantages of money or education—that's what these men are. This little book, and the marvelous N. S. T. A. Demonstration Method, are especially planned to help just that kind of men—ambitious average fellows. The N. S. T. A. does something which people said could not be done—it makes salesmen—successful high power earners, out of average men with normal every-day brains. It has proved that salesmen do not have to be "born." It teaches, in easy, yet thorough, lessons, right in your home, the secrets which great salesmen have spent years on the road to learn.

You can't keep a good man down—not if he really is a good man and will take advantage of his opportunities to rise in life. This book, "The Key to Master Salesmanship," brings ambitious men the chance they've all been looking for—the chance to get away from dull routine time-clock jobs at low pay. It shows them the way to a free

employment service which gives N. S. T. A. members the pick of over 50,000 high-pay jobs every year.

Right now this book, "The Key to Master Salesmanship," which showed these men how to get started on the road to success and independence, will be mailed as a gift to any ambitious man—absolutely free and without obligation. Why not see for yourself what amazing pay-raising secrets it contains? There is no better way to invest a two-cent stamp! Simply fill out and mail the coupon to us today.

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Dept. S-112, N. S. T. A. Bldg.
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Contents

	Page
With the Wits.....	8
Happy, Happier, Happiest.....	12
The Power of Purpose (A Chat with the Editor) <i>Henry Knight Miller</i>	14
The Making of a Railroad President (The Story of Lawrence A. Downs).....	16
<i>Beatrice Stevenson</i>	
The Dividends of Kindness.....	18
<i>Madlyn Pfau Kelly</i>	
Do I Regret It? I Do Not.....	19
<i>William C. Lengel</i>	
Intellectual Nouveau Riche.....	21
<i>Wainwright Evans</i>	
What Can't He Do? (The Story of Claude Bragdon)	24
<i>Kenneth M. Sweczy</i>	
What Is Happiness?.....	28
<i>Luther Burbank</i>	
A Prayer.....	30
<i>Robert Kyle Beggs</i>	
Thought-Force Can Do Anything (An Interview with Sessue Hayakawa).....	32
<i>Gertrude Gordon</i>	
Realization (A Poem).....	34
<i>Mary Stuart Hazel</i>	
Keep Your Mind in Order.....	35
<i>Fred A. Barrow</i>	
Modern Psychology.....	37
<i>William McDougall, Dr. Sc., F.R.S.</i>	
Hints of Greatness.....	39
<i>Robert Engler</i>	
Your Conscience and Your Wife.....	40
<i>Alberta Flanders</i>	
Four Ways to Fight that Inferiority Complex..	42
<i>Verona Armbruster</i>	
The Psychology of the Prize Ring.....	44
<i>Louis E. Bisch, M.D.</i>	
O My! This Complicated Me! (A Poem).....	45
<i>Eliot Kays Stone</i>	
Self-Reliance	46
<i>C. Franklin Leavitt, M.D.</i>	
Laughter and Mystery (Dramatic Reviews)....	48
What Can We Do for You?.....	52
<i>C. Franklin Leavitt, M.D.</i>	
"In Conference".....	54
<i>Lawrence W. Rogers</i>	
"I Think".....	56

IN DECEMBER

"I HAVE TALKED WITH GHOSTS!" A startling report of experiences in psychic investigations by Dr. Edwin F. Bowers. Until the present, PSYCHOLOGY has hesitated to publish accounts of this kind, since most of the alleged evidence falls short of absolute conviction. But Dr. Bowers' article is so carefully written and so thoroly astonishing that it is to be published, in the hope that it will lead to further investigation and wholesome controversy on this deep, high, problem of life after death.

FORD AND TRINE

Henry Ford and Ralph Waldo Trine continue in December the fascinating conversations that were being reported in McClure's magazine just before that excellent periodical suspended publication. The world's master manufacturer discusses with one of America's greatest metaphysicians problems of health, success, mentality, morals and religion.

ALL KINDS OF PEOPLE.

Dr. Wayland F. Vaughan, assistant professor of Psychology at Boston University, outlines various distinct types of personality, with pungent suggestions for individual self-development.

NEW BUSINESS. A stirring outline of up-to-date methods and practices that will bring better business for the New Year. By Joseph P. Wilson.

Arthur H. Howland, Managing Editor; G. Arthur Gayer, Associate Editor; Kaye Wheeler, Assistant Editor; Walter W. Hubbard, Art Editor; Charles H. Desgrey, Advertising Manager; Joseph S. Sproul, Circulation Manager; James F. McCarthy, Executive Secretary; Samuel J. Schwartzman, General Counsel.

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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.

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"Unaccustomed as I am—

"I...er, er...a...don't know just what to say on the subject."

"I wasn't expecting to be called on to speak."

"Mr. Bell can tell you more about the idea than I can."

"Er...that is not very clear, but that's the best I can do."



...Yet 4 Weeks Later He Swept Them Off Their Feet!

IN a daze he slumped to his seat. Failure... when a good impression before these men meant so much. Over the coffee next morning, his wife noticed his gloomy, preoccupied air.

"What's the trouble, dear?"

"Oh...nothing. I just fumbled my big chance last night, that's all!"

"John! You don't mean that your big idea didn't go over!"

"I don't think so. But Great Scott, I didn't know they were going to let me do the explaining. I outlined it to Bell—he's the public speaker of our company! I thought he was going to do the talking!"

"But, dear, that was so foolish. It was your idea—why let Bell take all the credit? They'll never recognize your ability if you sit back all the time. You really ought to learn how to speak in public!"

"Well, I'm too old to go to school now. And, besides, I haven't got the time!"

"Say, I've got the answer to that. Where's that magazine?... Here—read this. Here's an internationally known institute that offers a home study course in effective speaking. They offer a free booklet entitled *How to Work Wonders With Words*, which tells how any man can develop his natural speaking ability. Why not send for it?"

He did. And a few minutes' reading of

this amazing book changed the entire course of John Harkness' business career. It showed him how a simple and easy method, in 20 minutes a day, would train him to

dominate one man or thousands—convince one man or many—how to talk at business meetings, lodges, banquets and social affairs. It banished all the mystery and magic of effective speaking and revealed the natural Laws of Conversation that distinguish the powerful speaker from the man who never knows what to say.

Four weeks sped by quickly. His associates were mystified by the change in his attitude. He began for the first time to voice his opinions at business conferences. Fortunately, the opportunity to resubmit his plan occurred a few weeks later. But this time he was ready. "Go ahead with the plan,"

said the president, when Harkness had finished his talk. "I get your idea much more clearly now. And I'm creating a new place for you—there's room at the top in our organization for men who know how to talk!"

And his newly developed talent has created other advantages for him. He is a sought-after speaker for civic, banquet, and lodge affairs. Social leaders compete for his attendance at dinners because he is such an interesting talker. And he lays all the credit for his success to his wife's suggestion—and to the facts contained in this free book—*How to Work Wonders With Words*.

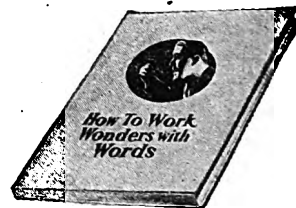
For fifteen years the North American Institute has been proving to men that ability to express one's self is the result of training, rather than a natural gift of a chosen few. Any man with a grammar

school education can absorb and apply quickly the natural Laws of Conversation. With these laws in mind, the faults of timidity, self-consciousness, stage-fright and lack of poise disappear; repressed ideas and thoughts come forth in words of fire.

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By
L. D. CROW, Ph. D.

How TO GET WHAT You Want from Life

If someone walked up to you today and said: "Give me FIVE MINUTES and I'll tell you a way to get what you want in life!"—would you listen to him?

If, in addition, he offered you a plan which your own commonsense would tell you was practical, "down-to-earth," easily within your powers—would you grasp it? Of course you would!

That is exactly the kind of plan I want to tell you about. There is a commonsense way to achieve your ambitions, more quickly, surely, and easily. Give me just a few minutes to tell you about it.

HAVE you ever analyzed the question: *What DO I really want from Life?* Would you like an increased income? Would you like buoyant health and more real zest out of living? Would you like more friends, greater popularity, higher social standing? Any or all of these natural desires—besides the fundamental yearnings to provide a home, to have leisure and to travel, to acquire the kind of culture that makes life more interesting and enjoyable—are NOT so difficult to make your own as you may imagine.

Just look around you. Some of your acquaintances are prosperous and happy, advancing steadily in business life, in professional life, in social life. Somehow or other things seem to "break" their way. They are free from money worries. They usually own their own homes. They find leisure for golf, the theatre, travel, social contacts. And as they grow older they spend their years in comfort and contentment—with sufficient money to live on, plenty of friends to make loneliness impossible, plenty of interests to crowd every hour with fascination.

But how about those others—the "near-failures"? They are living in the "third-class quarters" of life and seem doomed to remain there. They are always working to get a few more dollars in the weekly pay envelope—always skimping and saving to buy needed clothes or provide the bare essentials of life. But they are balked at every turn, unable to get ahead. They are merely drudges of life, gradually being deprived of health, the promotions they de-



serve, fated finally to reach the "down-and-out" class and become dependent on others.

You know that "pull" and "luck" cannot possibly explain *all* the difference. You know that it isn't merely "natural talent" either. The big difference lies in the fact that while everybody has certain ability only a *very few* use their ability to the full.

Consciously or unconsciously these fortunate ones have capitalized on a fact that Science now reveals to everyone: That the average person actually uses only 10 per cent of his faculties. How can he possibly advance in life, improve his social standing or broaden his culture, when he fails to make nine-tenths of his *real* ability count? When you learn to use your mental ability as a *whole* you have a 10 to 1 chance of getting what you want in life!

"But what shall I do about it?" you ask. Two things suggest themselves. *Trust to chance*—or investigate **PELMANISM**.

Over 700,000 persons, from every walk of life, have gained from Pelmanism definite advantages for which they themselves vouch. Some of these were clerks, laborers, teachers; others bankers, lawyers, and business executives. Still others were already internationally famous; men like Sir Robert, Baden-Powell; Prince Charles of Sweden; George Lunn, former Lieutenant-Governor of New York; Frank P. Walsh, formerly Chairman of the National War Labor Board. Pelmanism is not a theory nor a new-fangled "ism." It is simply a practical, easily understood system that anyone can use in everyday life. And it has stood the test of twenty-seven years!

Pelmanism begins its benefits by "making over" your mind—reinvigorating the mental faculties that you have allowed to fall into

disuse and bringing into play other dormant capabilities you never even knew that you possessed. It destroys bad habits that hold you back and encourages good traits that *push you forward*. It opens your eyes to opportunities all around you, shows you that the world needs and is willing to *pay well* for your services.

You begin to accomplish things that previously seemed impossible. You are enabled to prepare yourself for quick and steady promotion. You earn more money. Cases of doubled salary in less than six months and trebled salary in less than a year are by no means unusual. Instances are on record (on file and open to inspection) where incomes have increased 800, 900 and 1000 per cent.

But Pelmanism brings you not only material rewards. It offers cultural values as well. You gain a greater power of self-expression—in thought, word, and action. You develop your originality and imagination; life loses its humdrum. You learn how to acquire a good memory. You replace fear with courage, self-doubt with confidence, indecision and aimlessness with the determination to reach a definite goal.

And since your mind becomes keen, alert, untroubled, your body gets a chance to become stronger and healthier. With your body and mind working efficiently in unison, you find it easy to express yourself for what you really are—a dynamic, engaging personality who draws friends and opportunities to himself. You are seemingly rejuvenated, like a new man or woman; and best of all, the benefits of Pelmanism *stay with you* and increase your potentialities throughout the years.

Will You Accept This FREE Booklet?

A remarkable booklet, called "Scientific Mind Training," is ready. It is FREE for the asking. This booklet tells about Pelmanism and what it has done for thousands of persons, but it is really *your book*—prepared as an answer to your problems and ambitions.

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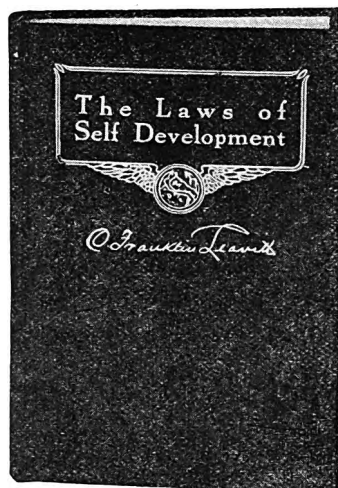
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Very sincerely yours,
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"Is there a word in the English language that contains all the vowels?"
 "Unquestionably."
 "What is it?"
 "I just told you."

—N. Y. Central Lines Magazine

* * *

Holy Cat!

Little Mary, who had fallen ill, begged for a kitten.

It was found that an operation was necessary for the child's cure and that she must go to the hospital. Her mother promised that if she were very brave she would have the very finest kitten to be found.

As Mary was recovering from the influence of the anesthetic, the nurse heard her muttering:

"It's a rotten way to get a kitten."

* * *

Lawyer—I must have the whole truth if you want me to defend you. Now have you told me everything?

Prisoner—Everything except where I hid the money. I want that myself.

* * *

Power of Saving

"Jimmy," asked the teacher, "if your father could save a dollar a week for four weeks, what would he then have?"

"A radio, a new suit, a lawn mower, and a new electric sweeper for mum," replied the bright youngster.

* * *

The professor was asked to give his definition of woman. After clearing his throat he began in his leisurely way:

"Woman is, generally speaking—"

"Stop right there, professor," interrupted a masculine listener. "If you talked a thousand years you'd never get any nearer to it than that."

* * *

"What's the matter with your wife? She's all broken up lately."

"She got a terrible jar."

"What happened?"

"Why, she was assisting at a rummage sale, took off her new hat and somebody sold it for thirty-five cents."

Little Sammy had gone to bring the new kittens in. His mother, hearing a shrill meowing, called out: "Don't hurt the kittens, Sammy."

"Oh no," said Sammy, "I'm carrying them very carefully by the stems."

* * *

"Have any of your childhood hopes been realized?"

"Yes, when mother used to comb my hair I wished I didn't have any."

* * *

Same Difference

"My father's Mayor," bragged a small boy, "and when he rides in a parade the motor cops go ahead and he doesn't have to pay any attention to any traffic rules."

"That's nothing," sniffed his friend, "my father's a truck driver."

—American Legion Monthly

* * *

Expert

"Are you good at multiplication?"

"Well, I never studied it much but I've got ten children."

—Amherst Lord Jeff

* * *

"My son," said the parson to a small boy who was digging, "don't you know that it is a sin to dig on Sunday except in a case of necessity?"

"Yes, sir," replied the youngster.

"Then why don't you stop it?" asked the good man.

"'Cause this is a case of necessity," replied the young philosopher, "a feller can't fish without bait."

* * *

Friend—Don't you think a baby brightens up a home?

Father—Yes, indeed. We have lights burning all night now.

—Kablegram

* * *

Judge—Are you trying to show contempt for this court?

Lawyer—No, I am trying to conceal it.

A Hot One

Nayber—What gave you that black eye?

Smith—The fireless cooker.

Nayber—Impossible!

Smith—That's what I thought till I started to fire her this morning.

—N. Y. Central Lines Magazine

* * *

Agility

"Darling," she said, breathlessly, "one feels as we speed along that life is really and truly worth living."

"Yes," he replied, "and, judging from the way the pedestrians dodge us, they feel that way too."

—N. Y. Central Lines Magazine

* * *

Among recent inventions is a burglar alarm that keeps on ringing for thirty minutes. As tho it weren't bad enough to be robbed.

—Franklin P. Adams
 in The New York World

* * *

Agreed!

His Majesty must have a wonderful constitution. To withstand the attention of seven doctors at a time is surely a record.

—T. P. O'Connor in T. P.'s Weekly

* * *

Daughter—Mother, do you want me to put the parrot on the back porch?

Mother—Positively no! Your father is repairing the car in the back yard.

* * *

Conclusions

A visitor to a Sunday school was asked to address a few remarks to the children. He took the familiar theme of the children who mocked Elisha on his journey to Bethel, how the young ones taunted the prophet and how they were punished when two bears came out of the woods and ate forty-two of them.

"And now, my children," said he, "what does this story show?"

"Please, sir," came from a little girl in the front row, "it shows how many children two bears can hold."

—Kablegram

I Can Train You At Home for A Big Pay Hotel Job



Proof

Stanley S. Besore—"I am now employed as Manager of this Hotel. Your Schools are well known here and your training is sufficient recommendation for one to secure a hotel position."

Louise Hanscom—"Yesterday the President of the St. Cloud Country Club called me and asked me if I would hostess there this summer."

Henry J. Trilling, Jr.—"I am employed as Steward of this club, which position was obtained thru your Employment Department. Although I have only been with this institution three months they have given me an 80% increase in salary."

Mrs. Jane M. Steere—"I have today decided to accept the position as manager of the Woman's Club. I appreciate your efforts in my behalf very much."

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HOTELS, clubs, restaurants, schools, colleges, hospitals and institutions everywhere—the largest and finest in the country—are daily calling for Lewis Trained men and women. \$1,750,000 building program this year means almost 200,000 positions open for trained employees.

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I absolutely contract to qualify you, in my home study course on hotel work, for a splendid position in the uncrowded hotel and institutional field. Age is no obstacle. O. O. Miller, 55 years old and but recently discharged from the hospital, secured a well-paid position thru Lewis Training. Previous experience is unnecessary. Totally unacquainted with hotel work before taking the Lewis Course, Emily A. Hay obtained as her first position an opening as Managing Housekeeper of a beautiful hotel. YOU can do as well!

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Have YOU diamonds buried in your backyard?

THAT may sound like an odd question. But nine-tenths of us—no matter how poor and near failure we may be—have the secret of untold wealth within our grasp!

We are like that old Persian farmer who struggled for years in his vineyard—unsuccessful, almost poverty stricken—until one day a stranger showed him a diamond, explained the gem's tremendous value, and told him anyone could find these precious gems by simply digging for them. And so the farmer rented out his vineyard and went to look for diamonds. He searched the high-ways and byways of the world—toiled ten times harder than he had ever done in his vineyard—only to return at last, empty handed. He found his vineyard in ruins. Setting about to reclaim it, he started to dig out the old roots in order to plant new ones. Suddenly his spade upturned a glittering object—a DIAMOND! Digging deeper he discovered more diamonds—literally scores of them! Wealth beyond his fondest dreams—such as he had sought vainly all over the world—only to find it in his own backyard!

How About YOU?

And so it is with all of us. We struggle for years without getting out of the rut. We are led astray by glittering promises of wealth without work—achievement without effort. To obtain these roseate visions we toil even harder than before—only to end empty handed. Yet all the while the true secret of Wealth—Power—Happiness lies right within our grasp!

How many jobs have YOU thrown up because some other position seemed to promise more? How many false starts have YOU made, only to end where you started? How many "get-rich-quick" schemes have YOU fallen for, only to lose the little you had?

Yet all this frantic struggle to capture the will-o-the-wisp of fortune is so unnecessary! You don't need outside help in order to succeed! You don't need "pull"! You, yourself, are big enough—talented enough—to bring you every good thing in life. All you need to learn is how to reach your Inner

Self—that Giant Power that is ready, and eager, to carry you on to *real* fame and *real* fortune.

What is the Secret?

Benjamin Franklin sent a kite up into the clouds and brought down along its string a current of electricity. Through him, man has learned to harness this electricity for his daily servant. Franklin made his contact with the *source* of power.

Once you know how to contact with the *source* of power within you, no ambition is too exalted, no aim too high. For this is the power that carried Napoleon to the heights—that made Alexander, Hannibal, and Caesar the conquerors of their age! This is the power that carried Ford and Carnegie and Woolworth to the highest rungs of the ladder of success. This is the power that is responsible for every great achievement the world has ever known!

Best of all, you can learn how to contact with this power—how to make your Inner Self work for you—by just applying a simple secret. It makes no difference how discouraged you may be—how many failures you have had—how vainly you have struggled to get out of the rut. Once you discover the acre of diamonds in YOUR backyard—nothing on earth can keep you from making a success of life. The man or woman who possesses this secret is invincible.

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Happy Happier Happiest

HAVE you located that Happiest Neighbor?

Merry stories, human stories some of them with a sprinkling of sadness—have begun to come in to PSYCHOLOGY office, telling of men, women, children, who in a world of miseries and perplexities, have actually FOUND HAPPINESS.

Hotel clerks, night watchmen, business girls, housewives—the Honor Roll is beginning to be tabulated.

Who is Your Happiest Neighbor?

Who is the Happiest Person in Your Town?

Remember the contest closes December 31.

The story must be *true*, a real story about a *real person*.

And you must state the real name of this person.

We also want his or her photograph.

The manuscript must not contain more than 2,000 words.

If you have already sent in your story without mentioning the name of the individual you have written about, send us this information now and it will be attached to the manuscript, thus qualifying it for consideration.

The prize is One Hundred Dollars for the best story of the Happiest Person in Your Town, and this best story will be printed in PSYCHOLOGY.

If you did not see the earlier announcements and anything about the contest is still not clear, write for fuller information.

But it is really just about as simple

as it possibly could be. Just this:

Look around you for the Happiest Person you know. If you really think that person has FOUND HAPPINESS, get him (or her) to tell you the secret. Then tell PSYCHOLOGY readers what you have been told, and what you have observed. Don't try to make your manuscript literary; just tell the Truth, simply and frankly. Our Analysis Department is digging into this absorbing problem of personal happiness and feel that you, as a reader of PSYCHOLOGY, will be only too willing to help gather facts, principles, examples, etc., which will be valuable in their research work. It is what everyone is seeking. We want you to tell us about the people who have been successful in their search. Or perhaps they will tell you they found it when they were not looking for it.

Manuscripts that do not win the prize will be considered for publication in later issues of PSYCHOLOGY, and any that are used will be paid for at regular rates. If the material comes along as well as it has started, it is quite likely that the best of the Happiness Reports will be assembled in a book—a Textbook of Happiness. Often in a contest of this kind the prize goes to one who never before thought of writing for publication.

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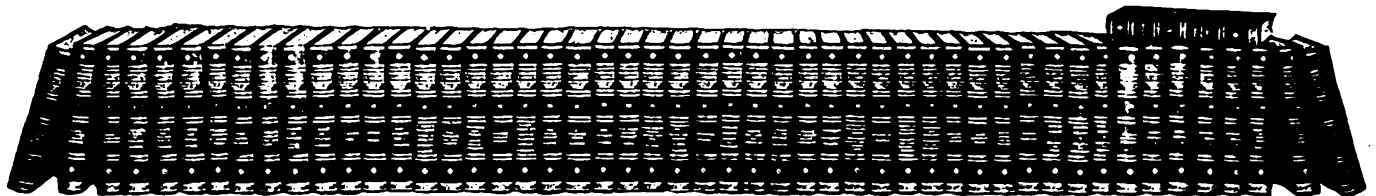
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The Power of Purpose

A Chat with the Editor

Henry Knight Miller

OCCASIONALLY we read of some great genius whose abilities run out in many directions. Leonardo da Vinci is the classic example of a man whose extraordinary talents made him a master of many activities. He was an able architect, designing palaces and fortifications. As an engineer, he developed canals and constructed an almost modern model of a flying machine. He was a sculptor, composer, accomplished musician, a writer, philosopher and an artist whose rank among the greatest masters of all time has never been questioned.

In the present issue of this magazine we publish an article about an eminent architect who is also a philosopher, mathematician, builder, author, lecturer, cartoonist, poet, electrical engineer, publisher and a crusader for the popularization of community theatrical enterprise as a means of self expression for the masses.

Recently our readers were told of a man who deliberately set out to acquire some new ability each year. In consequence he developed remarkable aptitude in many channels of expression. These include, Y. M. C. A. physical director, Doctor of Medicine, cabinet-maker, boat-builder, watch-maker, architect, iron-worker, plumber, mason, automobile mechanic, electrician, dentist, photographer and astronomer.

THE WISDOM OF CONCENTRATION

THESE remarkable examples of diversity of ability and talent should not be permitted to obscure the fact that in the main the course of wisdom is for an individual to concentrate his energies on the task of doing one thing superbly well. The old adage, "Jack of all trades and master of none" has condemned many a man of real talent who, failing to concentrate upon doing one thing supremely well, has failed to achieve that eminence among his fellows for which nature has richly endowed him.

For the most part only those have triumphed who have become inflamed with some mighty passion. In singleness of aim they have concentrated all of their energies to the realization of some noble objective. When all of a man's resources are concentrated upon a single objective he tends to become irresistible.

It is not sufficient that a man labor. His labor must be intensified by an all conquering determination to achieve some specific objective. Without such a unifying center to our efforts we tend to waste our energies in unfruitful exercise, to wander down blind allies, to dissipate our powers in unfruitful distractions, to weaken our powers in meaningless reverie. Wishing to

do many things, we find insufficient driving energy to do any one thing well. Stirred to innumerable interests, challenged by varied nebulous desires and ambitions, we are left in unproductive disorder. The creative energies become an undisciplined mob instead of an organized army in which all divisions are working in harmony with a central plan and source of authority.

A man without fixed purpose will drift like a summer's cloud at the mercy of every changing breeze. Those great giants of racial achievement whose names loom large upon the record of human accomplishment have been men motivated by some dominant fixed purpose. Their devotion to the realization of this aspiring objective has magnetized their whole life like the mariner's compass. Every energy and interest has pointed in the direction of their life's impelling goal.

HAVE AN INCENTIVE

THE power of a fixed purpose is intensified by incentive. It is one thing to have an objective. It is another to be fixed with a passionate incentive for the achievement of this great purpose. Incentive clothes our desires with emotional content. And while thought is master of life and desire motivates our action, an emotional incentive fixes our thoughts and transforms our desires into irresistible energies. The incentive may be an outgrowth of some consuming affection. Love of man for maid, husband for wife, father for children, patriot for country, the humanitarian for his fellows, or the idealist for some superb dream of more ideal conditions, will turn the sluggard into a crusader, the idle dreamer into a man of compelling action and the vagrant into a king.

When a man's efforts are fixed by no compelling incentive and stirred by no superb objective, his work becomes drudgery, he becomes easily fatigued, quickly degenerating into a grumbling, discontented wage slave, cursing his masters and the "fate" which holds him down. But it is not "fate" that retards. It is his own lack of spirit. He works without a divine zeal which might touch all of his activities with golden meaning and lead him to the peaks of noble achievement.

Prisoners set to work easily tire. Their heart is not in their work. There is no goal toward which they strive. Even tho well fed and cared for, they do less work with greater fatigue than the free man who, even tho food and living conditions may not be good, is fixed with some stimulating incentive.

Determine first, then, what your goal shall be. Study your desires and let the purpose which motivates your

activities correspond to your predominant desire. Then see to it that some worthy incentive impels you. These are basic conditions of all triumphant endeavor. Visualize clearly some aspiring objective, put behind it the divine compulsion of a powerful incentive, let your whole being become transfixed with the passionate determination to bring about the realization of your ambition, and neither discouragement, adversity, misfortune, nor obstacles will have power to swerve you from your fixed purpose nor quench your indomitable determination to win.

Accept obstacles with grim determination and confident expectation of ultimate success. There is no easy or royal road to achievement. Those who win in life's heroic struggle must expect to press their resistless way amid constant disappointment. Friends prove false. Confident expectations fail to materialize. In the hour of expected victory there is discouragement. Our forces are scattered and the enemy seems intrenched in an impregnable position. Haunting ghosts of failure leer at us from the shadows as the curtains of despair close about us.

But the man whose imagination is fired and whose will steeled by some compelling purpose, rises triumphant above every discouragement. He laughs at defeat, scorns retreat, breaks down barriers, hurdles obstacles and presses on to do or die. If his visions are never fully achieved, at least he dies fighting and earns a hero's crown.

Obstacles need not floor us. They are a needed part of the discipline which makes us strong and trains us for leadership. Life's conquerors have all emerged from the school of hardship. The rough road makes strong warriors in life's fitful battle.

In pleading for concentration upon a single fixed purpose, I am not belittling the importance of living a well-rounded life. When one has attained his goal, then he needs a multiplicity of interests to broaden himself and

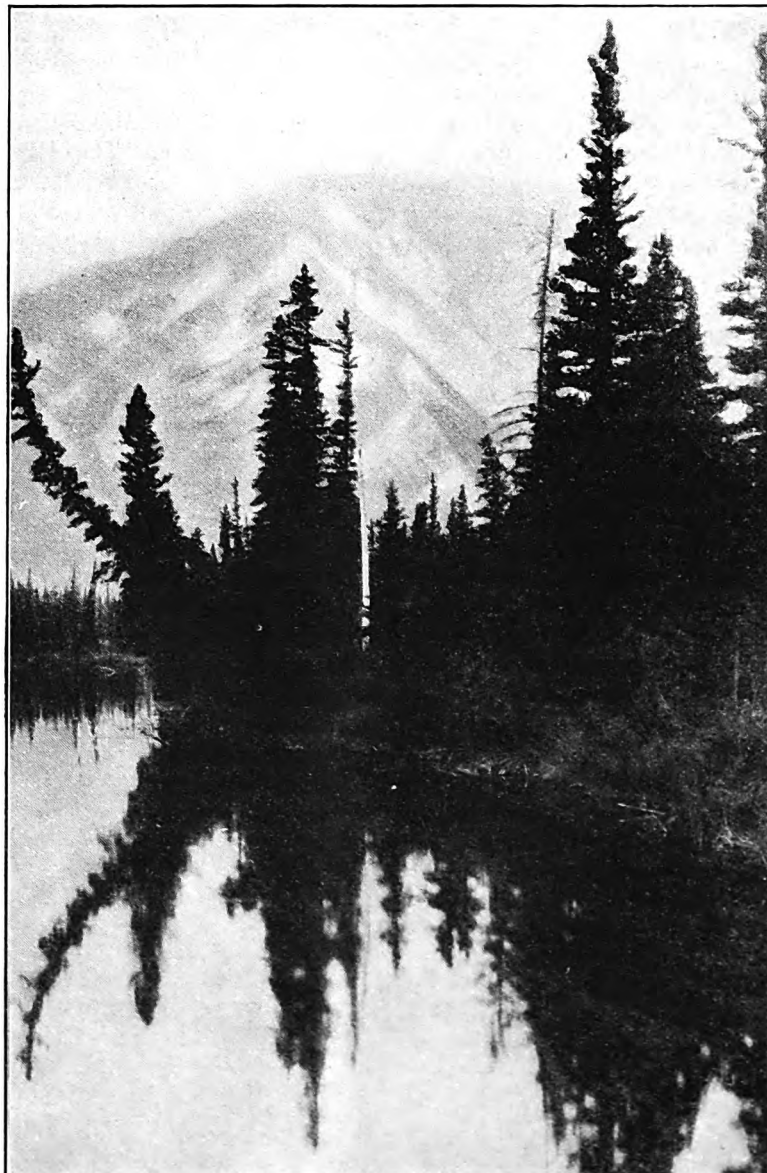
avoid becoming narrow and one-sided. There are many examples on every hand of those who have sacrificed all of the cultural and social interests of life in order to achieve a certain goal and then, having realized their purpose, failing to cultivate broad interests, have deteriorated into a narrow existence in which the fruits of victory have failed to yield that degree of satisfaction and happiness which might have resulted had they also achieved a full-orbed life of varied and colorful interests and delights.

Thus, while we urge the subordination of every other interest and activity to the achievement of life's great, fixed purpose, we desire to stress that the conqueror shall balance his achievements in one direction with a wealth of interests and activities in other directions. Thus alone may we climb to the sun-kissed summits of life victorious, where life becomes tinged with divinity and the joys of larger life are achieved.

"This one thing I do," said the apostle whose activities expanded Christianity from a Jewish sect to a world-conquering religion. It is a good motto for every man and woman moved by aspiring hopes. But having done the one thing which called forth the dreams of

conquest, let the conquering soul move forth to the rightful possession of all of life's sweetest gifts and noblest rewards.

Get out of the rut. Become fired with some mighty evangel, which will awaken the sleeping giant within. If your work is drudgery, blame not the work but yourself. Break the shackles of slavery. Enter into the glorious freedom of those who aspire, dream and do. The fruits of achievement and victory may be yours if you will pay the price in self-denial, concentration and unceasing effort. Laugh at discouragement. Turn apparent defeat into victory. Rejoice in opposition. Every racial hero has been made invincible thru wrestling against opposition and surmounting obstacles. The power of a fixed and mighty purpose is invincible. By this sign Conquer!



The Making of a Railroad President

The Story of Lawrence A. Downs,

*President of the Illinois
Central*

By Beatrice Stevenson

LAWRENCE A. DOWNS, president of the Illinois Central Railroad, was born in Indiana, son of a section foreman on The Vandalia Road. Graduated from Purdue University in 1894, he sought out work with a surveying squad of the Illinois Central Railroad at \$40 a month. Altho the pay was small, "Larry" went at it with a will, and soon was offered a job which a friend promised would net him \$60 a month. Would Larry be interested? Larry would. In the new job his friend was the boss. It was a step up. He took it and the habit of stepping up was inaugurated. He was six feet tall, with a skull full of brains and a skin full of brawn—ready for an upward climb.

He had started another habit, too; that of looking ahead to see what the next step would be and in being ready to take it when the time came. This is evidenced by the fact that the very next year he was promoted to Illinois Central Roadway Engineer. This proved an easy grade and he soon became Roadmaster.

This, it would seem, was rather a large order. By now the Illinois Central had considerable mileage, and all of it was being brought up to the highest possible standard of efficiency. For nine years Engineer Downs stayed on as Roadmaster. Not all in one place, however, for he was shifted about from one vicinity to another. Completing the roadmaster job to the entire satisfaction of all concerned, he became, about 1907, assistant to the Chief Engineer of Maintenance of Way. Quite a jump this time, and his jurisdiction extended over the entire system.

Just here young Downs felt the stirring of another ambition—or perhaps it was the same watchfulness taking a new direction. In analyzing his position he discovered that there was just one more promotion, that of Chief Engineer, in that line. To use his own expression, he was in a blind alley; nothing to do but back out, if he wanted to keep climbing.

He did want to keep climbing; he had the habit! This, then, was to be the parting of the ways. Promptly he went to the powers that were, and *asked* to be *demoted*. Would they please try him in the transportation department?

Those higher up happened to be constantly on the lookout for young fellows who like to be demoted in order to learn something. So the agile young Irishman

tried his luck at being Division Superintendent in this new field—a position adding nothing to his dignity, and subtracting considerably from his salary.

To the divisions he went and superintended

Iowa, Minnesota and Kentucky so successfully that he was made General Superintendent of all Southern lines with headquarters at New Orleans.

It was while he was at New Orleans that a circumstance arose which might have deflected any other man from his purpose. The Panama Railroad needed a leader of Larry's calibre. They had heard of him, for it's hard to hide a man of his stature, and they came bearing a gilt-edged proposition: practically the same work and nearly twice the salary. . . . It did look tempting! He had been seeing Uncle Sam's America rather thoroly. A year or so in the Tropics would be quite an experience.

There was one person to be consulted, namely, his wife, a Canadian by birth, a Kentuckian by residence; she was willing to go to Panama with him. Whereupon he went to New York to talk the proposition over further with the man who had offered him the opportunity. All the while his mind was toying with the idea, his shrewd judgment was in the ascendancy. He went on to Chicago to see his own boss, Charles H. Markham, whom Downs considers "the greatest railroad president in the world." President Markham pointed out to him the two alternatives: to take the present offer and risk jumping to a bigger job later; or to stay on where he was.

"Size up the situation," said Markham. "Look ahead and see what possibilities your own road holds for you. If the competition seems too strong, run along and join the other group."

The Panama road did *not* get Larry A. Downs. The Illinois Central went on with the business of training its future executive head.

But soon came a promotion which took the Downs' family away from the languorous air and the soft Creole accents of New Orleans and transported them into the windy metropolis of Chicago where they began to think they might settle down permanently on their hearthstone. There was, however, another degree in this initiation business which was keeping Larry A. Downs alert and moving.

The Central of Georgia had been acquired about this time by the Illinois Central. It left considerable to be desired in the way of an excellent subsidiary. Therefore to the C. of G. was forthwith dispatched this tireless gentleman from Chicago, who was offered the vice-presidency of the smaller road, from which place, with his usual agility, he hopped to the presidency. Here he was rapidly expanding his schemes for road betterment when again came the call to step on and up, and this time Lawrence Aloysius Downs was bidden to the presidency of The Illinois Central Railroad.

From this height in his career, we assailed him with questions. His modesty inhibits replies. Not so with his brother, Tom Downs, whom we saw in a little city by the name of Princeton, Kentucky. In a comfortable, timeworn office, this kindly, cultured gentleman drawled:

"Nothing unusual about Larry. Just a common, ordinary boy, very much like other ordinary kids."

And from this brother of the president we learned something of the Downs family history. The father and mother had come from Ireland in their early youth and settled in Greencastle, Indiana. There was a big family, and Larry was the baby. As the youngest, he might certainly have been spoiled, was our spoken comment.

"Well," came the answer, "there wasn't much time to spoil folks around our house. When you remember there were eight of us children to feed and clothe on a section boss's pay—to say nothing of educating—it's easy to see we all had to lend a hand." The smile became a chuckle at the reminiscence.

"Chores! There never was the like. Particularly we had to work the garden. As I remember, it was our big chore. We all did time on the garden, Larry not excepted—and you know how boys feel about hoeing stuff.

"Father and mother being from the 'Ould Sod,' where the family fortunes consisted largely of a garden, a cow and a pig, naturally acquired these appurtenances as soon as they could manage. It was our job to take care of the growing things."

Lighting up his mellow-looking old pipe, Mr. Thomas Downs continued:

"It was mother who put us thru our paces, who sent us after the cow, but who let us go to the 'Swimmin' Hole' afterward. It was she, too, that saw that the chores didn't interfere with the ball games. It was mother who looked after our morals and religion."

Poor Irish immigrants tho these parents were, their children must needs have the advantages generously afforded by this fair land. All the children had gone to school as punctually as they had gone to church—but not to college, just at first. That luxury had to mature along with the family fortunes, and Larry, the baby, thus made the grade to Purdue.

The eugenists may point out that this man, the youngest of eight children, was born of a middle-aged couple, matured, fully developed, presumably at their prime, and that on this account the son is tall, strong and energetic. On the other hand, his parents were poor, and any birth-control advocate would have said that his coming into the world was sheer folly on the part of his progenitors.

Yet here he is at fifty-seven—head of one of the largest transportation systems in the world; "Larry Downs" to hundreds of his fellow officials, relatives and friends; and "Mr. Larry" to the humblest of his subordinates.

An outstanding characteristic is his supreme friendliness to all about him.

Many instances of his human interest in his subordinates are told. One occurred early in his connection with the Central of Georgia Railway. He wanted to show his sympathy and get the employees truly interested in the road. So he inserted in its publication a letter stating that the president would be glad to be notified of any new arrivals in the families of C. of G. men. When little railroaders were ushered into the world, the proud parents hastened to comply with his request. Back went a letter of congratulation, enclosing a dollar to the youngster. The effect of every new C. of G. baby having a savings deposit started by the president of the road was magical; and the tribute it brought to Mr. Downs was the affection and loyalty of

his fellow workers and their wives as well.

Another example of his care for people was the "trouble bureau" he started when with this same road. At the time of his entrance into that phase of his work, the railroad was having a lean time. He figured that it was also likely the folks were having a precarious existence. He instituted a query column in the house organ, asking his subordinates to state their difficulties. Many were the complaints that poured in about loan sharks and get-rich-quick schemes that had fleeced the people. The bureau settled difficulties and also became a clearance house for all (*Continued on page 50*)

The Dividends of Kindness

By Madlyn Pfau Kelly

LOOKING for an investment?

I do not believe there is anything in all the world that pays like an investment of kindness—just plain every-day unfailing kindness.

You spend your money, and your capital grows less and less. But the more you spend of kindness the more you have.

In this life, which at best is short, there are but two things that you can enjoy, absolutely only two—health and happiness. And remember—

Money will buy neither. Kindness will buy both.

Now is the favored time to catch fortune at the turn. Even a small investment will make people think kind thoughts about you, say kind words of you and do kind things for you.

In short, even a single share of this wonderful stock will surround you with the potent, subtle influence of happiness.

We esteem too lightly the common gifts of life, the chances that come to us. We are forever looking after the little things, mistaking them for the big ones.

Kindness is a big thing.

And it pays—pays, some thirty, some fifty, some a thousand fold.

Do I Regret It? I Do Not!

By

William C. Lengel



Mr. Lengel, chief assistant of Ray Long, editor of the Cosmopolitan, is more than a typical New Yorker. He might almost be called a Symbol of New York—the restless, resistless spirit that will make any sacrifice to reach its goal. In Mr. Lengel's case that goal was in every sense worthy—the Goal of the Work He Loves to Do! Having found it, he laughs to scorn the Opportunities he missed.

WHEN I was out in my old home town a few weeks ago, my father took me around in his flivver to show me how the place had grown.

"See that new building," he said, pointing out a skyscraper on the busiest corner in the city. "When I came here in 1878 that and all this section was a cow-pasture. I could have bought the ground that building is on for a few hundred dollars. It is now worth \$1,500 a front foot. If only I had the vision to see ahead."

Many of us have pioneer fathers who can tell that hard-luck tale. Most of us can tell something like it ourselves. We all miss scores of opportunities for one reason or another. Certainly I have missed my share.

I have seen my home town grow in my lifetime from a little more than 100,000 population to close to 500,000. If I had been the money-making, trading, acquisitive type of individual, I would now be wealthier than I can ever hope to be. But after all, we can only accept a certain number of opportunities, live one life, and

isn't it the opportunities we grasp rather than those we miss that count? The opportunities I have missed would have made me rich; the kind I have accepted have made me happy—contented with my lot in life.

My first regular job was as an office boy in a large hardware corporation. Among my duties was to show out-of-town customers over the buildings. On one of these tours an old small-town hardware dealer told me: "My boy, 'tend to business, make yourself indispensable. Some day you may be president of this company."

I could never quite figure how that was to come about, but I used to print my name with the word PRESIDENT after it on the letter-heads of the company. It looked fine, but for the life of me I never could get up any enthusiasm for the hardware business.

Feeling that I was playing a mean trick, I told the cashier I wanted to quit, but that I would bring down another boy from the neighborhood to take my place.

WILLIAM C. LENGEL

That was more than twenty years ago. When I went back home last summer I met that boy. He stuck to his job, accepted the opportunity that came to him and today is buyer for that great hardware corporation.

He owns a fine home, an expensive motor-car, belongs to a country club, an exclusive down-town club, and is an important and respected member of the community. Except for the failure to stick to my job, make the most of my opportunity, I might now be that successful man.

But do I envy my boyhood friend? I do not! Nor do I think he envies me. While I wouldn't trade places with him, I know he wouldn't want to trade with me. He is perfectly welcome to such material comforts as he has—many of which I, living in New York, haven't. The good luck has all been on my side.

If I had had sufficient will power to overcome my lack of enthusiasm for the hardware business and had in time been promoted to the post of buyer, I would have been a square peg in a round hole, a crusty, unhappy man, sour at the world and at the trick of fate which had made me stick to a task for which I was not fitted.

As it was, I moved on to a series of adventures in finding myself and always passing up the opportunities which seemed most promising and most profitable for those which seemed to promise nothing. My vacillation caused my father so much anguish that he used to say, "I wish you had learned a trade, so you would have one thing to stick to."

WHEN I left the hardware business I decided the next thing I would take up would be the law. It was a legal career or nothing with me at that time. I had always wanted to be a lawyer. Heaven only knows why. There had never been a lawyer in my family.

I had a terrible time dodging work while waiting for an opening with a law firm. My mother searched the want ads in the *Star* daily and she almost got me a place with a produce broker. It was all I could do to convince the man that I was not the bright boy he was looking for. He did his best to discourage me from the law.

Then one day my mother came to me with an ad of a lawyer who wanted a boy. He was impressed with my lifelong ambition to be a lawyer and said I could come to work for him. Then he added:

"I usually start my boys at fifteen dollars."

That seemed a lot of money, because the most I had made was six dollars a week.

But he meant fifteen dollars a month.

I worked hard to become a lawyer, studying in the office when time permitted, drowsing over the commentaries of Blackstone and Kent and, beginning the next fall, three years of law school at night. I was in

deadly earnest, sure that I was on the right track.

Mr. B. at that time had two little office rooms. He was a better business man than a lawyer and I suppose he is worth close to a million dollars today, most of which he has earned or made from his business and from good investments.

He raised my salary until when I was nineteen I was making what Bruce Barton calls the biggest salary in the world—twenty-five dollars a week. And that was in 1907 when twenty-five dollars was a lot of money.

Had I remained with M. B. I would have shared in his great success, become one of the leading figures in the life and upbuilding of the city. And a wealthy man as well. But I had hardly taken my bar examination when I knew I wasn't cut out to be a lawyer at all.

The law and the whole contentious spirit of the profession soured me. The atmosphere of court-rooms oppressed me. Law did not have that spectacular and dramatic aspect my dreams had given it. I wanted to get out of it now as eagerly as I had wanted to get in it previously.

Then a chance overhearing of a talk about me by two elevator boys who worked for Mr. B. helped turn the whole trend of my life. I not only thought pretty much of myself in those days, but I must have been arrogant enough to cause a lot of people to dislike me.

"The false alarm," one of the boys said. "If he wasn't a pet of Mr. B. he wouldn't be here at all."

"Yeh," the other one said. "I'd like to see him try to get along in a place where he didn't have a pull."

That remark preyed on me to such an extent that I began to wonder the same thing myself. How would I manage to get along in a strange place, among strange people, where

I was not known? I wondered what would happen.

The only way to find out was to try it. And I did. Within a month I had tossed overboard all that I had built up, abandoned my career as a lawyer, turned my back on one of the finest opportunities a young man has ever had.

Do I regret it? I do not! Look what I should have missed!

I gave up everything that I had striven years to build up and went to New York where I did not know a soul. When my money was about gone I got a job—a good one—by answering a want ad in a newspaper.

Then came the one opportunity which I passed up that has made me wonder. Where would it have taken me?

THAT was fourteen years ago. I met a young actor temporarily out of an engagement. Each day he went to a motion picture studio (*Continued on page 70*)

"The opportunities I've missed or neglected were fundamental ones, each of which meant a plan, a life work. Any one of the opportunities I passed or let pass by me, would have meant substance, wealth and security. But none of them would have meant happiness. I tried each of them long enough to find out.

"I pursued a will-o'-the-wisp ideal of existence, stubbornly assuring myself that the most important thing was to be happy in my work.

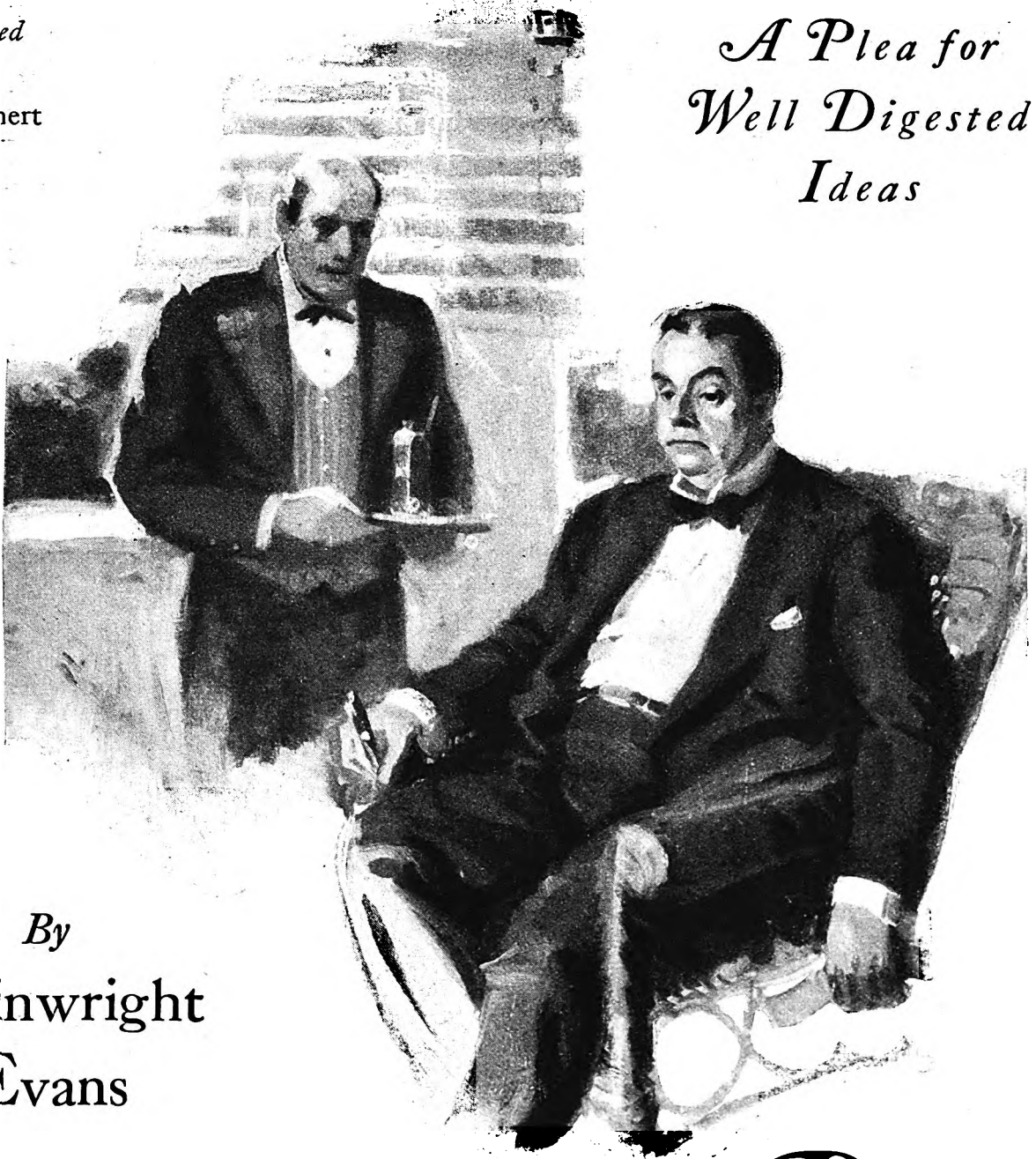
"Many times my soul has warred within me and I have had bitter debates with myself as to the course I have followed, but I wouldn't change that course if it were in my power to do so."

W. C. L.

Illustrated
by
Fred Reinert

A Plea for Well Digested Ideas

*Simon never
laughed any
more when he
looked at the
funny paper
stuff about
"Bringing Up
Father."*



By
Wainwright
Evans

Intellectual Nouveau Riche

TO remain kittenish is not to remain young. The two things are quite different. I know a woman of seventy whose life is filled with an effort to learn to do new things, and to acquire new skills. She has money and leisure to do as she likes, and she does it. She can paint; she is a fair sculptor; she writes very good verse; she has done a few plays; she directs an occasional amateur theatrical; she takes a blue ribbon every year at the flower show, the poultry show, and numerous other shows; she has maintained a habit of daily exercise acquired in her youth, which makes her today, at seventy, a pretty good tumbler. She is young. She is not kittenish.

I know another woman, now well past fifty, who has

as much means and leisure as the woman I have just told of. She can't drive a car, tho she owns several. Having always had servants, she has never learned to cook or to use her hands in any way. She is mainly interested in ideas—a very good thing if they don't make one top-heavy. She has an excellent husband and grown children. A few years ago she arrived at the judgment that the sex code by which she had always governed her life was as irrational as it was conventional. There are reasons for thinking that she was mistaken in this conclusion; but for the sake of the argument, let's assume that the code she had lived by was all wrong, and as utterly irrational as she concluded it was.

This brand new conviction came to her rather suddenly. She looked about her at the new treasure trove of radical ideas that had opened up before her fascinated eyes. And it seemed clear to her that if her judgment was right, then, as a courageous and sincere person, she ought to live up to her belief, and practice it.

Whereupon she fell in love with a young man of thirty—a brown-eyed, black-haired, small-moustached adventurer—a very hard-boiled youth who had no money, but who had the knack of attaching himself to ladies who had It—Money, I mean; only he didn't call it Money; he called it It. He openly scorned money. He was a "free spirit." That, she said, was why she loved him.

So the matter stands today, after six hectic months. She is in rebellion against what she calls growing old. Age, she says, does not concern the spirit; her numerous gray hairs do not matter.

She is frankly and openly in love with the young man, and says so, even to her husband—who is wise and keeps his mouth shut. She assumes the young man is in love with her. The affair remains entirely platonic. She admits this, and says that is a concession to convention; but that she considers she is doing wrong to make such a concession instead of bravely living up to her beliefs.

Of course the reason she can't practice her theories is that her subjective habits won't let her. She can't get away from the fact that not even Youth is free from the need to consider the rights of other people before it goes off on its own path.

She is a very sincere person; and she is utterly bewildered and confused by the fact that altho her theory and her facts contradict each other, yet they seem to have equal authority over her. "They can't both be true," she says. And of course she is quite wrong. *They may both be true for her, the one for her intellect, the other for her subconscious; but here subconscious has the right of way till such time as she can change it; which, with a tradition as deeply a part of her as is this of the sex code of her caste, will probably be never.* If she were wise, she would regard the matter as closed. The conflict within her is not good for her; and to put her theories into practice would be a violation of something deep within her, as she well knows.

It is all a matter of continual adjustment. It applies even in the simpler phases of life, as for instance in the very minor readjustments to the merely physical circumstances of middle age. Take as an example the case of Simon Carew, who struck oil when he was well past fifty. I observed the results with interest because I knew him both before and after taking.

Simon was an enormously engaging person, worth knowing from his weather-beaten face with its twinkling blue eyes, down to his square-toed boots. He was a kind of Silas Lapham, full of juices and unique flavors, and entirely himself. Probably he would have remained so had it not been for his wife, who was as ambitious as her copy of the Social Register was new.

At first Simon luxuriated in the grand and glorious feeling of being able to pay all his bills and afford all his fancies. Fifty years of relative poverty had given Simon a habit of work which had taught him nothing

about the subtle difference between Idleness and Leisure. Simon embraced Idleness; and he found the jade's caresses sweet till he presently discovered that now that he could do anything he wanted there wasn't anything he wanted to do. He had come to a stop on dead center, and he found it an insufferable bore.

With time hanging heavy on his hands, Simon looked about desperately for something to do. He wanted more buttons to push so that he might make more things happen; he wanted to rub the lamp and then let the genii do it.

The first thing Simon wanted was a house. He therefore called in the most expensive architect he could find. Having pressed that button, Simon sat back and watched things happen. He let the architect pick and plan and think for him, and tell what should be done. This insured against mistakes. Simon was paying for high class judgment, and he was going to get it undiluted by anybody else's brains, including his own.

When the house was finished and paid for, Simon pushed another button. That is to say he wrote another check to pay for furniture and fixings and harmonious colors which he had hired an infallible and high priced decorator to pick for him. There was no mistake there, either. It was all undilutedly right and undoubtedly correct. No department store's "house beautiful" ever excelled it. In like manner the pictures were push-button pictures, picked by an art critic who was called in by the interior decorator on a sub-contract. The shelves of the stately library towered to the ceiling, and were filled with leather-bound classics, first editions, and excellent books of current interest as well—everything in short that an accomplished scholar with neither leisure nor money was able to pick for a man who would keep them dusted and would never wear them out. It was a "gentleman's library."

When the house was at last complete, Simon's wife filled it with guests the Social Register picked for her. That little book was the only volume in the house that showed any signs of use, save Simon's check book.

Having gotten so far, Simon found no more buttons to push for the time being. He sat down to think it over. He was a shrewd person, and he was conscious that in this whole mistakeless proceeding there was certainly some one capital mistake that pervaded and interpenetrated everything.

For instance, he missed his old easy chair with the broken cane seat and the drop light with the green shade under which he had always sat to read the evening paper and enjoy his pipe while Sarah cleared up the supper dishes. He didn't smoke a corn-cob any more; he had an expensive something called a "bruyere"; and when company came Sarah made him smoke cigars that came wrapped in gold foil.

It was borne upon Simon that he had become a slave to the very lamp that had summoned the genii to do his bidding. His comprehension of what had really happened to him was vague; and his understanding of any way out was vaguer. He never laughed any more when he looked at the funny paper stuff about "Bringing Up Father." He was conscious that his waist line, which had always stayed at thirty-four, was now forty, and still gaining.

Simon, in short, was *nouveau riche*. What Simon had really done was buy himself, overnight, with a



She is frankly and openly in love with the young man, and says so.

stroke of his pen, a brand new set of surroundings, a brand new routine of living, a brand new set of habits. And what was making Simon miserable was not his

many possessions nor his wealth, but rather the fact that his new habits were not cut to fit him, and that he hadn't had time to alter (Continued on page 75)

What Can't He Do?

*The Story of Claude Bragdon,
Who Finds in Quietness of
Spirit the Secret of Marvelous
and Manifold Activities*

By *Kenneth M. Swezey*



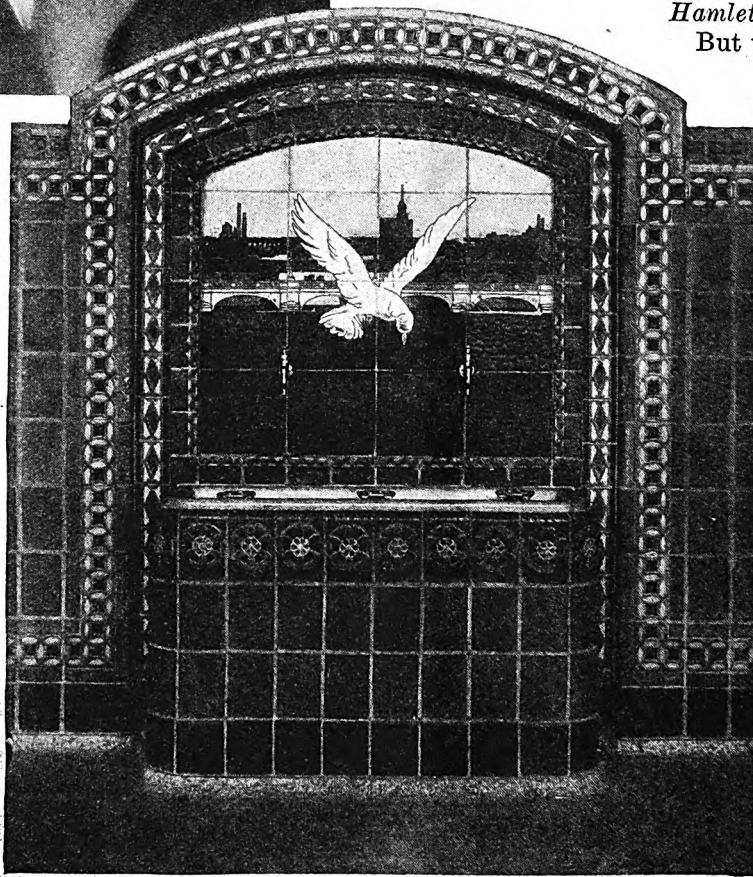
MR. BRAGDON

MY first knowledge of Claude Bragdon came from a number of directions almost simultaneously. Interested at the time in modern philosophy, I stumbled upon P. D. Ouspensky's *Tertium Organum*—probably the greatest philosophical work that has come out of Russia—and discovered Mr. Bragdon, with Nicholas Bessaraboff, to be the translator. A newspaper colleague, upon being questioned, proffered the information that Claude Bragdon was a prominent architect. In a book-shop window, a few days later, I found Claude Bragdon's name attached to *A Primer of Higher Space*—which was, as the title suggests, an elementary treatise on the fourth and higher dimensions. And, within a week, I learned

from a theatre program that this same person, as art director for Walter Hampden, had designed the settings for Mr. Hampden's *Hamlet*.

But that was only an introduction. During the succeeding four years I discovered many more clues to Mr. Bragdon's diverse ability. He had built the fine New York Central station at Rochester, which had received world-wide attention. He had designed everything from great concrete bridges to stage settings, furniture, stained glass windows, book wrappers, and the unique lighting system of St. Mark's-in-the-Bouwerie. From geometry he had evolved a brand new source of ornament. And he had conducted a successful publishing business. While in his spare time I found that he had amused himself by writing half a dozen books on art,

philosophy, love, and the fourth dimension. That old maxim about a Jack-of-all-trades being of necessity a master of none is of course merely a superstition. The mastery of an art or science depends not alone upon practice, as many would have us believe,



Drinking fountain designed by Mr. Bragdon for the waiting room of the New York Central Railroad station at Rochester, N. Y.

but very largely upon the method of approach, upon the attitude of mind. Those men and women who have become really masters of one thing have often achieved an attitude toward life which has enabled them to become masters of many things. The same subtlety and universality of spirit which enabled Leonardo da Vinci to inject soul into *The Last Supper*, for instance, at once accounts for his ability to design palaces and fortifications, canals and flying machines, to conjure with mathematics, to create mystical symphonies in metal and stone, to compose music and to accompany his own singing voice on the harp.

Claude Bragdon, it seemed, had achieved such an attitude. He was not simply a commercial artisan who had crowded the ordinary vocational training of six or seven men into a single life, but an artist to whom drawing, architecture, and literature were merely different media by means of which he could give expression to the various facets of his inner feeling. *The Beautiful Necessity*, in particular, exemplified the intricacy and the many-sidedness of his viewpoint. In this book Mr. Bragdon wrote of cathedrals, frescoes, plants, man, sex, religion, and mathematics, with the evident conviction that all these things, and others besides, did not possess separate identity, but were closely interrelated phenomena of a great fundamental law of beauty. A consciousness of this law was a master-key to the arts.

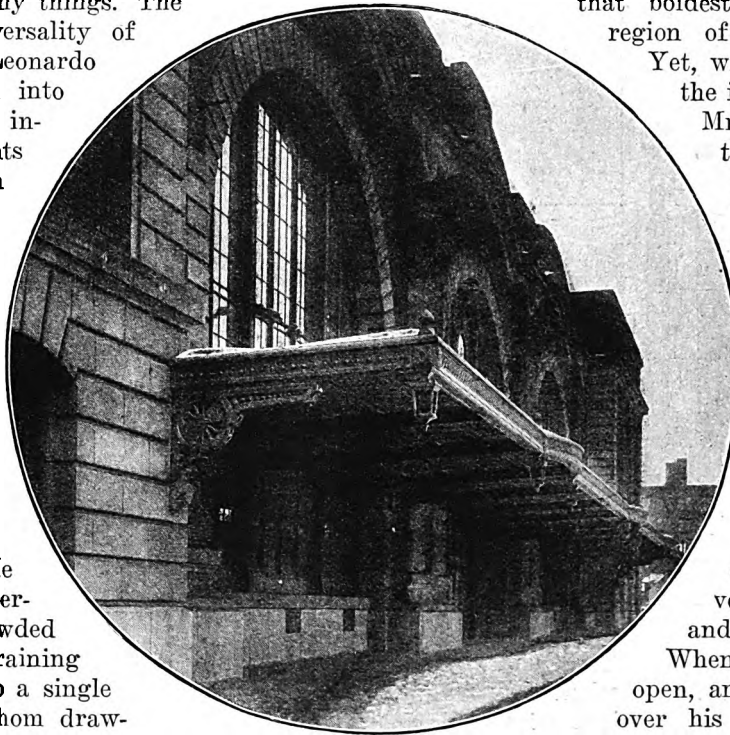
His writings, and also many of his drawings, disclosed the fact that he was a mystic. There was a decided Oriental—particularly Indian—flavor to his philosophy. James Huneker called Bragdon "that boldest of adventurers in the region of the fourth dimension."

Yet, with his head reaching into the invisible and the unknown, Mr. Bragdon had managed to keep his feet well on the ground. His achievements in the practical workaday world were proof enough. He was an unusual man.

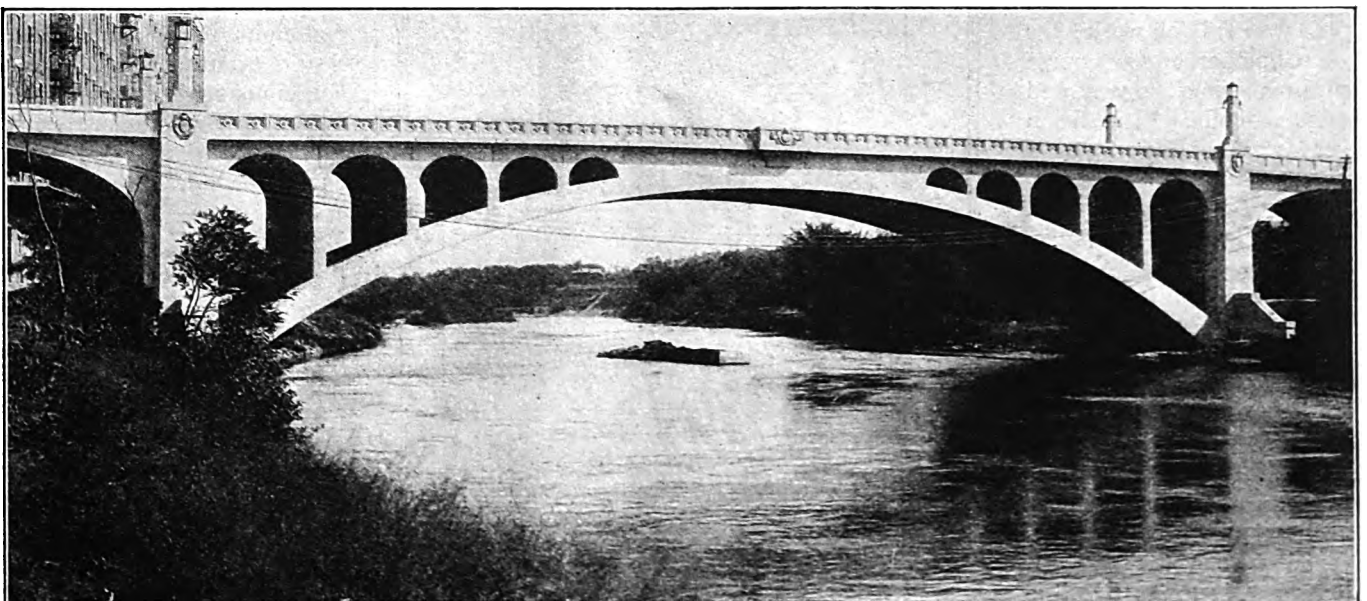
My first meeting with Mr. Bragdon was informal enough to be amusing—at least to the average modern business executive. Our interests had become entangled, we had exchanged letters, conversed over the telephone, and arranged to get together. When I arrived, the door was open, and the artist was working over his drawing table. At my knock he turned from what he was doing, and we very casually went thru the customary shaking of hands and verbal greeting. There

was no reason for either of us to be self-conscious or to affect any foreign knowledge or feeling. Altho we had never before met, we already knew each other well.

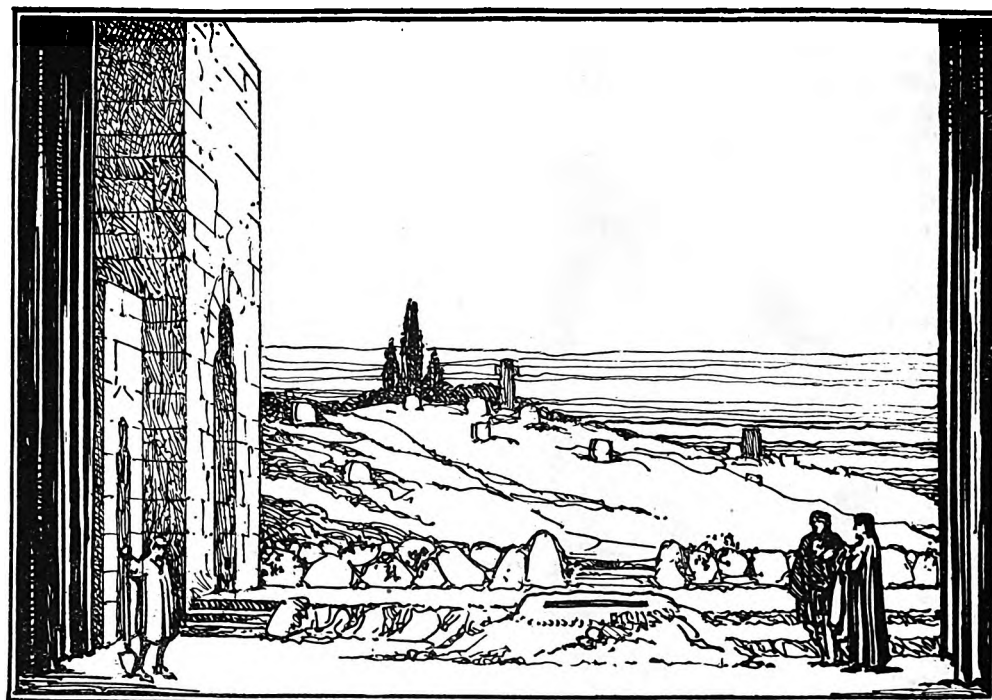
The studio was high above Lexington Avenue, and the sun of that morning poured thru the windows. It was a glorious day. Mr. Bragdon, quiet, Buddha-like, went straight back to his work; while I proceeded, at his suggestion, to make myself at home among his prints and books. There was no pressure, no compul-



Entrance to New York Central Railroad station at Rochester, N. Y., designed by Mr. Bragdon.



A bridge over the Otonabee River at Peterborough River, Ontario, designed by Mr. Bragdon.



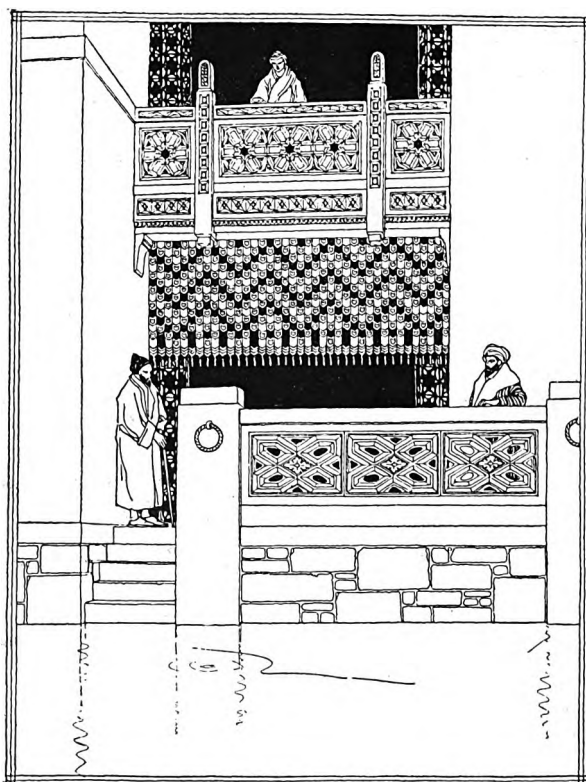
Courtesy of Architectural Review
Mr. Bragdon's black-and-white drawing of the churchyard for Walter Hampden's production of "Hamlet."

sion to speak, and we did so only, as a Quaker might say, "when the spirit moved." I looked thru several of his scrap-books, and read portions of the proof sheets of *The New Image*, his book of essays that was published last fall. He was always ready to stop his sketching to answer a question, to explain something, to provide me with new material thru which to browse.

In regard to this attitude of Mr. Bragdon's—which enables him to give an apparently limitless amount of personal attention to someone, while in the midst of work, without at all sacrificing that work—I am reminded of a story by Myron Bement Smith, then a young assistant in Bragdon's Rochester office, now a prominent architect: "The office was full of work; the new Chamber of Commerce building, some houses and odds and ends. In addition he (Mr. Bragdon) was designing and making the lanterns for the Song and Light pageant given in Central Park, New York. In between times he was, as usual, writing a book. For assistants he had his sister, May Bragdon, who fulfilled the office of secretary, a young draftsman whose name is forgotten, Lawrence Kocher, now head of the Department of Architecture at the University of Virginia, who had come on that summer to study Bragdon's

methods, and two young and useless boys, one of whom was myself. In spite of the quantities of work that he was turning out he found time almost daily to come to my table and talk to me for an hour or more while I folded my hands and listened. The topics ranged from abstract æsthetics to theories of the fourth dimension. All that was being done at the office was explained carefully, but most of the talk ran to philosophy and metaphysics. To all this flood of pearls I registered dumb amazement. One day when my expression must have been particularly blank, he told me, confidentially, that he knew well enough that I didn't understand then what he was telling me but he was assured that it was making a subconscious impression which would eventually emerge as conscious realization. Educators now recognize this as an advanced theory of modern pedagogy."

The story of Claude Bragdon begins its interest in the early nineties, when, just out of school, he got a job as staff artist on a new humorous publication, *The Jury*. I believe his salary was the munificent one of \$15 a week. His career as caricaturist was meteoric. One of his drawings in the first issue, depicting a wealthy but misguided art collector emerging from an A & P store with a pound of

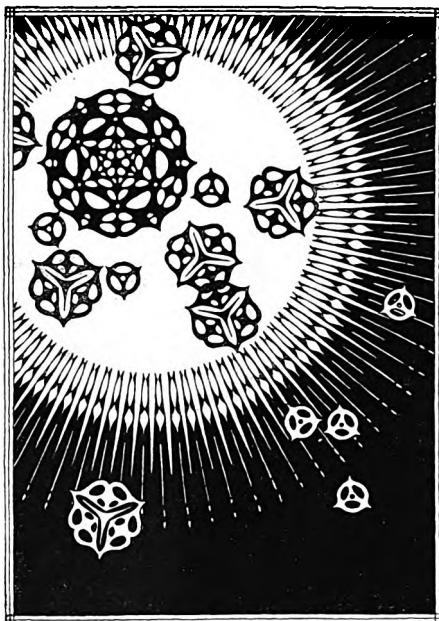


Courtesy Alfred A. Knopf
A drawing illustrating Mr. Bragdon's mastery of pure lines and solid masses.

tea and the accompanying framed chromo tucked under his arm, brought down such wrath from the collector that this good man was not satisfied until the magazine had been killed.

This hardly bothered young Bragdon, but he felt by some subtle intuition that he had better turn to a less precarious occupation. So he got a position in an architect's office, as draftsman. During the next ten years, besides his architectural practice, he managed to do wood engraving, design bookplates, make posters and illustrations, as well as to study philosophy, fourth dimensional mathematics, and to lecture and write. His pen drawings won first place in a competition conducted by a leading builders' magazine. With two other artists, his posters inaugurated the first poster vogue in this country. Thru Bragdon's illustrations for the *Chap Book*, and Elbert Hubbard's *Philistine*, he became widely acclaimed as the "Aubrey Beardsley of America."

During this period the youth experienced a peculiar internal awakening and expansion. A new power had entered his life. To the person of action, who can see things only in the terms of physical motion, what happened was unreal and cannot be explained. No advice or fortune had been given him. He had not been kicked by a mule, nor forced to face starvation upon a desert island. His vision had merely extended from the surface consciousness to the rich depths of



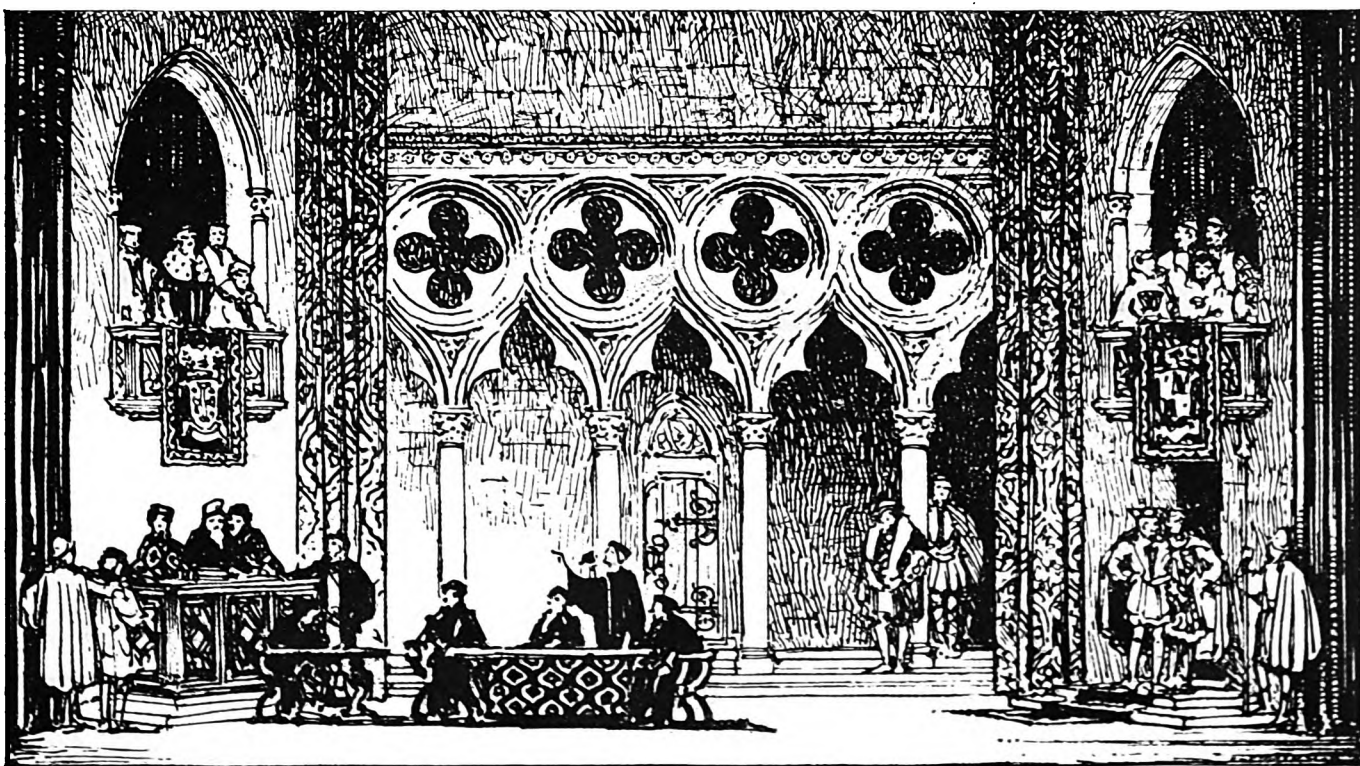
Episode in a "color symphony."

the unconscious beneath. Thru a sort of religio-philosophic awakening, he had simply come into possession of *his whole self*.

The change that gave him new abilities and opened all the vistas of his personality was not, I am quite sure, a Nietzschean will-to-power, but, rather, much the opposite—an absolute stillness, a great love, that enabled him to see and hear what he had not discerned before. Many years later, in *The New Image*, he wrote a paragraph which suggests this attitude: "The surface of the stream, while it cannot *become* the sky, the cloud, the mountain, can reflect *their* images if only it can become a mirror of stillness, thus making them, in this sense, part of itself. So also can the personal consciousness reflect the things of the intuitional

world, and tap the timeless wisdom of the ego, provided it can achieve the necessary state of quiescence—make still the trembling of its waters caused by sensation, thought, and desire. . . . A disturbed surface reflects only distorted images; intuitions cannot register in an agitated consciousness."

Again he wrote: "Stillness implies an absence of all strain, and one should accordingly strive to be at all times unworried, free from anxiety, happily relaxed. Christ's oft-reiterated injunctions to take no thought of the morrow and to become as a little child are valuable helps toward the right attitude, and will be found of undreamed-of (Continued on page 64)



A setting for the courtroom scene from "The Merchant of Venice," designed by Mr. Bragdon for Mr. Hampdon's production.

other hand the rose that persists in running too much to stalk, the dog that is cross or quarrelsome, the child that is selfish or willful, is giving an abnormal response to its surroundings and sacrificing happiness. Any abnormal response to environment produces a very definite decrease in permanent happiness.

Happiness is growth and progress; pain comes from retarded mental or physical development.

Happiness is a nicely adjusted balance between Ambition and Contentment.

Happiness depends (we cannot say this too often!) upon one's attitude towards life—that is, towards one's surroundings. An understanding of the laws of Nature and man's place in Nature's scheme, then a serene, cheerful acceptance of those laws and a thoughtful adjustment to them tend to peace and perfect happiness.

One of these laws is what we call The Law of Compensation: perhaps it is almost the most important one. It contains the truth that we get what we give and receive what we seek in others and offer to others.

Hard work is happiness if we work without physical or emotional tension.

Happiness comes from accepting circumstances as we meet them and from making the best of them. Happiness comes from seeking to improve one's own condition and the condition of those around him. Happiness comes from a realization that The Golden Rule is the one best guide in life. Happiness comes from self-restraint and self-control.

A heart of love for all life is happiness. The sun, moon and stars, the blue sky, the fragrant forest, the dashing stream or the sounding ocean, mountains, valleys, green meadows, flowers, birds and friends, are all capable of filling us with joy and happiness. But these things are not like an entertainment, presented from the stage for us to lean back and enjoy selfishly. These things are throbbing Life, into

which we must enter and in which we must participate, if we would get their value from them for ourselves, giving as we receive!

Happiness is a shy bird; if we chase it with too much haste and as the sole object of life, it eludes us forever. Its coming is by indirection. We seek success, and the attainment of it has a temporary power to satisfy us. But presently we realize that it is not reaching the goal that has made us happy, but the striving and the struggle and the contest! What is true success, the attainment of which brings satisfaction and the struggle for which insures happiness? Why, it is a long life filled with kindness and with good work honestly done for ourselves *and for others*.

* * *

My childhood was happy in the wonders of stars, clouds, fields, rocks, trees, plants, wood—in waterfalls and windmills, in running streams and whirling machinery on the farm and in the brickyard, in the varied forms and colors and habits of birds, fishes, domestic animals, insects and of all growing things. I

was happy in school and in play, and I was happy in my little share of the work that was to be done by all.

Later I was happy at the preparatory academy, which was reached by a daily walk of nearly four miles each way, when I learned about Nature and mankind from observation and contacts.

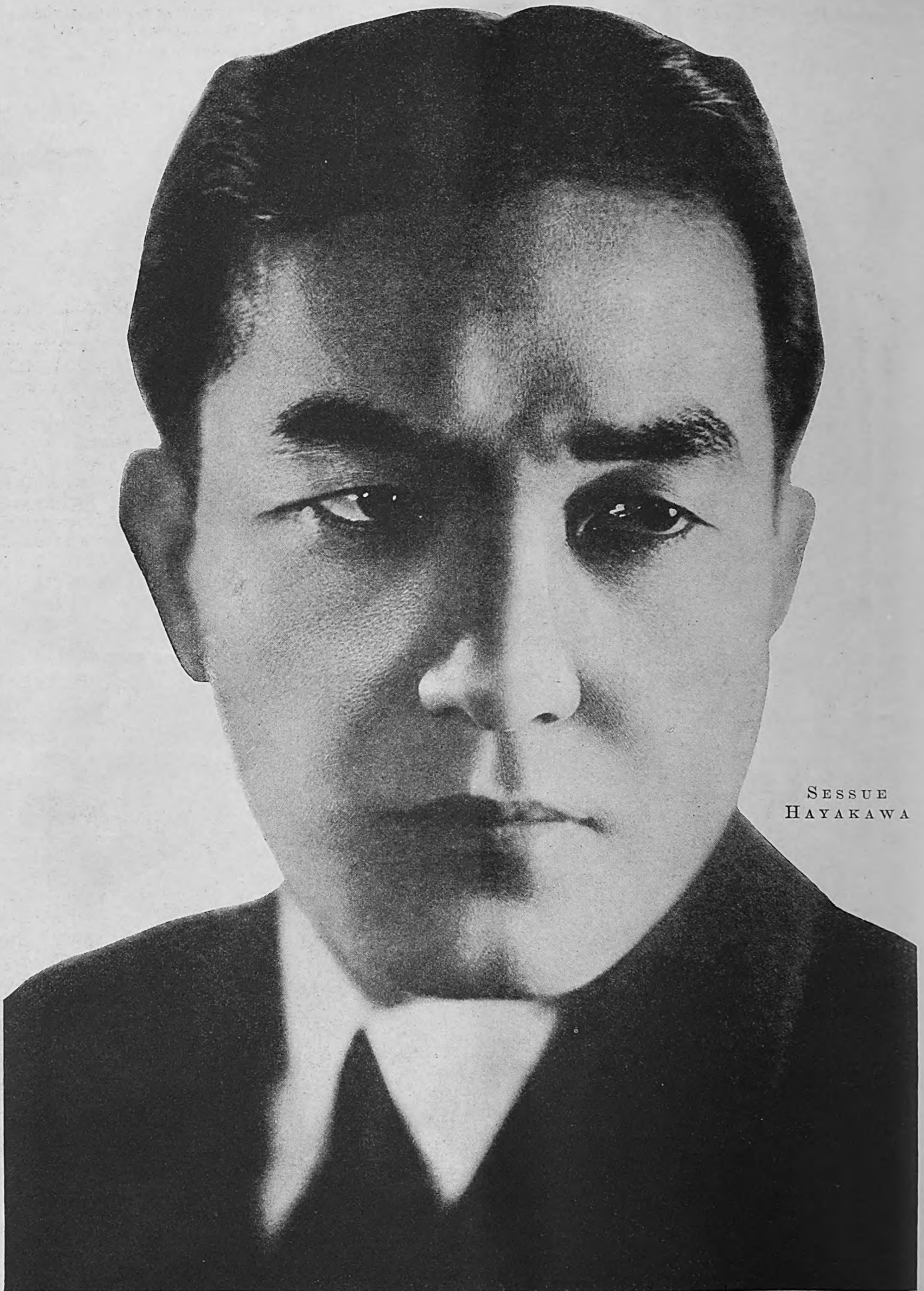
Still later I was happy at

labor in a great manufactory in a nearby city ten hours per day and fifty cents per day as payment. I was happy because, after a while, I invented an improved machine which enabled me to speed my work and the work of the factory, and which brought me in unusually large remuneration, especially for a sixteen-year-old boy, in that time.

I thought I had attained perfect happiness when I was able to buy a little experiment farm of my own
(Continued on page 57)



Mr. Burbank presenting to Miss Jacobs a bouquet of blooms from his pansy bed. (Oval) Luther Burbank at fifteen.



SESSUE
HAYAKAWA

Thought-Force Can Do ANYTHING

An Interview with Sessue Hayakawa

OUTSIDE the great windows the soft spring breeze swept gently thru the pine trees which bordered the lawn. Scarce a half mile away the Sound could be seen, its waters breaking chatteringly into tiny waves under that same breeze. Inside, deep comfortable chairs, lovely old tables, books and books and books, fine tapestries, exquisite Chinese rugs, made an interior which was a feast to the eyes and a joy to the mind.

But neither outside nor inside held our attention, for we were listening with eyes and ears and brain to Sessue Hayakawa, owner of all this loveliness, for it was in his home in Great Neck, Long Island, we were gathered, just a few friends of the famous Japanese star of stage and screen, and his wife, the dainty, most charming, Tsuru Aoki.

Our talk had ranged far afield, into Yogism, mythology, theosophy, philosophy, religion of many trends, whether or not this earth really is the Hell of the Universe. We had discussed immortality and Karma and what God is; *prana*, the life-giving principle of the air; concentration in its various phases, and we had lingered long on the subject of thought force.

"Thought force can do anything." Hayakawa spoke with a certainty which defied doubt. "It can stop pain. A human can stop a bird from singing by using it. I could break that vase"—and his positiveness made one afraid to challenge his statement for fear he would do it—and the piece in question was a priceless specimen of porcelain.

"Only a short time ago—don't you remember, Sessue." Mrs. Hayakawa broke in, "where they stopped the phonograph?" And Hayakawa nodded. "It was at the home of friends of ours, also Japanese," he told us, "that we were talking of just this thing. The mother and her two daughters have done many things to prove the power of the mind. So we started the phonograph—and they stopped it. They stood, with hands clasped and upraised, and—they stopped that phonograph. It all depends upon how earnestly, how strongly and how singly you can think. You must concentrate. The power of the will—there is nothing, nothing it cannot do. Myself, I have tested it many times. Once it helped me finish a picture, when physicians, my director, every-

By
Gertrude Gordon

body said I could not finish it."

And he told the story. As he talks, he sits straight and quietly, making few, very few gestures. He never lounges, always gives the feeling of being "on his toes," yet with it there is no sense of tension of any sort. His quiet is the kind which envelops his listeners like a cloak, a restful, pleasant element. Of course, as he is an Oriental, one feels that one must use the word "inscrutable" when describing his manner, but that word really does seem to belong to him.

He smiles only when what he is saying requires a smile, and then it comes suddenly, lighting the gravity of his dark face like a ray of inner light. He watches his hearers steadily as he talks. His eyes, so dark that pupil and iris seem merged, do not waver; his voice is always low, his accent, even now when it has improved so much during the last few years, yet once in a while is so pronounced that it is difficult to under-

stand him. It is that occasionally he puts the emphasis on the wrong syllable, as in the word "develop," he accents the first syllable instead of the second. But he senses the few words which are confusing and will repeat and re-repeat his phrases, even without being asked.

The story—"It was when I had written and was playing in *The Swamp*, a moving picture, in which Bessie Love was the heroine.

"In the story, a young Oriental loves a much abused young white girl. It is not a personal love, it is cosmic. He is so sorry for her. He is willing to make any sacrifice to help her. And he learns how he can help her. He marries her, as she is supposed to be dying, so her child can be saved from being nameless. After this for four days he sits by her bedside, throwing every force of his soul into the will to keep her alive. He does it. When I wrote that story, I loved it, as I felt so keenly that thought force could do this very thing, that concentration is limitless in its power.

"While the picture was being made, I became ill. The physicians said it was appendicitis. Six days were needed to finish the picture and—I finished it. I said I would, and I did. I could not stand erect, part of the time. The pain would be so intense that the sweat

The Orientals claim powers that the Western Mind can scarcely comprehend. Mr. Hayakawa, a westernized Oriental, gives here some of his amazing beliefs about the Power of the Human Mind over Matter.

would stand out on my forehead. In taking some scenes, they would have to wait until I had wiped by my will, from my face, all expression of pain, for sometimes it did overcome me. But I finished the picture—then went to the hospital. It was the marvel of every one around me. They had said that I could not do it, that my body simply would collapse. But it did not, tho those last couple of days, even now, are a misty memory of agony.

"That was one great evidence to me that the will can do anything. Another proof came while I was in the hospital. After the operation it was thought I could not live. Four drainage tubes had been placed in my body. Then violent hiccoughs set in, which the physicians could not stop. They seemed to tear me to pieces. I came to the place where outside help could not do anything for me and I knew my only hope rested within myself.

"So one day I brought every will and thought and nerve force I possessed to the battle.

"I forced my nerves and my body to quiet—with the exception of the hiccoughs which I could not control. Then I placed the tip of my right forefinger between my eyes. You know the center of the senses is there. And I willed that the terrible hiccoughs would stop. All at once I fell asleep—and when I awoke, the frightful spasms were gone. Now, I may have self-hypnotized myself to slumber and my subconscious self may have risen triumphant over the hiccoughs. I do not know. Or my conscious will may have stopped them. All I know is, I willed that they cease—and they did so.

"In a few days came another definite experience. I awakened one day to find the doctors standing by my bedside. One was saying: 'We will take out the first tube.' Before I was fully awake, before consciousness had fully established itself in my body, they took out the tube. the pain—ah! It was terrible. I seemed to fly all to pieces, mind, body, soul—everything. Every thought was scattered. It was hours before I could bring myself together. I actually felt as tho I had been strewn over the whole building.

"Not long after this, within a few days, I awakened again, and there stood the doctors, and one was saying another tube was to be removed. But I stopped them before they began to act. I asked for ice water and I bathed my face in it until I was fully awake. I then lay quiet and told them not to touch the tube until I placed the point of my finger between my eyes. What they thought of me or my idea I do not know or care. For, after I had quieted myself, laid my finger on my forehead, thrown every thought force into the knowledge that I need feel no pain, and given the sign for them to proceed—there was no pain.

"There are those who call this Christian Science,

some Mental Science, some Applied Psychology, some New Thought. The Theosophists have their method, but it all resolves itself into Thought Force and. I firmly believe, some law, some natural law of vibration with which we are not yet, by any means, fully familiar.

"When we are able to control this definitely, we will control every secret of Nature and Science. And we will control it, some day. It is akin to loosing the energy of the atom, this control of the secrets of vibration. I only pray that, when these secrets are set free, that the whole world will be so civilized, so humane, so far removed from barbarianism that they will be used wisely and well. I tremble to think what would happen, if the secret of the atom were laid in the hands of the world of today."

Which naturally brought us to "What is Civilization?" And Hayakawa gave us his interpretation of the word.

"We are civilized," he believes, "only in the measure in which we can control ourselves. I know savages can control their reactions to suffering better than can civilized persons, but I do not mean that. The ordinary person gives way to almost every emotion. The cultured person controls every emotion—I mean he does not permit any emotion to control him. He does not fly into uncontrolled rages, tho he may give an exhibition of controlled, righteous anger. He does not become hysterical, either from fear or joy or anger, tho he may feel these emotions strongly. Culture is not necessarily education—the most cultured person may have very little education. Neither is civilization, education. True civilization embodies consideration of others, fastidiousness, toleration, will to advance, all these in addition to actual knowledge.

"Civilization is like sanity. Each is almost a synonym of adaptability. We all are insane in the degree to which we are unable to adapt ourselves to our surroundings. The insane man imagines he can climb up a straight wall. He tries it. He flies into a rage because he finds he cannot, or he sinks into deep melancholia—or he imagines he has done it. The sane man knows he cannot climb a straight wall, so he either forgets all about it, or he devises some thoroly natural mechanical means by which he can accomplish his desire.

"Some terrible misfortune, or grief or even great joy happens to a man. He cannot adapt himself to it and he goes insane. The same thing happens to another man, a man more civilized, more in control of his emotions, and he takes it quietly—and remains sane.

"All the insane are not so branded, nor are they confined behind walls. The extremely nervous, or hysterical or self-centered person, who wants to adapt the whole world to his own (*Continued on page 57*)

Realization

By Mary Stuart Hazel

WONDERFUL world! Oh, this I know,
No matter how life's winds may blow,
No matter how the mists may hide
The way I thought so gay and wide,
If I but keep a steady course,
And trust the Universal Force,
And smile, and persevere along—
Flinging the universe a song,
The mists will pass, the winds will cease,
My restless soul will find its peace.
Beautiful world—yet this I know:
Only my willing makes it so.

Illustrated by
J. H. Conlon

By
Fred A.
Barrow

Keep Your Mind in Order



"No, thanks. I haven't a nickel to my name—but I'm not worrying."

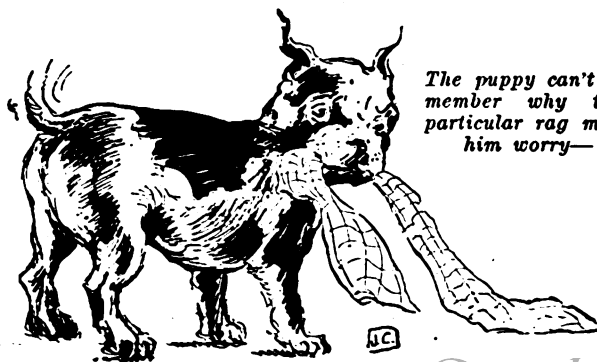
WE have a little bull-pup. He seems to find a keen pleasure in worrying almost any piece of cloth that comes his way. He'll grab it in his sharp little teeth, shake it, tear it, place his small paws upon it and rip it to shreds. And while he is engaged in this destructive occupation he growls threateningly. Try to take it away from him, and just as likely as not his keen little teeth are apt to nip your hand. I doubt very much if he knows what all his worrying and rending and tearing is about, or the utility of it. He can't eat the bit of rag, and the inanimate stuff never did anything to justify the pup's anger. He can't remember why that particular rag made him worry, but he worries just the same.

He reminds one of certain individuals who are addicted to worrying over things, who work themselves into a nervous and excited condition over matters that are just as insensible to their frettings and growlings as is the bit of rag which the puppy rends and tears, who create *chaos* in their minds instead of *cosmos*.

This universe, this cosmos, is governed by a system of law, harmony and truth. If it were not so, life would not be worth living. And life for the individual who is always in a worrying

state of mind takes on a particularly gloomy aspect. But for that person who keeps his mind in a condition of order, harmony and truth, life unfolds its beauties.

The worrying mind is a disordered mind, a mind in a state of confusion, a mind in which fear is rampant, a mind from which is apt to spring growlings of hope-



The puppy can't remember why that particular rag made him worry—

lessness, anger and hate. And the result is chaos, misery, illness.

The orderly mind is a mind eminently sane, a truly philosophical mind like that of Socrates which, even in the face of death, could retain its poise. The orderly mind is a logical mind which can think straight. The orderly mind tabulates those matters which come to it, and places them, according to their worth or worthlessness, in their respective pigeon-holes or in the waste-basket. The orderly mind, to quote Kipling:

—can meet with
Triumph and
Disaster
And treat those
two impostors
just the same.

In our lives the principal thing is not that we win or that we lose, but that we strive to the utmost of our power. If we are doing that and "keeping our head," we have no real reason to worry.

Of course we all are out to win either love or fame or fortune; but none of them can be won by worrying. It is only by calm thinking that we can make any headway in life—by calm thinking and methodical, hard work.

Some years ago I met a young friend whom I had not seen for several months, on the streets of Seattle, Washington. He was bright-eyed and cheerful; but he had no money. He'd just spent his last quarter for a meal. I offered him a small loan to tide him over for a while, but he refused to accept it.

"Nothing doing. Thanks just the same. I haven't got a nickel to my name, and I know, now, that I've got to get a job or suffer the pangs of hunger." And he grinned as tho it was a great joke. "Never had a bigger incentive to make good than at this particular time. Got a letter from a relative of mine in the East asking me to come with him and learn the newspaper business. How am I going to get there? Watch me."

He was financially down, but he wasn't worrying.

He made a methodical number of visits to all the places he could cover during the day, and he landed a job in a newspaper office.

I met him in an eastern city a few months later, a reporter on a "daily." He was making good and he was happy—as are all those who work and refuse to worry.

There is a difference between preparing for eventualities and worrying over them. Along the horizon of every life there are indications of possible difficulties. But what of that? Shall we refuse to journey horizonward because of threatening difficulties? Shall we worry over the possibilities of what *might* happen? Or shall we calmly consider those difficulties and prepare



Byrd and his men are not of the worrying type.

to meet them *if* they should arise? Most of them will not eventuate.

Every man in the Byrd expedition to the South Pole knew of the risks to be run, of the dangers to be encountered, of the possibilities of sickness and death in that ice-bound wilderness so far removed from civilization. But they were not men of the worrying type of mind. Had they been, none of them would have made the venture.

Lindbergh knew of the dangers he was likely to meet in his flight from America to France across that wide stretch of ocean; but he did not worry over them. Had he done so, that historic flight never would have been made.

The surgeon about to perform an operation that may result in the death of his patient *dare* not worry over it. To worry would cause unsteadiness of mind—and of hand. He must be as Longfellow describes the planet Mars, "Serene, and resolute, and still, and calm, and self-possessed." His mind must function as do the laws which govern this universe, this cosmos, of ours: worry, chaos, would surely prove fatal to his patient.

Keep your mind a cosmos, keep it orderly.

The mind of the Worrier is like an attic stored with all the obsolete or worthless material that accumulates in every home. Don't make a lumber-room of your mental attic.

Worry spoils beauty of mind, of form and of feature. One of the greatest preservatives of youth and beauty is a wholesome hopefulness. Worry muddies mind and complexion.

But freedom from worry does not mean unprogressive placidity. There are bovine types of mind which never worry for the very simple reason that they are mentally incapable of worrying. The dull, lethargic, stupid ones live, but without progressing. Theirs is rocking-chair placidity, a calmness that gets them nowhere. They are an unimaginative lot.

It is the keen, alert, imaginative person who is most apt to get his ideas into a tangle thru worrying. The imagination is a powerful factor toward progress when it is kept under control; but allowed free rein it becomes destructive rather than constructive. Kept in check it can produce a cosmos; allowed to run rampant it produces chaos.

Imagination plus methodical, hard work has produced the electric light, the moving-picture, the telegraph, the submarine, the radio, the airplane, the motor-car. Worry did not produce them, for worry signifies imagination run riot and method shot to pieces.

Hurry and worry are near (Continued on page 67)



If Lindbergh had worried about the perils of the Atlantic he never would have reached Paris.

Modern Psychology

Its Achievements and Its Prospects

By William McDougall, Dr. Sc., F. R. S.

Part I

THE rapid development and brilliant achievements of the sciences have transformed our world. Owing to Science, our western civilization of the Twentieth Century differs from all great civilizations of other times and other places far more profoundly than they have differed from one another. And in one respect, at least, our civilization seems indisputably superior: namely, that whereas all the great civilizations of the past have decayed and passed away, our civilization seems to contain the potentiality of indefinite continuance and the promise of perpetual progress. Science seems to have carried us across a Rubicon on whose banks they never stood, whose existence they never suspected, has led us up and over a great divide which they never saw, not even from afar.

If this view is well founded, if our civilization has this potential durability, it owes it to that Cinderella of the sciences, psychology. Civilization requires men to live under highly artificial conditions. Other civilizations have fallen because men did not know how to adapt themselves to such conditions, because they did not understand their own nature. Psychology alone among the sciences can remedy this fatal flaw, can teach men to support civilization.

The great transformation effected by Science has two distinct aspects, the practical and the theoretical. The former consists in the profound, and in very many respects, beneficent modifications of our daily living—the immense facilitations of communications and transport, the multitudinous comforts and conveniences of modern life, the command of vast wealth and of immense stores of energy, the control of diseases, the improvement of bodily health and hygiene.

The other, the theoretical, aspect of this great transformation effected by Science, is perhaps more important, more momentous, than the practical aspect. It may all be summed up as the change in our answers to two great and closely allied questions. "What is Man?" and, "What is his place in the Universe?"

These two questions together make what we may properly call the central problem of Science.

In former ages Science did not presume to concern itself with this great problem. It was content to leave it to metaphysics and theology to find the answer as best they could. But in the modern period it has become increasingly clear that science cannot avoid the responsibility, that any answer not consistent with the findings of Science and not reached by the methods of Science will not be accepted by the more enlightened part of mankind. In both aspects of this transformation the physical sciences have led the way. They

developed much more rapidly than the biological sciences. Already in the Eighteenth Century Newton's completion of the Copernican revolution had effected the greatest contribution of physical science to the theoretical transformation. That contribution assisted in showing that our earth was not the centre of a universe that revolved about it, but merely a small planet of one small star among a vast multitude of similar stars. Subsequently, and especially of recent years, physical science has repeatedly shown the extent of that universe to be very much greater than the extent previously known. These revelations of vast numbers and vast distances are greeted by popular articles under such headings as —"The Universe Bares Its

Dr. McDougall is recognized as the leading American Psychologist. Following William James and Hugo Munsterberg at Harvard, he carried forward the high traditions of these two masters, until, in 1927, he accepted the position of Professor of Psychology at Duke University.

At the present moment he is, in the field of Psychology, the leader of the wing opposed to the Behaviorists (Watson and his followers) and all those who incline to any of the "mechanistic" theories.

A gigantic figure, towering far above colleagues and opponents alike, his words are heard with world-wide respect, even by those who venture to dispute him.

THE EDITORS

Secrets"; and they stir the popular mind to momentary awe. But it is really of little consequence, practical or theoretical, whether the furthest visible star is distant from us but one light-year or many millions of such light-years.

In recent years physical science has penetrated deeply into the nature of the ultra-microscopic events of the physical world: and this advance has gone hand in hand with a spectacular increase of control of physical energies and their application to human purposes. It is commonly assumed that such advance of physical knowledge is destined almost inevitably to continue, perhaps at a constantly accelerating pace, bringing us

ever closer to the realization of that ideal of knowledge which Laplace proudly held up, the ideal namely of power to understand in terms of well-trying formulas every event that occurs and to predict exactly, if we so wish, every future event. But it is very possible that this anticipation is ill-founded. Already physicists are growing doubtful about it. One great authority has recently written that we may expect: "An even greater revolution in our entire outlook than the revolution effected by the discovery of universal gravitation by Newton. The revolution that now confronts us arises from the recent discovery of new facts, the only interpretation of which is that our conviction that nature is understandable and subject to law arose from the narrowness of our horizons, and that, if we sufficiently extend our range, we shall find that nature is intrinsically and in its elements neither understandable nor subject to law".*

Here we seem to have a hint that physical science is nearing the limits of its advance; that in the near future its work will be chiefly the consolidation and practical application of such understanding as it has already achieved. But, even if that be not true, it remains improbable that physical science has any further great contribution to make towards answering the great questions, "What is Man? What is his place in the Universe?" To add a few or many million light-years to the diameter of the perceived universe, or to show that the present-day electron is not an ultimate unit, but rather, like the atom of the early Nineteenth Century, a whole system of smaller events, such discoveries, interesting and important as they may be, do not carry any promise of further light on the question of most interest to mankind.

Fear, rather than hope, is the emotion with which we may most reasonably anticipate any further rapid increase of physical knowledge. Already, the power of man to make terribly powerful explosives and poison-gases is threatening our civilization with rapid destruction. And we are credibly informed that we live under the threat of still more rapid and overwhelming disaster. Any day some too lucky physicist may discover how suddenly to set free the energy locked within the atoms; and then, either inadvertently or in a pessimistic mood, he may pull the trigger that will blow the whole earth to smithereens, exterminating man and all his works.

Already, our physical knowledge has outrun our wisdom; we have more power to control physical things than we know how to turn to good uses. Science puts us in touch thru the ether with all the finest music in the world; and we turn on the jazz-band. Science displays for our contemplation the moving wonders of the

heavens and the entrancing panorama of human history; and we prefer to stare at the latest sensational movie. Science proves the essential unity of all races of man, displays our common origin, points to our common destiny, and shows us how to bind all races and nations together in one commonwealth; and we build more battleships and prepare greater stores of more deadly gases. We are becoming like a troupe of monkeys in a laboratory full of delicate instruments where every touch may produce surprising results of which we have little appreciation and less comprehension.

The biological sciences are younger than the physical sciences, younger in years and younger in that they bear all the marks of a youth that implies a long course of further development. Now the various biological sciences have in their degrees their various practical applications. It is difficult to imagine that any increase of knowledge of life can be other than practically beneficent. And the more closely such knowledge bears on human life the more must it be capable of purely beneficent application. But, from the higher point of view, the importance of the biological sciences derives from their theoretical bearing, their bearing on the great questions, "What is Man? What is his place in the Universe?" Take any branch of these sciences,

or any particular problem, or step of knowledge gained, and we see on a close view that it is just in proportion as it bears on these great questions that it is of interest and importance. Take the question, "Are we vertebrates descended from a worm or a crayfish?" Why is the question keenly debated and studied in a hundred laboratories? Because it bears on our two great questions. Why do some workers devote their lives to studying the behavior of microscopic animalcules? Why do men of science spend arduous years among savage tribes, gathering every possible jot of knowledge of their gross superstitions and fantastic customs? Why is this great nation acutely interested in and divided into two violently opposed parties over the theory of biological evolution? In each and every science

instance the answer is, "Because it bears on our two great questions, our central problem." It is hardly too much to say that all our biological sciences exist for the sake of answering these two questions. What seem more remote from man than the fossil remains of some oyster or trilobite that lived a hundred million years ago? Why do we eagerly collect and preserve and study such specimens? Because they contribute to the theory of evolution and thus bear on our two questions. It is true that our fossil-hunting may lead us to discover an oil-well and so make of some man an oil-magnate and perhaps a swindler. But that is an incidental and collateral (Continued on page 61)

The present age is destined to be known as the Age of Psychology.

Psychology alone among the sciences can teach men to support civilization.

We are living in the very midst of this great reformation of the human sciences by Psychology.

Psychology occupies this unique position among all the biological sciences; to it all the biological sciences converge; from it all the human sciences arise, from it they spring, in it they have their roots; and they can flourish only on condition that they can draw from it a vital sap, namely correct views on the constitution of man and his mental functions.

Man is not merely a machine; man is a *creative agency*, capable of choosing his course of action.

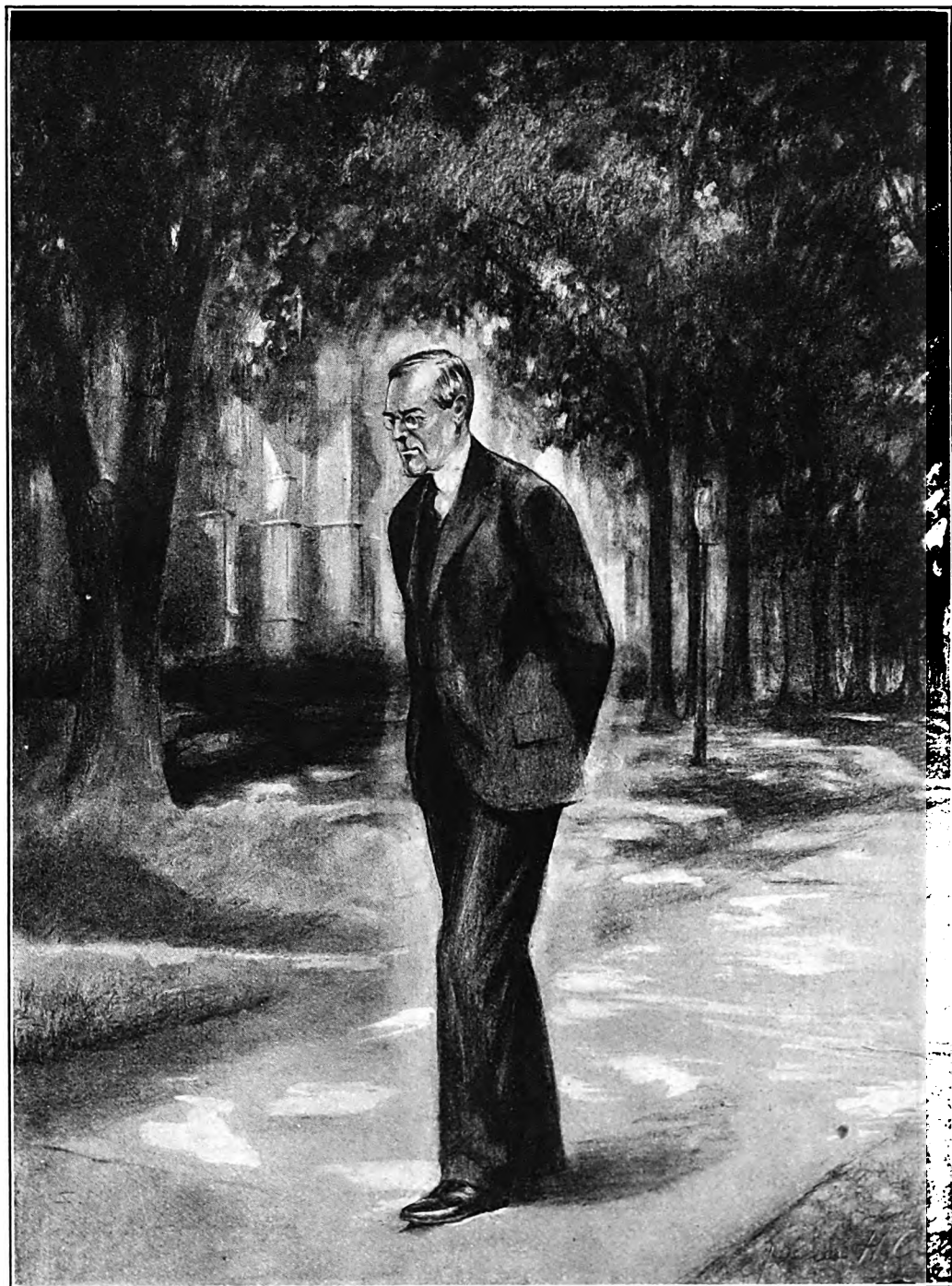
WM. MC DOUGALL

*Prof. P. W. Bridgman, *The New Vision of Science*, Harper's Magazine, March, 1929.

Hints of Great- ness

By
Robert
Engler

Illustrated by
J. H. Conlon



Woodrow Wilson, a lone, solitary figure, used to pace the Princeton campus, oblivious to all about him.

WOODROW WILSON, a lone, solitary figure, used to pace the Princeton campus oblivious to all about him. A friend of mine who had a fondness for Mr. Wilson was a student under him. Being a football star and known by every one, he had the courage to break in on the meditations of the great Wilson.

"Good morning, Mr. President!" his big voice would sing out. And the president of Princeton would stop with a start, come back to earth, hold out his hand and say:

"Good morning, young man. I am glad to see you."

Other pleasantries passed between them and the future president of the United States would resume his far away look and his vigorous walk.

"Every one said then that Mr. Wilson had premonitions of greatness," my friend said in explanation of these meditative and solitary walks.

A question entered my mind years ago when I heard the

above story. It still persists for an answer: Does any one ever become great who has no premonitions of greatness? Has any man ever achieved great things who did not first make great plans; who has not worked persistently and systematically over a period of years for the attainment of his ambitions? Does any man ever accomplish astonishing feats who does not first think out the methods of their doing?

"Young man, expect great things," was one of the last messages of Cardinal Gibbons to young men everywhere. The statement was made in an interview given Bruce Barton a few months before the famous Cardinal died.

Premonitions of greatness, we are persuaded, must always precede actual greatness. Plans for greatness must go ahead of its achievement.

The man who plans great things, works for great things and expects great things, is apt to achieve great things.

Your Conscience

A Hint that May Save a Home

FROM the narrow Spanish balcony of the California bungalow we are occupying, Anne-Marie waved an Eastern newspaper at me.

"Come up," she called. "All the home papers are here."

"What's the news?" I asked a few minutes later as I settled myself on a bench opposite her.

The papers were the first that we had received from the East. I thought I was keen to know what had been happening during the two weeks Anne-Marie and I had been traveling by slow, happy stages cross continent.

But as she read aloud short items of news, my attention wandered to the pepper trees. Laden with blossoms that dripped over the side of the balcony, the trees fascinated me to the exclusion of interest in home news. And not until the name "Nelson" and the word "divorce" brought me sharply back to attention did I begin to take in the significance of what she was reading aloud to me. I sat up straight.

"Mildred Nelson! And her husband! Divorced!" I exclaimed in shocked dismay.

I knew the Nelsons as an idealistic and apparently happily married young couple who are in the immediate circle of our friends back East.

"Did you have any inkling of friction between those two people, Anne-Marie?" I asked.

She nodded, "Yes. For some time I've been seeing the handwriting on the wall."

"But—I don't understand—" I stammered. "Mildred and Jack seemed more than ordinarily fond of each other. And congenial."

"All of that," Anne-Marie confirmed. "And more. That's the pity of it. They're a couple that *ought* to stay together."

"What was the nature of their trouble? That is, if you're at liberty to say," I questioned tentatively.

"It isn't any secret," Anne-Marie replied. "Jack Nelson loves his wife. There's no question about that. But he claims that she's impossible to live with because



Many men identify their conscience with their wives, and like their

she's a nagger. He felt that she made their life together unbearable."

"But," I defended, "Mildred is sweet."

"Yes. And kind. And lovable. And many other things," Anne-Marie assented. "And she's not a nagger. But she saw what was wrong with their marriage and tried to correct it. Jack called it nagging."

"You think, then, that the trouble was all his fault?" I asked.

"By no means," Anne-Marie replied. "Trouble in such a case is *never* all the fault of any one party. After a time Mildred got discouraged and, because she is high spirited, she said things she shouldn't have said—unforgivable things, Jack thought."

"But you think, primarily, the trouble was with Jack?" I persisted.

"I do." There was no hesitancy about Anne-Marie's reply. "And for the same reason that cause of wreckage in the lives of many married couples comes back to the man."

and Your Wife



because they don't like their conscience they think they don't wives.

I lifted amazed eyes. For Anne-Marie is one of those who, rather consistently, believe in the essential fineness and rightness of most men. When she takes sides it is usually for a man rather than against him. And I know that she admires and likes Jack Nelson.

"I see that you're surprised," she smiled. "But I feel that my opinion is sound because it is built on a principle of applied psychology."

"Let's hear about it, Anne-Marie," I begged.

And she proceeded to explain:

"I believe that many men identify their conscience with their wives. And because they don't like their conscience they think they don't like their wives, when probably, as a matter of fact, they do."

This was a new slant on an old problem to me. I turned the thought over in my mind while I waited for Anne-Marie to clarify her idea.

"And so," she continued after a few minutes, "if a man has been grouchy to his wife, or treated her selfishly, or if he's been untrue to her, a decent sort of

By

Alberta Flanders

chap will have a conscience that hurts. Of course he doesn't recognize it as his conscience. Men rarely analyze their emotions. He only recognizes the hurt he feels as a vague sense of discomfort that he connects with his wife. And he blames her for his discomfort.

"Even when he doesn't express himself, his wife may sense something of the way he is feeling and try to put matters right. Then," with a little significant gesture, "there's trouble."

I didn't try to break the silence that fell between us because I hoped there was more to follow.

There was.

"Perhaps the man has an 'affair' with another woman," she went on. "The 'affair' may be harmless in itself. But, subconsciously, the man has a sense of guilt which makes it impossible to treat his wife in just the same way. Perhaps an accustomed tenderness is lacking in his manner.

There are cold eyes, no loving words.

"Or he may go to the opposite extreme. Prompted by that subconscious sense of guilt, he overdoes the matter of tenderness and loving words. Whichever way it happens, the *wife knows*. (Why is it that men usually seem to feel that the wife *doesn't know*?) And because she knows, friction begins."

"And you think, Anne-Marie, that something like what you've been talking about has taken place between Jack and Mildred?" I asked.

"I feel sure of it," she replied. "And the same sort of thing has happened between other couples I could mention."

There ensued another little pause in which my mind was occupied by a train of thought opened up by that which Anne-Marie had been saying.

For if some men do, as she seems to think, identify their conscience with their wives, it explains many things. And they are things that, hitherto, have appeared unexplainable to me. Since, inevitably, such a mental attitude on a man's (Continued on page 53)

4 Ways to Fight

By

Verona Armbruster



He wanted to do cartooning more than anything else in the world.

A FEW hours ago, I saw a boy turn a greenish gray from fear because I had suggested that he go down to a newspaper office and try to sell himself and his work to the editor. He had unusual ability as a cartoonist, had finished high school, and needed a job.

"I—I couldn't talk to an editor about myself," he stammered. Yet he wanted to do cartooning more than anything else in the world. A friend had gotten him a place at two-fifty a day in a veneer factory noted locally for its frequent shut-downs. There he was going to work.

When he left me, I telephoned his mother. Would she enter into a plot, pretend to be ill, lament that she couldn't afford to hire a maid? She would. "I have just told him," I said to her, "that, with his ability, he can make good money as a cartoonist. My words will be ringing in his ears, and his sympathy for you will give him the courage to tackle the editor."

She called me up a few minutes ago. Her son has just left for town, but not for the newspaper office. He is going to get his friend to go with him to the veneer factory. They will ask that he be put on the night shift. Then he will have time to help his mother with the housework. He will cook the dinners!

A life's success and happiness jeopardized for the want of courage to face a stranger and ask for a job! There are many like him, talented men and women too timid to give themselves a chance. Somewhere in their lives, someone or something has started the dismal tune of self-distrust running thru their heads and they haven't learned to change the melody.

It is as important for a man to think he can do a thing as it is for him to have the ability to do it.

A self-confident lunkhead often blunders thru on nerve. Fools rush in—and sometimes do it with passable success. The man who won't try, no matter how capable he is, accomplishes nothing.

There are many things to weaken a man's self-confidence. This is an age of quick contacts and snap judgments. Big things hang on moments. They flurry with their importance and the necessity for dispatch. We haven't, as a rule, the established position in the community that our fathers had. We can't establish our positions because communities don't stay put. Neither do we. People come and go. Father could ask for a job or meet a stranger or perform his public duties with aplomb. He had grown up in the community. He had established his reputation. He might even lean upon ancestral repute. But we must meet strangers, ask for jobs, address Kiwanis luncheons—with our backs to the wall.

Then, too, a decade or so ago, every man had his admiring feminine audience. Lovely woman adored and thereby kept up the flagging spirits of her men folk. A man, buffeted by the opinions of the hard world, could come home to the faith of his wife, mother, aunt



A decade or two ago woman adored and thereby kept up the flagging spirits of her men folk.

that Inferiority Complex



Look these radio people squarely in the eye—and talk to them.

or sister, and be puffed back to self-sufficiency again. No more. Milady lends herself to more direct ways of earning a living. She too is tossed about and struggling to keep her self-respect afloat. Every man for himself—and step lively!

Inferiority complexes have become, in our age, as common as colds and some of them as unattractive. "Love your neighbor as yourself," had prestige two thousand years ago. It was the supreme theme of a wonderful philosophy. Today, what does it mean? We quail before strangers or men of high position. We dread to trust ourselves to make decisions or to take responsibilities. We apologize for our faces, or our fortunes, or our education. What neighbor would relish such disrespect?

A mild inferiority complex is all right. It reminds us that maybe folks don't think we are so good, and that it's up to us to show 'em. Psychologists tell us that many men are made great because of that motivation.

O. Henry in his *The Moment of Victory* gives us an interesting little study of this sort. The hero is an insignificant somebody whose adored lady laughs at him and tells him in

her pert vernacular that he couldn't amount to anything. War is declared. He enlists as a private, becomes conspicuous at the front for his courage. He hears that the girl is married but keeps right on at the hero business, gets promoted, leads hazardous and triumphant expeditions. At the end of the war he comes back to his home town a colonel-elect, covered with medals. The town turns out to celebrate in his honor. He stalks up to the girl to make answer to the last remark of hers that he remembered. "Oh, I don't know," he tells her. "Maybe I could if I tried." With that he forgets the celebration in his honor.

During those months of fighting to make a hero out of himself, her remark about his not being able to amount to anything had been ringing in his ears, egging him on. It hadn't downed him, it had only gotten under his skin enough to make him desire intensely to prove that it wasn't so. Just the suspicion of a fear—and it had been a fine thing for him.

A mild inferiority complex acts like a vaccination. It builds up resistance and makes a man secure. But a severe inferiority complex, that gets you down, that makes you huddle within yourself and turn greenish gray with fear and stammer, "I can't," is like the virulent smallpox, disfiguring and sometimes fatal.

One mistake we make with our complexes is to treat them as tho they were permanent. If a man has a wooden leg, he may appropriately speak of it as tho it were final. It is probable that his own leg will not grow again. But it is absurd to say, "I'm afraid to meet strangers," in an is-now-and-ever-shall-be manner. (Continued on page 68)

*Illustrated by
Morgan Dennis*



Shake hands with the ticket-chopper.

The Psychology of

The Prize Ring

A Discussion of the Personal and Social Problems Involved in Prize-fighting

By Louis E. Bisch, M. D.

CENTURIES of effort in refining the individual and making him social so that he might live with others of his kind for the mutual benefit of all concerned has accomplished marvels, to be sure, in repressing the combative instinct. Yet such effort has not yet wiped war off the map nor has it cut down the appeal of the prize ring.

There are those among us who do not feel the fight craving as strongly as others. There are those who glory in it. There are those who are ashamed of it. There are also those who feel it and won't admit it. And lastly, there are those who enjoy its thrill vicariously thru reading but who appear shocked and horrified when what they call "brutality" in fistic encounters reveals itself.

Had a casual visitor from Mars dropped in at the Yankee Stadium during our latest professional slugging match—the Stribling-Sharkey fight, and more remote still the Tunney-Heeney bout—he might have jumped to the conclusion that the public is losing interest in the "manly art" of fisticuffs and that it is heading for decline. In other words, the show was not so well attended. There were many vacant seats, especially when Tunney was the star performer.

Had such a visitor been able, however, to peep into the thousands upon thousands of homes thruout this and other lands where the radio so effectively did service in lieu of actual ringside seats, it is safe to predict that he would have formed an entirely opposite opinion.

Tunney himself is reported as saying that boxing is the most "democratic" of sports. He added that it appeals to the man in the street because of the "sock", and that for the "intellectual and the æsthete" the fascination lies in its "rhythm of motion" and the "brains" involved.

All true, no doubt, and very neatly put. But is it not also true that the sock appeals to the intellectual and the æsthete equally as much as to the man who makes no claim to more subtle mental enjoyments?

At the ringside on both occasions mentioned—in fact always—there were all classes and conditions of mankind. There were plumbers, butchers, truckmen; there were factory hands; there were salespeople, stock brokers and automobile dealers; there were plodding office workers as well as business executives; there were actors, movie celebrities, theatre managers; there were millionaires and plenty of the leisure class; there were the regular sport followers; there were writers and musicians and, I am told, a very prominent patron of the higher forms of art. Besides, there was a goodly sprinkling of women. Truly a democratic sport!

Among these thousands perhaps the majority frankly would have admitted that their chief motivation for

coming was the sock and nothing else. And the rest, well, perhaps they did not consciously realize what actually was motivating them underneath.

Instinctive animal ferocity, roused over the prospect of an unusually fierce battle gladly, nay eagerly, pays to be gratified. The regular fight crowd is drawn to the arena as tho impelled by an hypnotic force. It is almost impossible for them to resist it.

One did not figure, of course, that the genial Gene would, or even could, behave the way he did. Had this been so the stadium would have been packed to overflowing. One looked forward to plenty "rhythm of motion" and lots of "brains" to boot. But as to the "socks"? That somehow went with Dempsey as an integral part of his personality, also with Johnson, Jeffries and Corbett who preceded him, and particularly with John L. Sullivan who might be said to have been lionized because of it. Not so with Gene!

But Tunney proved on the night of his last fight what a magnificent punch he can bring into action, a sock furthermore that not only has tremendous momentum behind it but one that is delivered with unusual neatness and cunning. Having long since more than qualified on the score of rhythm and brains this tardily acknowledged sock of his was already advancing him far as a "real champion" when he announced his permanent retirement. And it would not surprise me if the cultural development of Tunney is a bit disturbed over this other brute strength side of his and that that has had a lot to do with his stepping down.

But it is the sock, you see, which really endears the fighter, and not his other sparring attributes. It's the man with the sledge-hammer blow, the "mighty right" or left as the case may be, the giant of muscle and brawn, preferably with a face that would not exactly do credit to a pink tea, whom the people like and whom the people want for a champion.

The more animal and ferocious the fighter looks the better. For as such he symbolizes our own inherent animal ferocity, an urge we honestly come by from the days of our savage ancestors.

Observe the interest which a murder starts going.

The more gruesome it is the more voraciously are its details devoured.

Witness also how keenly alert the reading public becomes when a criminal is about to be led to the electric chair. For days ahead the newspapers are scanned for any little information of a personal nature that may have leaked out of the death house. The morning after, everything, from the last parting with his mother to the moment when the switch is closed, is read with feverish intensity.

Have you ever observed the faces of the spectators at a prize fight? Or in a bull ring, for that matter?

One sees the same keyed-up, tense interest and excitement experienced at a baseball game or a football match. But one sees something in addition that is distinctly different. There is a fierceness and gloating aspect in the eyes, and a determination about the drawn features, that unmistakably reveal the cruelty of the inner man, the buried savage. To designate the fight face of the onlooker as a kind of a wild pleasure-look such as one sees in a maniac would be exaggeration. Nevertheless it would merely be exaggerating the truth.

Psychology has coined a term which, altho it first had a sexual significance, is now used broadly to indicate pleasure which is derived from inflicting pain upon others. The term I refer to is Sadism.

Prize-fighting is without question a sadistic sport. Those of us who get a real kick out of a bloody battle undoubtedly are markedly sadistic.

We are all savages under the skin. All of us are more or less sadistic. It is not a matter of sadism or no sadism; it is merely a question of the degree of sadism we are born with and the amount of repression we have exercised in regard to it.

The Wall Street operator who forces a rival to the wall and ruins him financially is displaying his sadism on a tolerated social level, just as the individual who deliberately shoots another with a gun is displaying sadism on an untolerated, anti-social level several dozen stages lower down, somewhere near the low and despised levels of barbarism.

The man who promises that he will write his sweet-heart daily while away on a trip and then purposely neglects doing so because he wants to tease her is likewise exhibiting sadism, but in accordance with a highly refined and socialized tradition.

There are those, of course, who unconsciously are sadistic and consciously do not realize it.

Hundreds of fight fans really belong in this group. Outwardly they are gentle, kind and considerate. Inwardly, however, the wild man is yearning to express himself. And when two huskies begin to hammer away at each other they get the same kind of sadistic thrill out of it, but in a substitute way, as they would if they were delivering the blows themselves.

I have been designating sadism in a way that might suggest that it is found only in the male sex.

Women, however, can be sadistic too, actually as well as theoretically, on a high social level as well as on a low one. As a rule women are not as sadistic as men. Thousands of them, nevertheless, are sadistic enough to get real enjoyment out of a genuine slugging contest or any other substitute fight.

In considering the whys and wherefores of the popularity of prize-fighters one must bear in mind that thruout the animal kingdom like sexes always attack each other, and often to the death.

If a male tiger meets another male tiger in the jungle there is bound to be some doings. But if male meets female the ferocity of the animals gives way before sex attraction.

In humans we find a similar parallel. Men work with other men and cooperate with them in business and in sociological relationships. This does not mean, tho, that they like each other. Instinctively all men hate each other. Any one male is the rival, actually or potentially, of every other male. And no man sheds tears when some other fellow gets the worst of it.

It is plain, of course, that the prize ring offers excellent opportunity for men to get their male antagonisms off their chests. The harder they see the contestants being hit the better it suits them.

You may have observed how the crowd tends to favor the contender and to root and cheer for him instead of for the champion.

The explanation here is likewise to be sought in the personal prejudices of the onlooker toward other men, only from a slightly different

angle. Every man, no matter how successful and authoritative his position in life may be, likes to see the under-dog win because he, himself, in rising to his present achievements, or in hoping to rise still further, has undergone experiences similar to those of the contender. In other words, the (Continued on page 58)

O My! This Complicated Me!

By
Eliot Kays Stone

IT quite appals me when I think
A ton I yearly eat and drink,

But the upkeep is terrible
For nerve and muscle, brain and cell.

I breathe three thousand times a day,
A pint of gasses either way.

Two hundred bones keep me upright,
Save when I go to bed at night.

I have five hundred muscles, that
Move my bones, tho I am fat.

I have two million glands that sweat . . .
No wonder I'm perspiring yet.

Perspiratory ducts—nine miles!
It is no fancy that beguiles.

Five hundred vessels keep the flow
Of pulsing blood upon the go.

Each moment all the blood I've got
Surges thru my heart, eh, what!

One hundred thousand times each day
My heart beats, while I work or play;

And the anatomist observes
That I possess five hundred nerves.

Five hundred are enough for me . . .
At least, when I've been on a spree.

I have uncouneted million cells
Wherein a living Something dwells.

To the Subconscious glory be!
It rules this complicated me.

Self-Reliance

How to Build Self-Confidence in Children and How to Regain It when Lost—Sixth of a Series of Articles on Mental Medicine

By C. Franklin Leavitt, M.D.

SINCE education consists essentially in learning to use our powers, both mental and physical, it follows that affirmations of a suggestive character, capable of instilling self-reliance, purpose and ambition, form an important part of the process. They are to education

what fuel is to the generation of motive power. The engine is no better than a junk shop from the side of utility, unless made to move by the invisible force of steam. But how is the steam to be generated without an application of the expansive energy of heat which in turn can be secured only from the fuel supplied to the machine's furnace?

Accordingly educators are learning to utilize not only the suggestions that they themselves can supply, but also those that the pupil can be taught to give to himself, at odd moments, and when specially needed. The assertion of the "I" is what carries men and women onward toward the goal of their ambitions. Indeed, it is the *I CAN* and *I WILL* that fires the human heart to noblest and highest endeavors.

In dealing with the young, even in kindergarten work, the surpassing value, not only of extrinsic but also of intrinsic suggestion, should be understood. Children can be taught to give themselves great aid in acquiring a command over their mental and physical forces.

We have all seen the whining child with the "I can't" mind who always wants things done for him and cries if those with him fail to comply at once. And the other type of child who does just as he pleases and is a great source of embarrassment to parents and friends. He gets the idea that he wishes some article of food his mother is eating and he will climb across the table in trying to get it, and if the mother remonstrates he is quite likely to give some impertinent reply; or if denied, will begin yelling so loudly that everyone in the place notices him and itches to spank him.

In both of these cases a lack of proper suggestion is the cause. It is not really the fault of the child, but the parents. They have failed in their duty, and in doing so are permitting the child to acquire habits which will limit him and make him unpopular all thru life.

Parents are too inclined to lay the blame of faults they find in their children to an inherited temperament or some strange force within which they say they cannot understand. They have failed to make a close study of the child and his nature and thus fail to use their suggestions in an intelligent manner. Each nature is just a little different and one cannot have a set rule in

bringing up a number of children.

Use of the affirmation—"I can and I will" should be uppermost in the minds of those who wish to succeed in life. But the human heart is all too frequently prone to doubt its own strength, and is forever seeking "an easier

way" which will give it a passport into the realm of self-reliance and assurance.

The child's mind is like a surface of wax, upon which can be written, not only by outside powers but by the child itself under direction, characters that shall mould and determine life's expressions. Early impressions are not easily obliterated. But they can be greatly modified; and, under the direction of a master mind, can be converted into representations of usefulness and beauty.

Not long ago a man came to me who was so lacking in self-reliance and confidence that he was even unable to raise his head and look at me. All thru life he had been indulged by parents and relatives who really believed that this young man was incapable of doing very much for himself. So they furnished him the necessary funds to buy clothes and provide food for himself, and he went from place to place trying to get in touch with something which would help him awaken his ambition and powers he realized must be used for success. But he was just loaded with a lot of *I can't* suggestions until he found it quite impossible to rise above them. He was twenty-eight when he drifted into my office and I have never seen a more dejected looking man of his age.

Gradually, with a better understanding of his powers and how to use them, a lot of encouragement, and much of the *I can and I will* suggestion, he began to move upward. Two years later I received a letter from him from a distant city telling me how well he was doing. He had become a department manager in quite a large establishment.

Of course this *I can and I will* may be improperly directed. Stubbornness represents *will*, but a will which is directed without intelligence.

I have a woman patient right now who is an excellent executive, very intelligent, but has formed a habit of wishing her own way too much. She finds it difficult to yield gracefully to the views and will of others, even when to do so would mean greater success for her and all that she represents. There must be "balance" along with this positive attitude.

One cannot learn too early in life to rely on himself. Nothing is more important than self-reliance. If parents have failed to instill (*Continued on page 73*)

Radium Is Restoring Health to Thousands

Remarkable Discovery Brings Curative Powers of Radium Within the Reach of All

If you are sick and want to Get Well and Keep Well, write for literature that tells How and Why this almost unknown and wonderful new element brings relief to so many sufferers from Constipation, Rheumatism, Sciatica, Gout, Neuritis, Neuralgia, Nervous Prostration, High Blood Pressure and diseases of the Stomach, Heart, Lungs, Liver, Kidneys, and other ailments. You wear Degnen's Radio-Active Solar Pad day and night, receiving the Radio-Active Rays continuously into your system, causing a healthy circulation, overcoming sluggishness, throwing off impurities and restoring the tissues and

nerves to a normal condition—and the next thing you know you are getting well.

Sold on a test proposition. You are thoroughly satisfied it is helping you before the appliance is yours. Nothing to do but wear it. No trouble or expense, and the most wonderful fact about the appliance is that it is sold so reasonable that it is within the reach of all, both rich and poor.

No matter how bad your ailment, or how long standing, we will be pleased to have you try it at our risk.

For full information, send coupon today—not tomorrow.



How it is Possible for a Moderately Priced Appliance to Contain Actual RADIUM

While Radium is the rarest and highest priced substance in the world, it is also the most powerful, consequently a little goes a long way. It is difficult to form a conception of the vast amount of energy stored in even the most minute quantity of Radium.

A one-hundredth-millionth milligram will throw out one hundred thousand combined rays in twenty-four hours at a velocity of 12,000 to 180,000 miles per second. Radium will give out light, heat and other forms of energy for an estimated period of 2500 years before total disintegration takes place.

The Los Angeles Times, March 2, 1923, in a special article stated: "From a bit of radium no larger than the head of a pin, millions of electrons are being erupted continually and these eruptions will continue so long as the radium lasts."

Radium is usually produced

from Carnotite ore by a very expensive process. From two hundred to four hundred tons of ore have to be treated to produce one gram of Radium. The Laboratory of the Radium Appliance Company has succeeded in working out a scientific process whereby Carnotite ore of the highest grade in Radium content is stimulated and fortified by the addition of actual Radium. Several coats of this very expensive mixture are then applied on the surface of a light, comfortable pad, 4½ in. by 11 inches in size.

These pads are thoroughly tested as to Radio-Active before being sold, and being covered with the same Radio-Active compound, there can be no variation in the Radio-Active which they emanate continuously through a period of years.

This process, combined with the almost inconceivable power of an atom of Radium explains why these pads can be manufactured and sold at a price within the reach of practically everyone.

Thousands Have Proven the Marvelous Effects of Degnen's Radio-Active Solar Pad Without Risking a Penny

Tens of thousands of people have tried out these pads, with the privilege of returning them if not satisfied. Read what people are saying—these are extracts from just a few of the many thousands of letters we are receiving all the time:



INDIGESTION

Philadelphia, Pa.
"I tell you I was near death's door. I did not know what it was to go to bed and sleep, and in the day time I would almost walk like a drunken person for the want of sleep. Now I get a good night's sleep again and am not bothered with Indigestion."

STOMACH TROUBLE

Chicago, Ill.
"After suffering from stomach trouble for 11 years, I wore your pad for a week. I have gained my health back. I am never tired any more like I used to be and I am full of pep. Never in my life did I feel as good as I am now feeling."

SIX AILMENTS GONE

San Francisco, Calif.
"Upon the recommendation of a physician, I purchased one of your Radio-Active Solar Pads, with the following results: "For seven years past I have been afflicted with chronic lumbago, frequent attacks of pleurisy, neuritis, neurasthenia, rheumatism in the left knee, and indigestion which caused ulcers in the mouth. "Thirty days after applying Pad, I had scarcely any symptoms of any of the foregoing disorders and most of them have been entirely eradicated. I will add that I am over seventy years of age and that I feel as young as I did at forty."

ASTHMA

Rock Island, Ill.
"He had had asthma since he was a young man and he is now past 75 years old. He bought one of your Pads. He began to get better right along—has no more cough and sleeps right along."

BLOOD PRESSURE

Pittsburgh, Pa.
"I have been wearing your Radio-Active Solar Pad for 45 days. It

has done me a world of good. I am a woman 44 years old and had a blood pressure of 245. My blood pressure could be brought down to very near normal, but would not stay down. The reason it would not stay down, was because it was brought down too fast. Then I got the Pad, knowing that the wearing of this pad continuously would bring it down slow but sure, which it is doing."

CONSTIPATION

Madison, Wis.
"I am feeling a whole lot better and have more ambition and my bowels move more natural every day now, that is something they have not done for several years."

NEURITIS

Athens, Ga., June 10, 1925.
"I suffered from neuritis of the spine, shoulders, hips, chest and arms for twenty years and I spent a fortune trying to get relief. At the end of twenty years I was worse. I ordered one of your Radio-Active Solar Pads; after wearing it five days I had no pain to amount to anything. I have been wearing it night and day since January 15, 1925, and I have never felt better in my life."

PARALYSIS

San Francisco, Calif.
"When I received the Pad I had been paralyzed all on one side of my face—couldn't close my eyes. When I would laugh, only one side of my face would laugh and I looked terrible. I saw your ad in the paper and thought I would try it. I let the two that way for five weeks. In two weeks my face began to move. Now when I laugh I can laugh on both sides. And I love to laugh and when I couldn't laugh it was a terrible feeling. Thank you over and over for what you have done for me."

It is conceded by recognized medical authorities that sluggishness or poor circulation is the cause of nearly all human ailments, and that where there is a perfect circulation, disease in any form cannot long exist. When you stop to consider that the one underlying cause of nearly every known malady is CONGESTION—the one remedy CIRCULATION—all claims made for the Radio-Active Solar Pad are not only reasonable, but in strict accord with modern medical science.

RHEUMATISM

Whitmans, W. Va.
"Some time ago I ordered a Radio-Active Solar Pad for my right side. I had been suffering from Rheumatism and could not work. About two weeks after I began wearing the pad I began to feel better and can now say I am a healthy man. I am working every day and do not have any pain."

GUARANTEE

We Positively Guarantee

First, that Degnen's Radio-Active Solar Pad contains actual RADIUM in sufficient quantities to be highly radio-active;

Second, that you may try the Pad for a liberal trial period;

Third, that if it fails to give you satisfactory relief from your trouble, whatever it may be, it will not cost you one cent for the trial.

Send COUPON Today.

DEGNEN'S RADIO-ACTIVE SOLAR PAD

RADIUM APPLIANCE CO.

1618 Bradbury Bldg., Los Angeles, Calif.

COUPON

Radium Appliance Co.,
1618 Bradbury Bldg., Los Angeles, Cal.

Please send me without charge full information how Degnen's Radio-Active Solar Pad is helping sick people, and how I can try it in my own case without expense.

Name.....

Address.....

REFERENCES: Your own bank, or our bank, The Citizens National Trust & Savings Bank, 308 So. Broadway, Los Angeles, Calif.

Please use coupon or mention PSYCHOLOGY MAGAZINE when you write advertisers.

Laughter ^{and} Mystery

*Light Comedies and Mystery
Open the Theatrical Season*

MISS KATE PARSONS expresses in biting satire her opinion of dominating and meddling women in *The Commodore Marries*, at the Plymouth Theatre. Walter Huston as the Commodore does an excellent piece of acting.

The Commodore could never concede the idea that no longer was he on the sea, but was reduced to the status of a landlubber. But a landlubber he would not be. He rigged up his house to resemble a ship, chopped down the stairs, hired a crew and set sail to live on dry land the life of a respectable seaman.

No "skirts" are allowed aboard this haven for men—until suddenly the Commodore finds himself about to face the altar. His shipmates are horrified—women never were made to live with day in and day out—but their plan to frustrate the marriage fails, and the ceremony takes place amidst as much confusion and comedy as ever wedding took place in; and the bride must be pushed up the pole to her hammock-bed

THE COMMODORE MARRIES

sawed three-fourths thru by the ship's crew! But it is their final gesture.

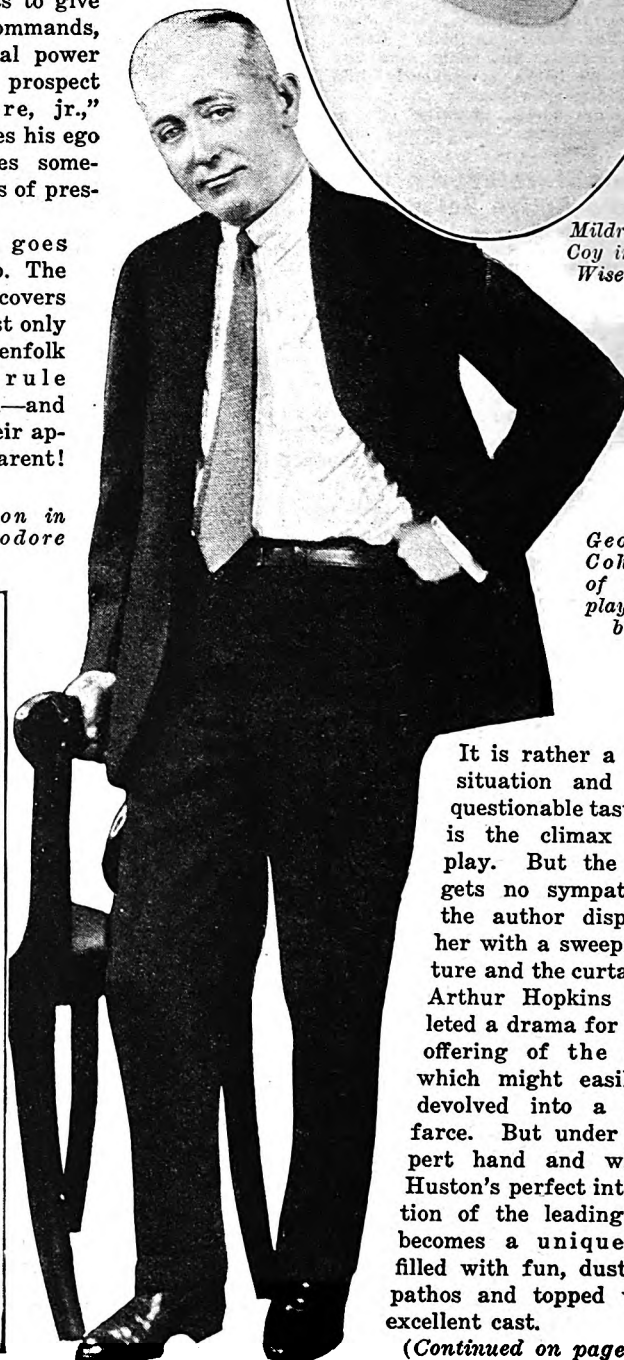
Mrs. "Commodore" deposes her husband and assumes command, turning the barren house into her idea of a respectable home. The crew stands by, the Commodore attempts to give a few weak commands, but his temporal power is gone. The prospect of "Commodore, jr.," however, satisfies his ego and compensates somewhat for his loss of prestige.

But not all goes well aboard ship. The Commodore discovers that women exist only to make the menfolk uncomfortable, rule out all the fun—and even finds the heir apparent is unapparent!

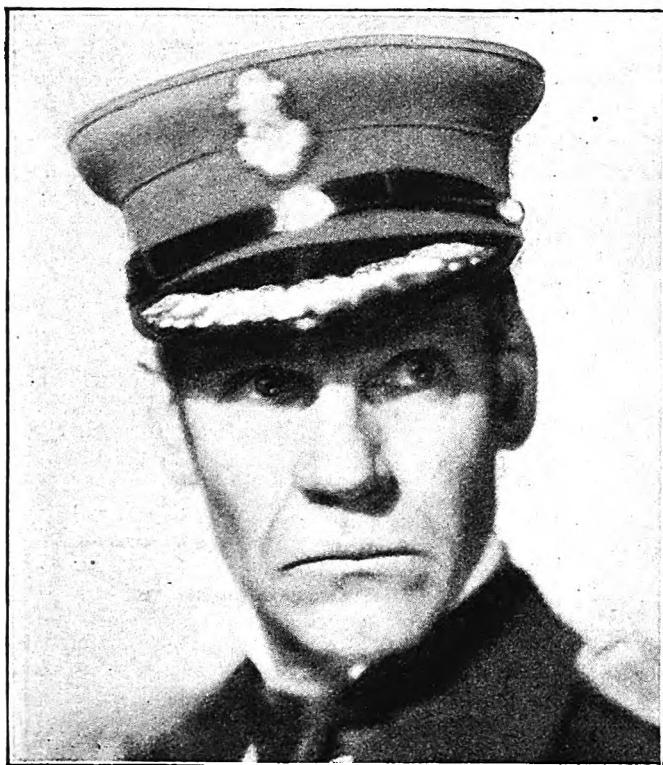
*Walter Huston in
"The Commodore
Marries."*



Mildred McCoy in "It's a Wise Child."



George M. Cohan, star of his own play, "Gambling."



It is rather a delicate situation and one of questionable taste which is the climax of the play. But the woman gets no sympathy and the author disposes of her with a sweeping gesture and the curtain falls. Arthur Hopkins has selected a drama for his first offering of the season which might easily have devolved into a raucous farce. But under his expert hand and with Mr. Huston's perfect interpretation of the leading rôle it becomes a unique show, filled with fun, dusted with pathos and topped with an excellent cast.

(Continued on page 50)

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 7789
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

IT'S A WISE CHILD

COMEDY this time at the Belasco Theater on West 44th Street. Clever new comedy—sparkling lines and a laugh or a whole-hearted smile in each one of them. A pleasurable evening—nothing deeply significant to ponder over—but a highly interesting and amusing entertainment.

In a suburban town dwell the family of Stantons—in moderate circumstances—which is to say they employ one maid. Alice, the oldest daughter, is married to Otho Peabody, and Joyce and Bill live at home with their mother. Joyce has been urged into an engagement of marriage with Mr. Appleby, the prominent banker of the town.

Calamity has befallen Annie, the maid, and she has been sent to a home for fallen girls. She refuses to disclose her partner in crime and has called forth much dissertation on the part of the family for whom she has worked several years and who are trying to help her out of her difficulties.

Joyce, having fallen in love or thinking she has with a young man in her social set, is determined to break her engagement with the prominent Mr. Appleby and finds that she will be unable to do so—he is not so lightly set aside. After many unsuccessful attempts she devises the plan of finally settling matters definitely by telling him she is in the same predicament as Annie. This announcement brings on all sorts of complications and Steve, the family lawyer, confidante and advisor, is called in to help straighten things out, which he eventually does to a satisfactory ending.

We cannot forget the humanly sym-

pathetic rôle of "Steve" played by Mr. Minor Watson. This master actor deserves special mention—not on his acting ability alone but on the "jes natural" manner in which he presents the character of the lawyer. One feels sorry for the many demands, the trials and tribulations and the responsibilities he has thrust upon his shoulders.

And back of it all shows clearly the master hand—David Belasco—who is responsible for the production.

GAMBLING

SO convincing is George M. Cohan in the title rôle of his own play *Gambling* that it is said he has been offered a job in Monte Carlo. So popular is he that the show will undoubtedly maintain its place on Broadway for many weeks.

It's about a murder! But even that time-worn subject is given a new treatment by Mr. Cohan and thru his skillful engineering a tale is spun that keeps its secret until the very end. A good character has Mr. Cohan built up in the form of the gambling-house proprietor, whose part he plays. Mary Phillips provides him with an excellent sparring partner and provides the house with some of the best laughs in the show.

It's not a harrowing tale that is bringing people to the Fulton Theatre, but it's a cleverly manufactured one. It will not stimulate your mind to greater heights, nor set your thinking processes to working—unless you attempt to solve the murder. But Mr. Cohan is a good showman and he has provided an excellent cast to introduce

to the theatre world his new drama.

THE SKETCH BOOK

EARL CARROLL, at the theatre which bears his name, is producing another of his dazzling and sumptuous revues which this season, for the sake of variety, he calls *Earl Carroll's Sketch Book*. The sketches are advertised as being largely contributed by Eddie Cantor, celebrated black-face comedian.

Thru acquiring some of the greatest laugh features in vaudeville, Mr. Carroll has made this revue an uproarious evening of mirth. The Three Sailors are a show in themselves. Their tumbling act is one of the funniest that has ever convulsed a Keith-Albee audience and they well deserve the prominent place they are given in this production. Will Mahoney does his usual excellent impersonations. The effects are novel, and some of the sets the last word in not too ornate artistry. Mr. Carroll has assembled a chorus of dazzling beauty—winners in various beauty contests and they should win!

The show lacks but one thing—music. It is incomprehensible how Mr. Carroll, who we believe started in the theatre as a song writer, can go to the trouble and expense of producing one great show after another, paying infinite attention to every little detail except the most important—the creation of some really good music. We should suggest that the producer try his hand at song writing again. A few song hits will make a poor show successful, but it is hard to put over a good show without a single outstanding musical number. This is a good show.

The Making of a Railroad President

(Continued from page 18)

maladjustments. The effect was that the square pegs in industry were very grateful for having been set aright.

Besides bringing his road up to the top notch of efficiency, Mr. Downs stimulated the future welfare of the country. Besides the cultivation of fruits, he urged forward the ceramic industry, addressed civic clubs and got the State Highway Commission to working effectively. As president of the Ocean Steamship Company of Savannah, 1924-1926, he also developed this further outlet which the State of Georgia needed for its industries.

To build on a large plan was his success motive for the Central of Georgia Railway. The same has been true for his development of the Illinois Central. During the three years that he has been master of its destinies, the road has shown marked improvements. One of

these feats is the electrification of all the I. C. city lines, including freight and switching, into the terminal of Chicago. This is being completed, and another operation is under advisement, namely the reclamation of all I. C. lake front holdings.

Back in the pioneer days of this railroad, the ideas of its leaders were utilitarian rather than artistic. The lovely Lake Michigan shore road was converted into a railroad yard, growing uglier with the progress of the city. President Downs is changing all that with his stupendous engineering pact to roof over his holdings, building soil above and converting this entire yard into a park. The six things which may be said to mark the inner current of "Larry" Downs' success and yield the key to his psychological mastery of conditions are:

First, he finds joy in working.

Second, he is thrifty. Ten dollars of his first sixty earned were immediately invested in the stock of the company for which he was working.

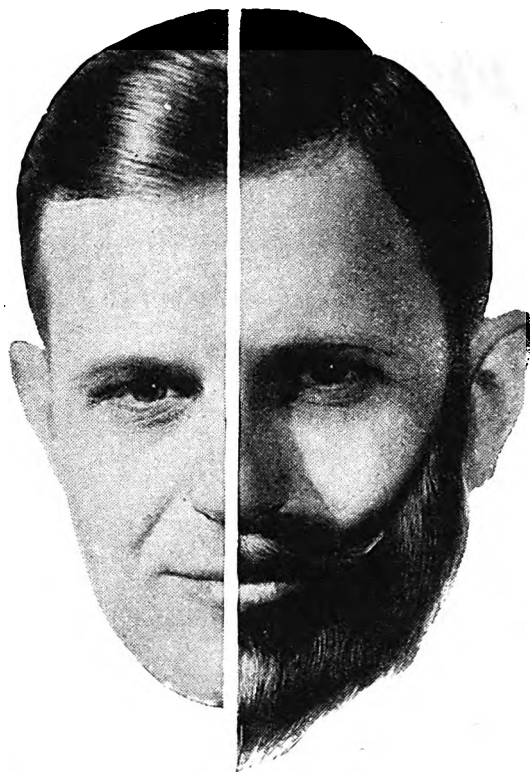
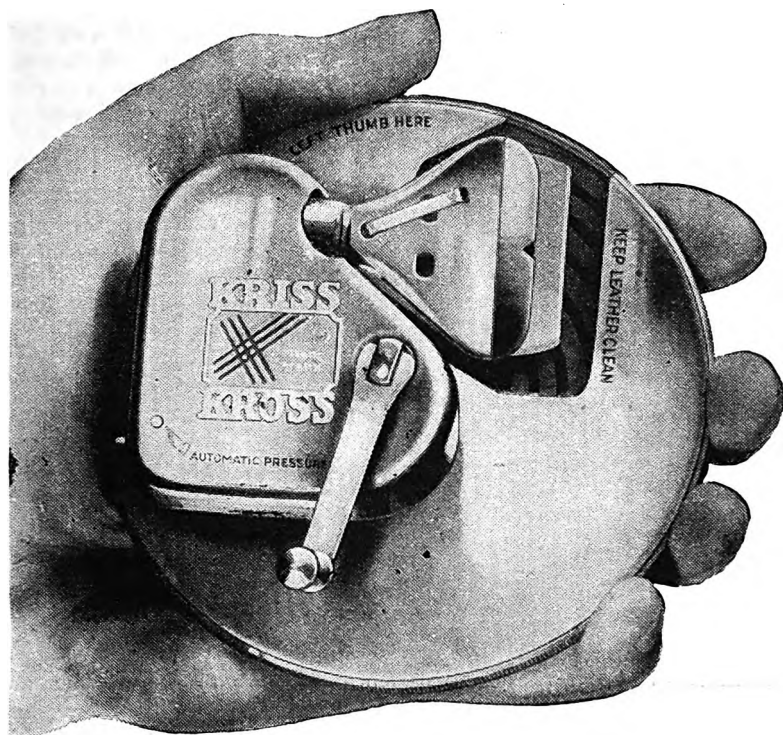
Third, efficiency is one of his watchwords. No lost motion in the rhythm of the day's work means an effective task well completed.

Fourth, he has faith in his fellowmen, as is attested by the many stories of his great friendliness.

Fifth, he possesses an equable temperament, which results in the

Sixth, that he knows how to control his temper to the extent that he is known among his cronies as the man who never becomes irritated. What more fitting words can be added than the utterance of an old Book which indicates that "he that ruleth his spirit is better than he that taketh a city."

No More Razor Blades To Buy!



365 Keen Shaves

A YEAR WITH ONE SINGLE BLADE

"I want to say that KRISS-KROSS Stropper is the best thing I ever saw. I have been using one blade continuously for one year and nine months and have no idea how much longer it will last."

C. S. Stephenson, Okla.

Inventor Discovers Amazing New Way to Shave! -Without Buying Blades!

K EEN velvety shaves forever and no more blades to buy! That's what the astonishing invention of a St. Louis man offers the great army of American shavers today!

KRISS-KROSS is destined to revolutionize all existing traditions of shaving! Its performance is so sensational that it seems hardly fair to call it a stropper. Rather it is a super-stropper or blade-rejuvenator! Almost literally it makes a new blade out of an old one every day. No longer do you find that your blades "die" after five or six shaves. KRISS-KROSS "brings 'em to life" in a surprising way, week after week and month after month and endows them with a keenness that they never possessed when brand-new! Actually you can take a blade right out of a fresh package and improve it as much as 100% in eleven seconds with KRISS-KROSS! No wonder experts pronounce it one of the greatest inventions ever patented!

Magic Diagonal Stroke

Until you've seen KRISS-KROSS, fitted its sturdy nicked smoothness into the palm of your hand and tested its uncanny dexterity yourself, you'll never know how amazing it really is! It employs the famous diagonal stroke, same as a master barber uses. Never before has anyone captured the secret of reproducing it automatic-

ally. Eight "lucky leather grooves" do the trick in 11 seconds with a precision it takes a master barber years to attain.

But that's not all. KRISS-KROSS embodies still another feature that has hitherto baffled mechanical reproduction. It stropps from heavy to light. It's absolutely uncanny the way the strokes start with strong pressure and grow lighter and lighter until an adjustable, automatic jig flies up and notifies you that your blade is ready—ready with the keenest cutting-edge that steel can take!



Fits All Makes of Blades

KRISS-KROSS produces unbelievable sharpness and prolongs the life of any razor blade for months and even years. Fits all brands and makes except Durham. Eliminates 83% of shaving costs. No more "raking" and scraping with dull blades. No more stinging and smarting that has astringents. KRISS-KROSS solves your blade problem for all time and gives you keen velvet-smooth shaves forever!

New-Type Razor Blade FREE!

To introduce Kriss-Kross stropper, we are including this month free samples of a revolution in razor blade construction. Made to fit your

present razor. Guaranteed to last longer and shave better than any other.

Expect a new shaving sensation—Kriss-Kross blades are made of a unique steel, made a new and better way.

Get Free Offer

Send for full information on these surprising new inventions today. KRISS-KROSS products are never sold in stores. You deal direct with me or my authorized representative. Write for illustrated description and full details of free razor blade offer. It's even more remarkable than I can tell you in this short space. Clip the coupon now. Mail it today.

Makes \$66 IN ONE DAY

Make big money with KRISS-KROSS. Giving away FREE razor blades boosts your profits amazingly. H. King made \$68 in one day. N. C. Pease made \$104 in 3 days! Others average \$350 and up to \$750 a month! Spare-time workers. Office and Factory men make \$6-\$12 extra a day showing KRISS-KROSS to friends and fellow employees. S. Kantela made \$154 extra just working evenings 3 weeks. Get details at once. Check bottom of coupon and mail it today!

Kriss-Kross Corporation
Dept. S-614, 1418 Pendleton Ave.
St. Louis, Mo.

Send me details of Kriss-Kross Stropper. Also send free sample of your new type razor blade for

..... Razor.
(Fill in your make of razor.)

Name

Address

City State.....

() Check here for agents' money-making plan, full time or spare hours.

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Dept. S-614, 1418 Pendleton Ave.
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What Can We Do For You?

Conducted by C. Franklin Leavitt, M.D.

QUESTION:—D. N. T. writes—

I have been a cripple ever since I had a paralytic stroke four years ago. I am better than I was, but still unable to do much for myself. From the complaints my relatives make about doing anything for me it would seem that they think I love to be sick. But I assure you I do not want to be sick and would go to work this minute, even to digging ditches, if I were able. I want you to answer this in your columns so that my relatives will see it and may learn that they cannot expect too much of me, and that they should be willing to help me all that is necessary. I am still a young man, age thirty-two, and hope some day that I will get out of this condition so that I may work and get a little fun out of life.

ANSWER:—

I wonder if you realize that even the physical effects following paralysis can in time become more habit than real, and that if one fails to try earnestly and hard to use his powers, they will naturally remain in a weakened condition. People often become sort of hypnotized by the thought of paralysis or other weaknesses, to the extent of really believing that certain things are impossible, that in reality are possible. If one sits down and believes that he cannot stand on his feet, of course he never tries. But instead of holding this thought if he will begin to work out some plan and say to himself, "Now I realize that these muscles are in a weakened state, but I feel sure that by gradually exercising the legs as best I can I will soon be able to get about" why then you will be thinking and acting along constructive lines and you are sure to get better. Paralysis is not a hopeless trouble at all, especially at your age. I really believe your relatives have seen that you have not tried as hard as you might and have become somewhat disgusted.

Did you read an article in the papers a short time ago headed "A Snake Story?" Here is a little of it:—

The Grace Liner *Santa Rita*, on which Lonnberg was a passenger from Valparaiso, Chili, put in on July 7th at the port of Guayaquil, Ecuador. Mr. Lonnberg went ashore. Shortly before midnight he heard a tremendous clamor in the town. The police were called out; the militia thronged down the narrow streets; fire engines clanged over the cobbles. The trouble was caused by a ten-foot boa constrictor gliding out of the underbrush and making its entrance into a hospital thru a window. Gliding down corridor after corridor, it made its way into the cripples' ward. Night lights were burning; someone

screamed. Then all at once there was a panic and shrieks of fright and hysteria. The snake had attacked a male nurse. The cripples, many of them bedfast for months, leaped from their beds and fled on newly vitalized limbs to the windows. One man who had been paralyzed for more than two years jumped six feet from his bed to a window and another eight feet to the hospital patio. Doctors examining him later believe him cured.

A shock often changes very stubborn troubles and starts people on the way to health. But why wait for a shock, why not use your own powers to the best of your ability and make the cure sure? The right sort of a shock may never come into your life.

QUESTION:—R. H. N. writes:—

(I shall give only a part of this letter as it is very long.)

I am thirty-four years old and have been married ten years. My husband and I are very well suited to each other in physical ways and he is quite handsome. When I was a child I tried to love only God, but asked him to guide me in trying to find "my knight" so that I might be truly happy. I was very spiritually minded and I held "purity" as the greatest thing in life. Later on I had a dream or vision of a man, noble and wonderful, just the type of man that would fit in with my life harmoniously, and I believed that that very man existed for me somewhere. But as I had no mother and home life was not very happy I later married my present husband. Now after all of these years I have found that "dream man" in real life, in the form of an osteopath that I have visited for treatment. He is exactly the same as my picture or vision in every detail. Since I have discovered this I have been very unhappy and have lost weight and am only a shell of my old self. I have prayed for guidance and am trying hard to adjust myself as best I can. This doctor has been married, in fact is, and has five children and a nice wife. Of course when I discovered this, doctor, it made a very deep impression on me. But I have wondered how he felt. I feel that I must know that he cares, then I can go on patiently and continue to fill my place as a faithful wife. What can I do?

ANSWER:—

Your vision, as you call it, was merely a mental picture or day dream of the ideal "knight" you had built up within your own sub-conscious mind. Don't feel that it was a special answer to prayer, or that it represented the one you really should have married. You had a certain definite picture in your mind of the type of man you would like to meet, whether you were aware of

this or not, and now this osteopath merely happens to fit in with this picture. There are many of a certain type in the world and he is simply one of many.

The thing for you to do is to become convinced that this is not in any way an answer to prayer, or any such thing, but merely a coincidence and nothing more. You have made yourself unhappy without any good reason for so doing, and you might make this doctor and his wife very unhappy if you were to hold even wrong thoughts in connection with your chance meeting. Try to drop this thought and turn to your husband and children and make yourself happy by loving them all the more. We reap our greatest happiness thru giving service. Serve your husband and children well, for you have a very definite obligation there.

I hope you will be very happy, and I am sure you will if you place this experience of yours in its proper place and feel that it is merely a strange dream and nothing else. Be brave in meeting your troubles.

QUESTION:—E. J. H. asks:—

Can you tell me how or where I could get a boy over twelve years of age? I have no children and love them and feel that I must have one.

ANSWER:—

Most large cities have orphan asylums where children can be adopted provided the authorities consider the environment the child will enter as proper for its future development. You do not state either your name or city so I cannot give you a very definite answer to your inquiry.

QUESTION:—E. J. H. also asks:—

I have planned from childhood to do a certain kind of work, but relatives constantly oppose it, interfere and tell me what I should do. Should I ignore their suggestions and follow my own reasoning? If this work I have dreamed of seems reasonable to me shall I do it? I have wanted to for twenty years.

ANSWER:—

When one has reached the age of reason I believe that he or she should follow his own wishes instead of constantly being directed by others as you have been. Unless you are permitted to use your judgment and reason freely these powers will become weaker and weaker instead of being increased. I

would not permit another to rob me of my personality or individuality, for that will be one of your biggest assets all thru life. The loss of personality means loss of confidence, and we cannot travel very far upward without confidence.

Regarding the work you wish to do, it is my suggestion that you go over all phases of it carefully, and if you find that you have the natural qualification for undertaking such work, I surely would do it. A work one loves and is qualified to do is the work he is sure to do the best.

QUESTION:—"Illinois" writes:—

I am a boy eighteen years of age, and only about five feet tall, which is very short for my age. Could you suggest anything that might add to my height. You perhaps will suggest outdoor exercise, but I work in a shop all day long.

This is not my only problem. I went to high school for two years, but after that my father made me stop. I would like to go back very much. My father tells me that he cannot afford to send me. I have a step-mother whom I do not care much for. I feel I am not getting anywhere at all for my father forces me to give him all of my pay check. I have step brothers and sisters that he is spending this money on. I believe they are old enough to take care of themselves as their ages range from seventeen to thirty. One sister is married and she stays over at our home most of the time. I want to leave home but I don't know where to go. What is your suggestion?

ANSWER:—

You might add a little to your height thru spine-stretching exercises. Bending exercises and hanging by your hands from some point that will let your feet clear the floor or ground are beneficial. Any exercise that will assist in stretching the spine will be good in your case. You probably do not

get much exercise in connection with your work. Good nourishing foods and the drinking of plenty of water will help nourish the body and thus may add to your development.

I think the matter of leaving home calls for serious consideration, for there are many angles to consider in coming to a decision. If you are making sufficient to pay your board and room, buy your clothes, and still have something left, then perhaps you would be happier away from home. Unless you could save considerable your high school work would be just as far away as ever. It is quite possible that your school system conducts free night school classes which you could attend and thus obtain what you seek in the way of education. Don't be impulsive but act only after you have carefully considered this from the standpoint of happiness and future success. Find out exactly what board and room will cost you and figure the thing out from a mathematical standpoint.

QUESTION:—G. G. writes:—

Is it safe to do gymnasium work with a nervous heart?

ANSWER:—

I would not do heavy gymnasium work until I had changed conditions within. When you have developed control of the nerves and have established a state of confidence, you will soon find the heart in a different condition. You could then begin to take light exercise and gradually increase it.

I believe that some exercise is essential in curing a nervous heart, for thru its use you carry yourself thru a toughening process which will gradually destroy the nervousness. Proper mental direction is also called for, of course, if you are to reach a state where you are in command.

Your Conscience and Your Wife

(Continued from page 41)

part would be productive of innumerable marital infelicities and incompatibilities.

"Perhaps you're right, Anne-Marie," I decided out loud. "And there's encouragement in your idea—hope too, I think. For if a man once recognized what was happening—" I began but checked myself. For Anne-Marie was smiling. And there was in her smile a certain blending of idealism, sophistication and humor that arrested my half-developed thought.

"You mean that if a man once recognized that he was identifying his conscience with his wife he'd start reforming himself. Is that it?" she asked.

I nodded. "Don't you think so?"

Anne-Marie deliberated. "Unquestionably, there are men who would do something of the sort. They are the ones who only need recognition of a condition in order to make a corresponding change in a line of thinking—or a line of conduct," she decided. Then added:

"There are other men who believe themselves too wise in their own entrenched opinions ever to make any change in their attitude toward their wives—or anything else, probably.

"But I like to think that the great majority of men—and women too—run amuck in marriage, as in other matters, thru lack of understanding. For such, even as you say, *there's hope!*"

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GUESS I may as well out with it—my mind feels haunted!

I sit down to write and one thought gets uppermost in the cerebral cortex, and sticks. Simply won't let go.

Sum and substance of the dilemma is that I keep thinking of those July days at the summer Psychology School.

Should like to cut loose from all rules of positive thinking for the moment and live in the past; indulge a dream or two in the afternoon; ring the bell like school days of old and call the aggregation together for another class in Business Psychology.

It was indeed a progressively encouraging spectacle to see the girls leisurely straggling one by one out of their mid-day siestas in cottages "Harmony", "Love-all", "Laf-a-lot", armed with books, note pads and a smile.

And that royal bunch of boys up across the road whom no one can ever forget, in tents of their own naming, (not wishing to be outdone by the girls) such as "The Nightingales", "Chigger Rendezvous", "Merry Chigger-Chasers", and so on.

It would be the acme of joy to shake that bell just once more and watch those chaps scramble to finish horse-shoes, crap games, or erstwhile rehearsals of newly-written songs for dinner-hour whoopee.

Speaking of that, too, while they served each member of the faculty with table salutations in song, it is naturally hard to let slip the one composed specifically for this department, as follows:

Tune: *Tramp, Tramp, Tramp*

In the business class we sit
Thinking, Rogers, dear of you,
And our bright and busy office far
away;
And your plans they fill our heads,
Spite of all that we can do,
As we think of making money, and be
gay.

Bizz—Bizz—Bizz, the class is working,
Hurry up suggestions, we will come,

And beneath the business flag
We shall use the plans set down,
By our Mr. Rogers with his mighty
hand.

They required about three minutes' notice to organize a real, honest-to-goodness orchestra for the various entertainments and dances that served to shift thought mechanisms at night when let-down periods came, and provided a quality of merry-making that did honor to the singing crickets and katydids and frogs and "Bob Whites" of old Lookout Mountain.

And talk of "hidden selves"—when "Brownie" and "Beggs" and the rest of the long list of headliners got into action with their original and brilliant productions, even the mountain folk came from all directions and in great numbers.

What a crowd of folks you all were! You inspired me more than you will ever know, every one of you, and I wish I might look into your faces again this very moment and give you a message in so far as my own light allows, and receive in return that help that only comes when one is allowed to stand in the presence of the noble.

Some have asked this department how one may account for the exalting spirit of helpfulness and comradeship that was so manifest thruout the entire school. It seemed an actual essence of atmosphere that nobody could define but which all felt as they found themselves being filled afresh from newly

sensed floodgates of aspiration.

An avalanche of reasons for this phenomenon of conscious experience might be offered, and all be right. Probably no single explanation could be inclusive enough to encompass it.

But, in my humble judgment, when you draw together a large group of men and women from more than twenty-six states, as well as Canada, Cuba, and other countries, all in search for something to make them bigger, willing to pay the price to get it, and eager to give as well as get, then something has to happen just as it did at Alpine Lodge.

Judge Simmons may have come near hitting the nail on the head. One morning, during the daily competition for a chance to shave, he remarked to me: "You know I was in this psychological thought years ago when it didn't make you popular. In fact it was as much as your social standing was worth to even mention it. And now to come here and find this grand crowd of folks from every direction, all thinking and talking and breathing the same thing—I tell you it's great stuff!"

Now here is a suggestion for every reader of *The Salesman's Conference Table*. I do not wish to be too exacting in regard to the number of people who come to the Psychology School next season, which will be held somewhere in the cooler climate of the Northland, as long as I have a thousand men and women answer the bell for my sessions in Business Psychology.

With that number I shall be content. Of course I shall venture the liberty of expecting you "old-timers" to be "selling the idea" to those you meet during the fall and winter. I shall ask one more favor of you, to wit, that you all be in the front ranks when the first psychological gun is fired at the opening get-together next July.

With a thousand more such people studying Business Psychology we shall infuse new blood into the very

arteries of American business, and teach people everywhere that business is one of the biggest romances of life. A lot of folks don't know this. They appear to possess the notion that it is dull and prosaic, or impossibly bad.

Let's help them to get a healthier point of view!

And, too, this brings us to a point I want to stress to all you readers at this time. It seemed to be the prevailing opinion, not only of the students, but of Dr. Miller, Mr. Howland and myself as well, that in keeping with the new impulse toward expansion, this department be enlarged to include all general business problems.

So from now on, if your difficulty is not one of advertising and selling, but of executive management or personnel, or having to do with any of the hundred and one other phases of business, just send it along. We shall do our best to help you unsnarl it. We want this to be a psychological service station not only for salesmanship in all its fields, but for every kind of trouble that can be classified under the heading of Business Psychology.

A. P. New York, writes:

BEING a reader of the *PSYCHOLOGY Magazine*, and being interested in *The Salesman's Conference Table*, I would appreciate your opinion as to what rating you would give an insurance salesman, when compared with other lines.

Do you consider that an insurance salesman needs any more initiative or special ability over the hardware or grocery salesman, etc.? I have heard salesmen (not life insurance) remark: "I think I would be hopeless selling life insurance!"

Would you therefore consider our line one of the most difficult?

ANSWER:—

This is a difficult question to presume to answer. Particularly as I have yet to learn of a single life insurance company that has solved the problem with abiding certainty. To one who has made a study of the selling of life insurance, there would at times appear evidence to make it easy to believe that it consists of a germ in the personality which enables the possessor of it to succeed, while the ones who lack it fail!

I believe the trained insurance executive will bear me out in the statement that in some cases it is nothing short of amazing to observe those who win out in the business and those who lose out. Two men of equally valuable endowments, in so far as one can judge, may take the same training, follow the same definite rules of working, and their progress may be totally different. This, on the other hand, can be characteristic of any line of business. Probably it is safe to assume that most people who take the highly efficient courses of training in insurance salesmanship conducted by most companies,

can, if persistent enough, meet with some measure of success.

Yet, to answer your question, I should say that the salesman who desires to achieve a more than average success in life insurance, should place a special emphasis upon certain aptitudes. Particularly he must create an action-stirring consciousness of new wants in the mind of the prospect. The salesman must have a knack for getting on the inside of the prospect's mental world, "under his skin" as it were, and talking with him on the plane of his most cherished heart hopes and the desirability of their proper nurture and protection.

In my personal view, the life insurance salesman needs at least the qualities of ambition, aggressiveness mingled with a delicate art for sensing the reactions of the other fellow, industry that keeps everlastingly at it, courage and optimism that can plug ahead in the face of disappointments, such as having the company turn down his pet risk when least expected, and the intelligence to understand and appreciate human nature.

C. P. California, writes:

IS there a psychological point in showing goods? Sometimes people claim the clerk did not show them enough, and again the clerk displayed too much and the buyer was unable to decide. In both cases the customer walked out.

ANSWER:

Indeed there is a psychological point in showing goods. In this connection it is obviously to show the goods just enough to secure a favorable reaction on the part of the customer. More than this may be hazardous, as it is likely to bewilder the prospect and make him unable to choose.

Of course we must not lose sight of the fact that some supposed customers have no idea of buying when they look at goods and will walk out in any case. But with the average run of people looking at goods, a sale is very apt to turn on how the goods are displayed.

It is necessary to study your prospects as you show goods and notice particularly their approval or disapproval as you lay out various items. The sale is dependent upon the customer finding something to concentrate upon and think of buying to the exclusion of anything else. When he gets to this point and the salesman does not observe it and keeps right on showing more merchandise, the prospect's mind becomes scattered and the sale is lost.

The psychological point consists in showing goods deliberately, until the customer begins to show a preference, then disregard all else and concentrate upon the good features of the choice. To do this is one of the great tests of selling ability. It comes thru experience, close observation and the intelligent use of insight.

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ORA W. LONG, 847 E. Madison Street, Portland, Oregon, writes:

I am a constant reader of the very best magazines that are published in America, and of them all I place *PSYCHOLOGY* first. It, alone, meets the needs of my everyday life by showing me how I can live that life successfully.

Wm. C. M. Orishenko, Blaine Lake, Sask., Canada, writes:

PSYCHOLOGY is the best magazine that I've ever read. It has opened the gates for me to a new life. My health, happiness and success are greatly increased. As I am a salesman I would like to put this valuable magazine in the hands of my customers, so please send me your prospectus and authorization blank.

Mabel K. Stock, Gardena, California, writes:

PSYCHOLOGY Magazine opened up a new world for my husband and myself. The little books of fourteen lessons answered a question for me which I had long pondered, a question which I had repeatedly asked of studious, thinking people. *PSYCHOLOGY* smooths off the rough surfaces, straightens out the crooked, misleading paths, gives us vision thru the dense fog of years of wrong thinking and I am sincerely grateful.

A RAY OF SUNSHINE

H. L. Crawford, Ingersoll, Ont., Canada, writes:

CAN very confidently say that *PSYCHOLOGY* to me is like a ray of sunshine in a dark cloud. I see and understand life in a purer and nobler way than ever before. My doubts and fears are becoming silver-edged and I feel they will finally disappear.

Albert J. Taxdahl, Cooperstown, No. Dak., writes:

NOW just a word of appreciation and praise for *PSYCHOLOGY* Magazine. I have derived more good out of reading it than I shall ever be able to express in words. I highly recommend it to all young people who are still in their vital stages of development. I am a young man of twenty-one myself, and I can truthfully say that applied psychology has changed my habits entirely; hence, I have also changed myself. *PSYCHOLOGY* is multifarious, and offers the correct inspiration and guidance that will lead to both mental and physical betterment.

HOPE TO THE DISCOURAGED

Chas. G. McGowen, Wendell, Idaho, writes:

I CANNOT say too much in praise of the wonderful work your magazine is doing for humanity. It is the morning star of hope to the discouraged, the sunrise of courage to the fearful.

W. M. Langley, Portland, Ore., writes:

IT is with a degree of hesitancy that I, a rank amateur in realms of psychology, arise to criticize mandates as set forth by a recent contributor.

I refer to the article "FOODS AND FEELINGS."

While there are enough psychological phrases dispersed thruout the article to lead the unwary to believe it genuine, as a matter of fact it is badly adulterated with irrelevant, and as I see it, absolutely false doctrine. He wanders far from the undisputed fact as to digestion being governed to a large extent by condition of the mind, and for the greater part lays unlimited stress on the whims, fads and fancies of the health faddist, stating as facts that which is at best debatable and disputed by good authority.

I charge that it is false teaching because it clearly encourages, advises and teaches a complex of fear—fear of that old fashioned bugaboo, that terrible "draft", as well as fear of food other than that prescribed by "the wisdom of the dietition."

Has the author seen considerable of the world and its people from various angles and under many and adverse conditions and has he recollections of a meal in some logging camp (especially of some years ago) where a crew of loggers are sitting on rough or hewn wooden benches and before a rough table, all dressed in their work clothes, oil lamps or candles for light, jostling and joking and not afraid of each other's elbows while they dexterously manipulate knife, fork or spoon, and perhaps fingers as of old, as best suits their ideas of effectively disposing of the stacks of corned beef and cabbage, potatoes, sow belly, baked beans, hot biscuit, and such other substantial eats as happen to load the table? No paper on the wall or rug on the floor but rough or hewn logs or lumber with nature's coloring according to age; doors and windows wide open perhaps; all satisfactorily planned, provided and directed by the head cook, waiters either men or women and the Bull Cook? According to rules this must necessarily be a sickly looking crowd! No delightfulness! Perhaps no great stress on daintiness.

I have learned to rely on a mixed diet without keeping any count or tally of the number of vitamins or proteins or what not, contained therein. I am too busy; besides, I know of eminent scientists and honest doctors who claim it is unnecessary to be burdened with this late and classy fear.

Anyway my hair is fanned nightly the year around by a friendly draft and I am not injured or fearful of other natural elements, wet feet or sun rays (not meaning those imitation rays ground out with a machine at \$25 per), regardless of the fact that "good doctors" have several times tagged me with incurable diseases; yes and but recently one consoled me by saying "according to all rules you are supposed to be dead years ago." I admitted the fact as per orthodox rules and told him I believed the Devil had his records all balled up and thought he had grabbed me off the first time I was scheduled, consequently was not looking for me.

HELPED ME TO PAINT

Mrs. Eleanor H. Pryor of the University of Kentucky, Lexington, Ky., writes:

THE first copy of your magazine came to me at a time when I had finished several canvases in mental training endeavoring to get a keener insight into human nature in order to be able to paint the souls of my sitters. I was painting and delivering portraits but they did not have that beautiful intangible something. Your glorious magazine has helped me in my painting and made the sunshine even on the dark days, and I could fill pages saying all that is in my heart for the things it is doing for the uplifting of humanity.

Edie J. Ryan, 15 West 42nd Street, New York, writes:

I HAVE just finished reading "Your Own Amazing Self," by Lon J. Haddock, in an old copy of *PSYCHOLOGY*. I want to express my thanks to you for making it possible for me to contact such a personality.

It is the soundest and most inspiring article I have ever had the good fortune to read. It just pulled me right out of the darkness into the clear and rare sunlight of truth, and showed me clearly for the first time what a fool I have been. I wish from the bottom of my heart that every man and woman alive could read and understand what Mr. Haddock has written.

What a blessing it would be if every preacher and teacher understood life as he does.

What Is Happiness?

(Continued from page 29)

for plant improvement; here the Burbank Potato (my first plant success), originated in 1873. Since that time more Burbank potatoes have been raised than enough to load a freight train fourteen thousand miles long!

At twenty-six a great shadow came which caused me pain and heart-break—the loss of my first great love. Foolish, perhaps, yet facts are not foolish. I had been long looking toward California as the goal of my hopes, so now, in my grief, I cut the ties of home and soon found myself in the new state and under the necessity—as I thought—of adopting a whole new philosophy of Life. I found then the great healing power of work—hard work, and it brought back new happiness and courage.

For fifty years since that time my greatest happiness has been in being able to add health, comfort, and happiness to the lives of others thru new plants and flowers and thru telling them about Nature's laws for educa-

tion, for living, and for right thinking.

THIS happens to be my seventy-sixth birthday. At the tender age of sixty-seven I was married, and the past nine years have been the busiest of a busy life, but crowned with contentment and joy.

A little six-year-old niece has come to live with us, and Bonita, our happy little dog, counts every minute out of my presence as so much life lost.

All the wealth of the earth is trash compared to home and loved ones. They make this little Earth pellet, which floats so gently in unlimited space—one of a company of billions of giant suns and planets—a real home. My life is filled with sunshine, the mother of happiness and health.

I am happy in the full confidence of friends, wife, children and dogs, and in the love that is in my own heart for all of Nature, from the greatest man or woman to the humblest and least known plant or insect—all brethren nourished by Mother Earth.

Thought Force Can Do Anything

(Continued from page 34)

wishes, who cannot brook contradiction or disappointment—that person is insane, even if he need not be placed in an institution.

"The violently insane person has hallucinations and believes them. He cannot see the world of reality. The mildly insane person (and there are many of us in that category) imagines all sorts of things and lives in these imaginings instead of the realities. You know of persons who imagine no one likes them, who think people always are talking about them, who imagine they always are being abused. These persons are touched with insanity without being really 'crazy'. The normal person controls his emotions and adapts himself to circumstances. When we all are able to do this, and to give to all other people the same freedom we want ourselves, then will come your much-wished-for 'Kingdom of Heaven on Earth,'" he smiled.

Hayakawa will not speak in detail of his own religious beliefs, partly because he never seems to wish to intrude his ideas on any other person. He will ask you something about your belief. If it touches on his own ideas, then he will talk; but if not, he remains silent. He seems to feel that the soul retains its entity, its personality, thru all the ages and thru all the changes it assumes. He believes that we do not finish our work on this tiny world, but that our own

salvation, whatever it may consist of, must be worked out in life after life. He believes in an ultimate Nirvana, but not the lifeless, soulless Nirvana of India.

In his Nirvana there is accomplishment, but there also is perfection, completeness, the absolute, cloudless joy which comes from a perfect knowledge and understanding and achievement, something we on this earth cannot even imagine. He believes absolutely in a system of reincarnation, which is the only way, he says that can explain, in justice, the seemingly needless suffering in this world. His idea of God is of a magnificence of intelligently directed force, far beyond the limits of our finite understanding.

Then, a bit breathless after this flight into the rare regions of the soul and the spirit, we came back to mundane affairs, and to the screen and the stage, and Hayakawa talked a little of his present work.

He has just finished a talkie-movie, the story of which is taken from a sketch he wrote himself. *Dead Laughter* is the name. But it has been changed from his own story, as he dealt too deeply with philosophy and the psychology of a human soul, to be interpreted on the screen.

In the sketch, Hayakawa takes the rôle of a poet, a rather spiritual youth whose love affair with the girl in the

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story has nothing of the earth about it.

And the same company which induced him to take a flyer into the "talkies" also is trying to persuade his lovely wife to appear. Mrs. Hayakawa has a beautiful singing voice, and it is planned to present her in a story which will have an exquisite Japanese atmosphere and give her a chance to sing.

Talking of the stage, Hayakawa gave those of us who occasionally appear before the public, some priceless advice as to avoiding stage fright. "We all suffer from that, even the most experienced," he soothed when several of the company confessed to panic when the first glimpse of the audience confronts one. "But it can be conquered. This way," he stood up. "Just before you go on the stage, stand erect, hold the upper part of your legs and the lower part of your abdomen rigid. Press your legs tightly together, throw back your shoulders. Breathe easily, slowly, down into the abdomen. You will find you are standing erect, easily, and that you have the sensation of your feet being planted firmly on solid ground. Let all your body relax except your legs and abdomen. You will be absolute master of yourself and of your audience. I give you that for what you may be able to do with it. It is a valuable thing to know."

It is sixteen years since this ambitious Japanese stormed the gates of American popularity and won the public so completely.

Before he ever came to this country, he had appeared in Tokio with a well-known company of actors and had done

well, but at that time had no idea of making the stage his life work. In fact he was being educated for a commission in the Japanese Navy. He rose to be a lieutenant, then met with an accident while doing some extraordinarily deep sea-diving, which practically ruined the hearing of one ear. That unfitted him for a military or naval career.

He came to the United States in 1911 and entered the University of Chicago. But his father died in 1913 and he went back to Japan. But on his way, just before he sailed, he was approached by some moving-picture interests and his promise was secured to get in touch with them on his return. He did this—and the die was cast.

He has appeared in about fifty moving pictures, in several stage plays, two of which he practically wrote himself, *The Love City* all his own, and *The Tiger Lily* partly his. He has written sixteen moving-picture stories, and one book *The Bandit Prince*. He wrote the latter, three years ago while in Europe, and, curiously, in this book is foretold many things which have happened in China since, showing a strange fore-knowledge on Hayakawa's part.

The romance of his life blossomed with his material success. For it was while playing in pictures that he met the lovely, flower-like Tsuru Aoki, herself a successful picture star.

It was only a year or so after he started in pictures that he met the girl who very soon became his wife. And Hayakawa has set an example to many

of the American stars—for his marital life has been a lovely dream of happiness since its beginning. Mrs. Hayakawa has appeared in several pictures with her husband, but the screen now has lost its glamour to her, to some extent. She is content to bask in his success.

Hayakawa has been resting the last year or so, but now has become interested in the talking feature of the screen.

Two years ago he and his wife bought an estate in Great Neck, Long Island, reconstructed the house there to their own ideas, imported pines for the garden, also some of their loved cherry trees, built an enchanting rockery, in which Mrs. Hayakawa has set at least one hundred different kinds of bushes and there, at the end of Vista Drive, in that colony of artists of stage and screen and concert hall, their home is now one of the centers of social activity.

Hayakawa particularly values the golf course, which touches his own grounds, and he thinks nothing of playing forty-five holes just as an appetizer.

It is a privilege to spend an hour in their home, to touch on the mysticism which is woven so deeply into their lives, to browse among the books, so varied in title, with one fascinating section consisting entirely of Japanese tomes. And you always come away from a talk with Hayakawa, with an impression of having opened new doors, gazed into different vistas, touched on unfamiliar ideas.

The Prize Ring

(Continued from page 45)

onlooker identifies himself with the contender, puts himself, figuratively speaking, in the contender's place.

And that is why champions do not last long in general favor. The public wants new champions, contenders who, like themselves in their own lives, have conquered the man higher up.

Not a little of Dempsey's continued popularity, aside from being a celebrated exponent of a mighty sock, is due to the fact that he was twice defeated. When he met Tunney the last time hope ran high that he might deliver a knockout. Thousands of his sock admirers still believe he can do it. Hence his public appearance draws more cheers than that of Tunney himself. A contender with a famous sock stirs the imagination more than a champion with equal socking ability. At the present moment the world is wondering who the next sock hero will be.

Since prize-fighting, especially of the heavy-weight class, appeals so strongly

and definitely to our primitive instincts, the question may well be raised—and, in fact, is being raised—whether it should not be prohibited legally.

"It brings out the worst in us," say some. "It caters to our basest desires."

All that one must admit. But does it thereby make the sport harmful or pernicious?

The people who feel that the prize ring awakens undesirable qualities are usually the ones in whom the pugnacity of the savage either is not strongly developed to begin with or it is very deeply repressed. In the former instance they cannot conceive of others getting much fun out of an exhibition of heavy hitting. In the latter they are fearful lest their inner but true nature may reveal itself. One set of individuals simply cannot understand because they do not feel that way themselves. The others are afraid to let themselves go.

It is a curious fact that the individual whose sadism is the most re-

pressed is likely to be the one whose sadism is markedly fierce. These are the people who attend a prize fight or listen in on the radio rather reluctantly and afterwards feel, after finding themselves enjoying it against their wills, that somehow they are defiled.

I stress this last-named type in order to emphasize the principle that repression of, or abstinence from, any instinctive expression does not thereby eliminate it from the system. Often, on the other hand, it makes it worse.

The best way to handle the pugnacious instinct is first of all to recognize it for what it is and, secondly, to let it down easy in a substitute way as much as possible.

We need not be proud of this inherent and often brutish combativeness that we have inherited from our ancestors who had to keep alert or perish. We need not be ashamed of it, either.

Science advises that we "sublimate" all these instinctive cravings of ours that are resistive to being socialized.

In other words, if your savage combativeness is strong don't go out and pick a quarrel and hit your neighbor on the nose. Better follow the fight news and attend the boxing bouts and shunt your anti-social desires into channels where they won't do you or anybody else any harm.

No, the prize ring has its value. At the present stage of our civilization it is almost a necessity.

We may not like to think that. It is so much more flattering to believe that we are sufficiently advanced along the road of progress and brotherly cooperation to be able to do away entirely with any sport that glorifies the baser emotions. That time, however, is not yet. And it is so very far ahead of us in the future that we need not worry our heads over it.

Granted, you say, but do such exhibitions as prize-fighting, perhaps, help to keep alive an undesirable instinct by repeated stimulation? Would it not be better to let the instinct die a natural death?

Yes and no. The repetition of the same stimulus—in this case prize-fighting—tends to rekindle the sleeping fires of combativeness. In that sense fistic exhibitions are pushing further and further away the day when the millennium will have arrived and we will be kissing our brothers on the cheeks.

But do we ever really want to be as soft as that? What will the human race develop into anyway if everything is reasoned out intellectually and the emotions degenerate for want of use?

No, the combative instinct, fierce and ugly tho it may sometimes appear, must and should be preserved. We need it for the well-being of our minds and bodies the same as we need roughness in our food.

Indeed, there is no question but what sadism, too long repressed, may cause a nervous disorder, some form of the familiar neurosis.

Anxiety, fears and feelings of impending danger, may begin that way. Often a psycho-analysis reveals that a person in not letting his animal brutishness loose or in being afraid to recognize it consciously has set up complexes in the unconscious mind which, in symbolic form, have created compulsive or otherwise obsessing symptoms.

Since such mechanisms are not, on the surface, easy to comprehend, perhaps an example of an actual case would not be amiss here.

A man of middle age was suffering from palpitation and tight feelings in the chest and throat. He said his heart felt as tho gripped in a vice while the throat constrictions often were so severe that he thought he would choke to death.

At night the patient would wake up suddenly with a cold sweat on his brow.

He would feel frightened. He knew he had dreamed something but for the life of him he could not remember it. Each morning he would feel more tired than when he had gone to bed. "My brain is full of nightmares," he told me. "And," he added, "I seem to work harder during my sleep than during the day."

Besides all this, he could not work as efficiently as before. Concentration was faulty. Even when he took up a book of light reading his mind would wander away from the printed page.

So much for the symptoms. What was the cause of this tormenting nervous disorder?

Simply repressed and unconscious sadism!

The patient was working with his father in a large wholesale grocery concern. At least, the son had taken the father's place as head of the firm and the father merely dropped in now and again to see how things were going.

It was these occasional visits, however, which had started all the trouble. The father, being in his seventies, had old-fashioned ideas of how the business should be run. The son, a modern, let us say, kept trying to introduce new selling ideas, new advertising ideas, etc., etc. The result, of course, was continual conflict between father and son. And the symptoms complained of by the son represented the throttling by the father of the son's advancement.

What brought the whole problem to light was a dream which the son, the patient, finally was able to remember. In it an enormous giant was sitting on his chest with his hands about his throat in a threatening way.

Analysis revealed the fact that the giant stood for the patient's old father. Altho the father actually was of small stature, the size of the giant meant the great power which the father, still the technical and money head of the firm, was able to exercise over the son.

Why the rest of the symptoms had come into being is easy to see. The son was, figuratively speaking, being choked by the father. He was afraid of their repeated conflicts. He could not concentrate because he felt worried, as tho something might happen to him at any time.

I have selected this case as an illustration of repressed sadism because of its aftermath.

The patient did not, to be sure, want to kill his father or do any damage whatsoever, when he realized how great and how deep his antagonism to him really was. In fact, the conscious recognition of one's sadism never leads to violence. In truth, to recognize one's sadism for what it is, consciously or unconsciously, is the very best safeguard possible. Delimiting and thoroly understanding one's impulses do not allow them to overwhelm us. When

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we know what's what, so to speak, we also know what to do about it.

In this particular case the sublimation—the substitute outlet, as it were—was the prize-ring. Not only did I recommend attendance on the fights, but the patient even took boxing lessons and so got his father and other antagonisms "off his chest" to the detriment of nobody.

Altho a thoro psycho-analysis may be necessary to find out how sadistic each and every one of us really is, conscious and deliberate self-analysis often reveals a great deal.

Especially is this so if one knows what mechanism, like sadism, to look for.

Sadism is nothing to be ashamed of, anyway. It is a forceful and dynamic power, the only question being which way it is being employed, whether in a social and upbuilding way or in a brutish, destructive fashion.

Many cases of violent temper are merely expressions of deep-rooted sadism and can be cured when the sadism is recognized for what it is.

Swearing likewise is a substitute sadistic manifestation, altho not an elegant one. Attendance on the prize-ring may work wonders in overcoming certain flagrant habits in this respect.

Power, virility, strength, ruggedness are all character assets. These are kept green and fresh by such a combative sport as the prize-ring.

Besides, we've got it sticking in us anyway. Is it not better to yell ourselves hoarse at a slugging match than to think in terms of violence and fight it down within ourselves?

If we must criticize, let us hold human nature to account for preserving the animal in us for so many centuries. Let us not get wrought up over the prize-ring which, better than any other sport, allows us to let off steam.

It may be added, of course, that the creative impulses likewise have sadistic components. Whether such an impulse manifests itself in motherhood or fatherhood, its initial motivation, sex as such, meant the conquering of the opposite sex.

The creative impulse when it reveals itself in the writing of a play or novel or whatnot also reveals sadism at one and the same time. Fashioning mental images on paper is a form of achievement in which the combative instinct is operating. Making people read what you write thru the medium of interest and thereby moulding their ideas to your own is a kind of sadism.

Starting new enterprises, organizing big business, composing music, sculpting, painting and just simply punishing the work on your desk which stares you in the face when you reach the office in the morning, punishing it by finishing and thereby conquering it—all these and many others besides are,

psychologically considered, variants of sadism.

We all possess a degree of the creative and especially is this true of the neurotic.

Those with functional nervous disorders, such as the case cited, are individuals who often have repressed their sadism and their creative abilities together. I believe it was Jung who said that all neurotics possess elements of genius. That is true. And to line it up with the subject matter of this article we may say that all neurotics have a degree of sadism within their real inner selves which, after such a method of psychoanalysis, they recognize should be projected in some useful fashion.

When the creative impulses are

strong, whether it be in a neurotic type or not, no better form of expression could be selected than some artistic pursuit in which the creative forces may have free play, and thus gradually rid the system of an overplus of sadism.

But if the creative impulses are weak or remain wholly unrecognized then attendance on the prize ring may be the best method available to drain off the sadistic desires.

This, at least, is true as regards our present level of civilization.

Call boxing a necessary evil, if you will, but surely, as things stand nowadays as regards the mental and emotional status of the average human being, the prize ring is more necessary than evil.

Modern Psychology

(Continued from page 38)

result, not the result for the sake of which the science of paleontology has been developed. Any scientific inquiry may have such incidental economic consequences. We cannot guarantee that our sciences shall be pure, uncontaminated by commercialism. We can only try to keep our own hands clean and hope for the best.

All the biological sciences, then, are grouped around our central problem and are important in proportion as they may contribute towards the solution of it.

Now the biological sciences fall into two great groups. One is the group of biological sciences proper, the sciences that explore the world of living things in general, aiming to discover the laws of life in general, to account for the genesis and functioning of all the many families of living beings, of which the human family is merely one among the rest. And there is the group of sciences which takes man for granted and studies human activities of all kinds; man's history, his social life, his economic and political activities, his folk-lore, his myths, his languages, his laws, his arts and his religions.

These two great groups of sciences are related in a very peculiar but logical and inevitable manner. The former group, the biological sciences proper, form a converging hierarchy, a pyramid of knowledge. And this pyramid supports all the sciences of the other group, the special sciences of the various forms of human activity. All these rest upon and spring from the summit of the pyramid of biological sciences proper. And they can be fruitful of true knowledge only in proportion as their roots are well and truly nourished in the mass of the pyramid and above all in its apex.

But what is that apex in which all

the biological sciences culminate, to which they all contribute, for the sake of which they all exist? It is the science of man as man; not man merely as one animal species among others, but man in the specifically human attributes that distinguish him and set him far apart from all the animals, that is to say the science of the mental life and constitution of man, or, in one word, Psychology.

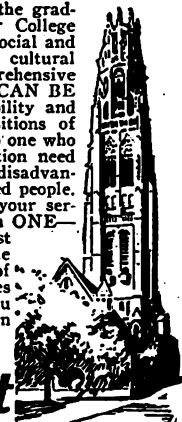
Psychology, I say, occupies this unique position among all the biological sciences; to it all the biological sciences proper converge; from it all the human sciences arise, from it they spring, in it they have their roots; and they can flourish only on condition that they can draw from it a vital sap, namely, correct views of the constitution of man and of his mental functions.

It may be objected that various of these human sciences have long existed, whereas psychology is a quite young science, has only become recognized as a science in the last half century; and perhaps hardly yet has made good its claim to be a science. I reply that just here we find the best evidence of the truth of the view I am stating, the supremely important key position of psychology among the sciences.

Those old-established human sciences could not have begun to exist, could not have developed, without some view of human nature and its mental functions. Therefore, as no science of psychology existed, they put in its place, as their indispensable foundation, certain assumptions about human nature. And these propositions about human nature, being hastily made assumptions, rather than well-founded conclusions from all the biological sciences and from the direct study of man, were in various degrees false and misleading; consequently the human sciences so founded

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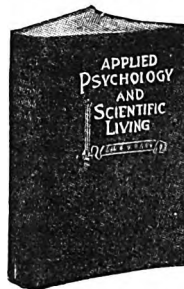
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were vitiated at their very roots. Their errors were the effect of their false assumptions about the nature of man; and in turn they were the causes of historical processes of the first magnitude, many of which can only be regarded as deplorable.

Let me point to a few examples out of the many available. Consider the chain of historical events in Europe which culminated in the horrors of the French Revolution and in the Napoleonic wars that put all Europe on the rack through a whole generation. All these deplorable events proceeded from certain false assumptions about human nature. Rousseau, who exerted an immense influence in setting these events in train, assumed and by his literary skill led his contemporaries to believe that man is a purely rational being who, if only he be liberated from all constraint, will inevitably be good and happy. His most famous book opens with the resounding cry, "Man was born free, but everywhere he is in chains." And he went on to assume that man is born, not only free, but good; and that the multitude of cruelties and injustices which he denounced all came from evil institutions that perverted human nature. With these profoundly false assumptions, Rousseau initiated that age of crazy cruelty and violence which presumed to call itself "The Age of Reason." That was the outstanding psychological error of the Eighteenth Century.

Consider a similar error of the Nineteenth Century of almost equally great, if less disastrous, effects. The utilitarian philosophy, whose high priest was Jeremy Bentham, exerted a profound influence on the course of events in Europe and especially in Great Britain through the Nineteenth Century. It rested upon a sweeping and false assumption about human nature, expressed by Bentham in the words: "Nature has placed mankind under the governance of two sovereign masters, pain and pleasure." All human activity, he dogmatically assumed, is a seeking for pleasure or an escaping from pain. And he deduced from this premise the conclusion that "sacrifice of interest to duty is neither practical nor so much as desirable; it cannot, in fact, have place; and, if it could, the happiness of mankind would not be promoted by it."

This hedonism was made the foundation of a vast system of economic, political and ethical doctrine, which in ethics is known as utilitarianism and in politics and economics goes by the name of the Manchester School and of "Laissez Faire." From similar false psychological assumptions have sprung the economic interpretation of history of Karl Marx and the program of the Communists. Thus we find hasty false assumptions as to the nature of man largely responsible for the dark hor-

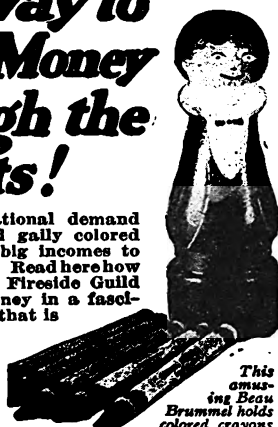
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rors of the early industrial period (especially in Great Britain), as also for the Bolshevism of the present age which is threatening to undermine and destroy the whole structure of our Western Civilization.

These instances may suffice to illustrate my theme, namely, that theories exert and have exerted immense effects in the field of practice and on the course of human affairs; and that of all theories it is theories of human nature that in the long run exert the most profound and far-reaching effects. The Copernican Revolution was an immense change in the intellectual outlook of mankind; and it greatly affected our answer to the question, "What is Man's Place in the Universe?" But because it did not change appreciably the answer to that other great question—"What is Man?" its effects on human affairs were less profound than the effects of such psychological assumptions as those made by Rousseau, by Brentham, by Karl Marx and by Lenin.

It is my contention that the present age is destined to be known as the Age of Psychology; because we are in process of gaining such knowledge of the nature of Man as will fortify us against the erroneous assumptions of the past and will provide a sure foundation for all the human sciences. And that these human sciences shall be placed on a secure foundation of psychological truth is profoundly important, because these sciences, inevitably and properly, are our guides in all practical action. How should the State and the nation be organized? What is the best form of government? What is the best organization of the whole civilized world? What is the best form of economic organization and control? How may we best regulate our individual lives and those of our children? How shall we prevent crime and the multiplication of criminals? What sort of man do we wish to see increasingly predominate on the earth and how may the predominance of that type be promoted?

All these great questions are still in dispute; and in working out the answer to each of them, the human sciences of politics, of economics, of ethics, of penology, of education, of eugenics, are exerting and inevitably will exert the decisive influence; and thru them the psychology on which they must be founded becomes the supremely important influence of our time.

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knowledge, is feeling and increasingly acknowledging a similar dependence on psychology; both these branches are in process of transformation into greatly improved forms thru the influence of psychology.

We are living in the very midst of this great reformation of the human sciences by psychology; and much, almost everything, remains to be done, for psychology itself is still only in process of taking shape, of acquiring generally acceptable and well-established principles. Especially it is still riven by one great and fundamental dispute. And not until this is settled can it perform its highest function and serve as the secure foundation of all the sciences of man.

Owing to the earlier development of the physical sciences, the biological sciences have been greatly influenced by their example and by the spectacle of their many triumphs over nature. Under this influence the majority of workers in the biological sciences have accepted the physical sciences as their model, have taken over their principles of description and explanation, and have sought to make them work as the exclusive principles of biology. In this way they have attempted to construct a purely mechanistic biology. And a large number, perhaps the majority, of psychologists, following the same principles, have started out with the assumption that man is strictly a machine, a piece of mechanism that exemplifies no principles, obeys no laws, other than those discovered in the realm of the physical sciences. They claim to know the answers to our two great

questions, namely, man is one machine among others in a vast mechanism; and he is a machine produced not by design, but by purely mechanistic processes.

This is one of those hasty assumptions which have been the bane of psychology in every age, which have made it so largely a series of deductions from such assumptions, rather than what it should be, a thoroly empirical science, founded wholly upon observation and experiment. And it is one which, if it should be maintained, will profoundly affect all the sciences of man, and will affect practice most disastrously, perhaps more disastrously than any of those false assumptions of former ages.

But, fortunately, there is no good reason to believe that it is well founded. Psychologists are beginning to find that it is a "working hypothesis" that will not work. All the signs point to an early dismissal of it as the last and the greatest of the false hasty assumptions on which hitherto psychology has been reared. Then, when at last we shall all be agreed that man is not merely a machine of which every action is strictly determined by mechanical principles, when at last we all see clearly that man is a creative agency, capable of choosing his course of action, of modifying his action in the light of possibilities which he foresees, then at last psychology will make rapid progress and assume in full measure its true place and function. Then the direct study of man as man will make progress with our two central problems, "What is Man? What is his place in the Universe?"

(To be continued)

What Can't He Do?

(Continued from page 27)

efficacy when put into actual practice."

This is clearly poetry, and also perhaps confusing in theme to the American mind which has been taught that progress consists merely of getting from one place to another—and damned fast! However, Lao Tze might have written it; or, among contemporaries, Carpenter, Maeterlinck, Gibran, Ouspensky. Even the practical Dr. Jung might add a faint "Amen."

It suggests a truth that is generally conceded, but little made use of. In each individual lies the cumulative wisdom of the entire human consciousness. Forced activity often warps or obscures the realization of it. To hear and appreciate an orchestra we do not dance around and beat upon a tin pan, but relax and listen. Why, then, can't we relax and listen to the symphony of our greater self?

I shall not try to expound further. The thought is given particular significance, at any rate, by the fact that the

man who wrote it is not a dreamer, squatting idly on a down cushion, but a person who has given extraordinary expression to his life in the wholly tangible media of line and concrete and steel.

After this "re-birth," little by little Bragdon's abilities and individuality emerged. He gradually became "oriented." A sketching trip in Italy brought forth a notable series of sketches of Italian palaces that were later published as, perhaps, the first plate material used as advertising for architects. He organized his own architectural firm, and, among many other contracts, got the commission for the New York Central Station at Rochester. In 1915 he added the responsibility of Scammon lecturer at the Chicago Art Institute.

In the past—where it has not been the invention of an individual genius—form language, or ornament, has found its motif in native flora. We find, as

examples, the Egyptian lotus, the Greek honeysuckle, the French fleur-de-lis, the Japanese chrysanthemum and wistaria, and so on. However, in a country like America, where to most people corn is known only from the can, and wheat in bread and pancakes, where scientific agriculture has caused vegetation to lose much of its local character and significance, conventionalization and the creation of a generic form language is met with certain difficulties.

To help provide our modern life with a source of design neither dependent upon an individual nor upon the limitations of a local vegetation, Mr. Bragdon reverted to geometry and created what he named, *Projective Ornament*. This source he has later used in stained glass, book-wrapper and textile designs, and to some extent in architecture. In substance he showed how it was possible to take any simple two- or three-dimensional geometrical form and convert it into a thing of new beauty by drawing a projection of its fourth-dimensional counterpart. Here at last was a concrete application of that much-discussed, much abused, fourth dimension.

Bragdon's interest in light and lighting complicated him in four new projects. In 1917 he designed the huge multi-colored lanterns and screens which illuminated the Song and Light Festival held in Central Park, New York. He created the lighting system for St. Mark's-on-the-Bouwerie and later collaborated with Thomas Wilfred in designing the well-known "Color Organ."

The fourth project was that of designing scenery for Walter Hampden, which he has done for a number of years. *Hamlet*, *Othello*, *Macbeth*, *Caponsacchi*, *Merchant of Venice*, *Light of Asia*, *Cyrano de Bergerac*—the settings for all these brought notices in the papers for particular distinction. Not only was Bragdon's scenery and lighting distinctive, but it was planned exactly as an architect plans a house, from sketches, scale drawings, plans, to full-sized details and superintendence. This produced a speed and economy of scene construction new to the theatre.

Besides his other work, he has always found time to write—books, and articles for newspapers and magazines. Not knowing of a suitable publisher at the time he had finished writing his first books, he established the *Manas Press*, and published them himself. In addition to *The Beautiful Necessity*, *Projective Ornament*, *Architecture and Democracy* (which is one of the five books suggested in the *Architecture* volume of the American Library Association's series, "Reading with a Purpose"), *Episodes from an Unwritten History*, *Old Lamps for New*, *Four-*

Dimensional Vistas, and *Tertium Organum*, he printed Llewelyn Powys', *Confessions of Two Brothers*, and introduced Adelaide Crapsey to the American public. Before he discontinued this Press, and turned over all his publishing to Alfred A. Knopf, Bragdon had built up a profitable business. Twenty or more of Knopf's new books of fiction have dust wrappers designed by him.

Of his other distinctions I shall mention only three. The President's Medal of the New York Architectural League has bounded his way three times. Frederic Goudy claims that Bragdon is one of the four living men who can letter. He is one of the few men who are supposed to understand the intricacies of Einstein's Theory of Relativity.

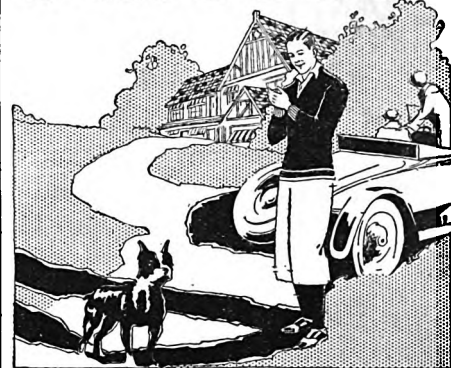
Bragdon has several outstanding ideas which reappear thru all his essays. He visions a new architecture—which is already emerging in our big cities—in which the architect is neither a copyist of traditional orders nor an imitator of the engineer; but, rather, an art creator in the realm in which the engineer has become a structural creator. He feels, also, that "architecture is the concrete presentment in space of the soul of a people. If that soul be petty and sordid no great architecture is possible, because great architecture can image only greatness." Therefore before any worthy architecture can arise in the modern world the soul must be aroused.

He sees the organization of a new theatre, wherein men and women shall find expression for their increasing emotional energy, and pass thru much of the ardor and discipline of educating themselves, saturated with the spirit of play. The "Little Theatres" are a preliminary move in this direction.

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Under the surface of society Bragdon finds a nameless and formless association of men and women who are reaching toward the ideal—as that is revealed to them thru intuition and experience. These are the seers, the men

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of vision, the pioneers, the dreamers, the doers. They are writers, artists, builders, craftsmen, lovers, who see thru their work and their love the unfoldment not only of what is but what is to be.

Perhaps the deepest secret of Bragdon's ability is his sense of *wholeness*—or "holiness", if you will. He discerns polarity in everything, and realizes that nothing is perfect or complete without its complement. A picture must have shadow as well as light, and to be beautiful it must have these in proper proportion. The sorrow of a great life is as vital to its development as is its happiness. Hardness must be leavened by softness; maleness by femaleness; power by love. Things which are "bad" are merely one-sided, disproportionate, and require only balancing, readjusting, to convert them into things of beauty. We must exclude nothing if our ambition is to be whole.

The conclusion of recent studies in psychology that the human psyche is naturally double-sexed, or androgynous, is not new in idea. An awareness of the principle, at least, coextends to the beginnings of artistic and religious thought. Growth in life, and beauty in human relationships, Mr. Bragdon feels, depend largely upon the development to the fullest extent of this latent double nature. Love helps bring it about. Thru this sacrament "two become one, but in becoming one, each becomes two—both build within themselves a reciprocal self with the aid of one another: thru interdependence they win independence: the divine androgyne comes into being, the beyond-man is born." Katherine Mansfield, in her *Journal*, repeats this thought: "A sudden idea of the relationship between lovers . . . We are neither male nor female. We are a compound of both. I choose the male who will develop and expand the male in me; he chooses me to expand the female in him. Being made 'whole'." We find the perfect embodiment of the "divine androgyne" in the person of Jesus Christ. Here is at once power and sweetness, aggressiveness and love. To insist upon the male-conceit, so ardently exploited by certain writers, that Jesus was wholly and only man, is to cut off and throw away that half of his nature which made him Man.

The first law of the universe is Unity; the second is Duality. Everything has its counterpart. The law of sex, duality, polarity, applies not only to living creatures but to physical phenomena, principles, art. There is night and day, fire and water, harshness and smoothness, dissonance and consonance, heat and cold, lines straight and flowing, sorrow and happiness. For beauty the poles must bear an harmonious relationship to each other.

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In art we have on the one hand lines and masses that are simple, direct, primary, active, positive, and on the other those that are complex, indirect, derivative, passive, negative. In *The Beautiful Necessity*, Bragdon indicates how the law of sex-expressiveness is of such universality that it can be observed not only thruout nature, in human beings, the trunks and leaves of trees, in flowers, and so on, but in the art of the masters, and can be made the basis of an analysis of the architectural ornament of any style or period. To understand the harmonious manipulation of polarity in light and shade and form is a secret of art; to understand the manipulation in self is a secret of life.

During that meeting, and all our subsequent meetings, I was never disillusioned about my earlier conceptions of Mr. Bragdon's personality and his ability. His writings were such sincere expressions of himself, that to understand them were to understand the man; whereas his abilities were indelible in his manifold concrete creations.

Within the past few months he has extended his achievements by completing a new book, *Merely Players*, which will be published this fall, and by designing a setting for next season's concerts of the New York Philharmonic Orchestra to be given at the Brooklyn Academy of Music. According to Mengelberg there have been previously no good orchestral settings in this country. Bragdon is probably the first artist to tackle the problem.

I don't think anything worries Mr. Bragdon. He won't argue. He has confidence in the universal ocean—that even if he should let go entirely he would be sustained. He accepts experience, happy or painful, as a means to growth: "To genius, pain is purgation; ugliness—beauty in disturbance. It injects the acid of irony into success, and distills the attar of felicity from failure. It teaches that the blows of fate are aimed not at us but at our fetters; that death is swallowed up in victory; that the Hound of Heaven is none other than the Love of God."

Keep Your Mind in Order

(Continued from page 36)

akin. We would become artists or sculptors, poets or novelists, lawyers or doctors, or what you will, in the least time and with the least possible expenditure of energy. We would spring into fame in a day, a week or a year. And to reach our objective we fret and strain and perplex ourselves into a state of mental ineptitude.

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estimate the time occupied in creating the vast universe, the cosmos about which we know so little.

And yet we, whose lives are but of short duration, tho we should live to be a hundred, would hurry and worry our little creations into existence and ourselves into the grave.

If only we could bring into our lives the peace and tranquil steadfastness of the mountains, if only we could take to ourselves from the starlit night-sky some of its beauty and calmness, if only we might absorb from the vast, swaying tides of old ocean a little of its mighty deliberation, how much better off we would be in mind and body!

What a sublime, calm, undeviating power is that which dominates the universe! And how foolish we are not to pattern after it instead of tearing our minds to tatters as a puppy tears a bit of cloth, by worrying.

Calmness, courage, resolution, pertinacity, these characteristics will win if given time; but "time" is as essential to a worth-while success in our short span of existence as it has been to the building of the universe.

Cosmos and chaos. Order and method and harmony and truth stand for the former; while hurry and worry and discord and falsity represent the latter.

Those of us who are addicted to worrying might well take the advice contained in that marching chorus of 1918:

What's the use of worrying?

It never was worth while;
So pack up your troubles in your old kit bag

And smile, smile, smile.

And then, to make ourselves more secure, we might take opportunity to lose the "old kit bag."

Four Ways to Fight

(Continued from page 43)

If you are afraid to meet strangers or to talk on your feet before an audience, or to ask for a job or to do anything else, don't treat the affliction as tho it were incurable. Treat it as you used to treat the algebra problems of your school days—conditions given for solutions. Solve.

The psychologist who studies inferiority cases by the hundred and must probe at them externally, may find them baffling, but no one need find his own inferiority complex mystifying to himself. Every one has enough intimate knowledge of his own case to solve any ordinary personal problem.

There are four ways in which you can fight a feeling of inferiority: 1. By action, doing the thing willy nilly that you think you can't do; 2. By encouragement, buoying up your self-respect; 3. By a constructive attitude, getting away from lopsided self-criticism; 4. By getting the help of others, establishing a reciprocal relationship with other people in the matter of appreciation.

1. ACTION

FACE your own situation. Where's the rub? Cut into the circle of cause and effect. What's the deficiency which you think you have which therefore makes you really have it? Suppose you say you cannot speak before an audience. Any one with healthy vocal cords and the ability to talk interestingly to a friend, can talk well in public if he thinks he can. The task, then, is building up your self-confidence. There are old-fashioned methods still very effective for this. It would be hard to beat that ancient Greek gentleman's system of putting pebbles

in his mouth and exhorting the roaring ocean. He conquered his fear of audiences by conquering his fear of himself. He proved to himself that he could make a speech under violent distraction. Tune in on a jazz orchestra. It will make a fair substitute for the ocean's roar. Get a group picture of the most formidable assembly you can. Look those picture people squarely in the eye and talk to them. Make up other distractions. Keep the thread of your thought in spite of them and then you will know that you can talk before an audience.

Or do you fear to meet strangers? If you do, of course, you will make a fizzle of meeting them. You will avoid the practice, and your abilities along that line will grow less. You should buck up and meet them anyway. Set for yourself a quota as insurance salesmen do—so many new contacts a day. Fill that quota, even if you have to fall back on ticket sellers, clerks and members of charitable organizations whose acquaintance does not require an introduction. You will find that contacting people is an art interesting enough to crowd out petty self-consciousness. You will have discovered one of the many ways of edging around a complex rather than hacking thru it.

You can't ask for a job? Ask for one anyway. Ask for twenty. Ask for jobs by the wholesale. The daily want column will furnish you a list of firms that would like to look you over. Sell yourself to them. Treat the matter as an adventure. Say to your quivering ego, "Now look here, old dear, you're going to do this job of interviewing because it's good for your little soft-shelled self. And you're going to like



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Whatever the block in your mind which makes for that old inferiority complex, get thru it or around it. Maybe you feel apologetic for your looks, or your fund of information, or your vocabulary, or your manners. You can do a mighty lot for any of those deficiencies if you go about it. Get away from apologies. Folks don't like them.

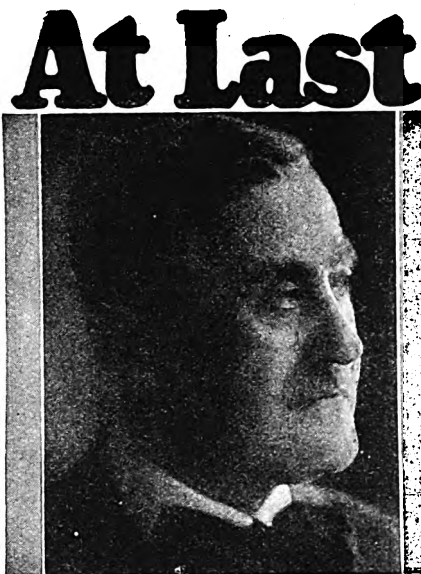
2. ENCOURAGEMENT

HAVE you ever read accounts of men stranded far from civilization and of their efforts not to slip away from the culture that is theirs? What methods did they employ? Philosophy, deep thought, learned discussion? No, it was the little things of life they relied on, the small usages of society, grooming, courtesy, formality. Dressing for dinner may keep up a man's standards, where profound thought may shatter his sanity. The observance of etiquette has a subtle but powerful effect upon a man's opinion of himself.

I recall from my acquaintance an example of how the little things of life kept one woman from despair. Her mother-in-law who lives with her is past mistress of the art of belittling by delicate innuendo and makes my friend the object of her expertness. Her attack is somehow so intangible that to put up a defense is most awkward, and, in fact, almost impossible.

"I found that if I attempted to drag her insinuations out into the light, she would deny them sweetly and make some more," my friend told me. "All I got out of it was the appearance of being belligerent. I made up my mind I wouldn't quarrel with her and that I would put forth every effort to keep my serenity of mind. After each session with my mother-in-law, when I would come away all stuck full of little barbs, I would do something for myself. I would go down to the beauty shop for a manicure, or put flowers in my room, or wear my prettiest dress or use the best linen for dinner. A manicure freshens more than the finger-tips. Pretty clothes do more than delight the beholder. All this may seem to be a system of trivialities, but it worked marvels for me. Anybody who has to live in the same house with a 'picky' person should certainly try it."

It pays to encourage your self-respect. These little helps, however unessential they may seem, have their deep-seated place in the workings of psychology. Do you remember that excellent moving picture of a few years



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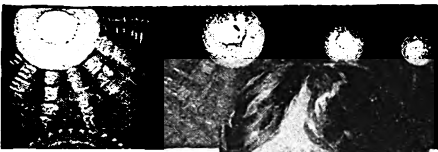
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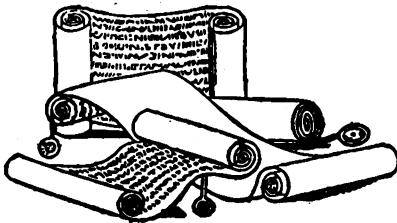
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ago which had for its theme the powerfully stimulating effect that the wearing of a uniform had upon the chief character and the tragic depression which followed the taking away of the same uniform?

I have a friend who has a morbid fear of becoming impoverished, a hangover from childish impressions. It has been a serious handicap to him in business. When he needed to make a necessary investment, he found that it was always difficult for him to write the check. He would hedge and hesitate about parting with his money, sometimes unfortunately long. He discovered by accident, that if he kept one hundred dollars in his pocket, he took on a feeling of financial security which quite overcame his silly fears. They had been childish in their scope. The remedy was perhaps childish too, but it worked.

Is it foolish to carry one hundred dollars in one's pocket to cast out an absurd fear? A sick man doesn't refuse a hot-water bottle because he would scorn to use it were he well. A complex is a psychological sickness.

3. CONSTRUCTIVE ATTITUDE

A MAN or woman with an inferiority complex has a fixed habit of tearing himself down. The habit must be broken by resolutely building oneself up.

Bill Williams, a man I know, was a complete failure because he had been brought up to be just that. He had four older brothers who had somehow fallen into the way of pointing out to Bill his lack in talents, disposition and looks. They drilled self-distrust into him until he was the very embodiment of it. One day, after he was grown, he came to realize that he must either resign himself to being

a failure or else drum that distrust out of himself with just as many beats as it had been drummed in. He had the in'ards to do the latter and began this practice. Every night before he went to sleep he reviewed those things he had done during the day, that were right or kindly or sensible or clever, the things that he was proud to remember. Maybe he hadn't done a single thing of that sort for the last twenty-four hours. Very well, he harked back to the memories of the day before—only the reassuring memories. Everything else he persisted in forgetting. He refused to think of blunders, embarrassments, slights. It was Spartan practice but he was able to do it. Pretty soon he fell into the habit during the daytime of looking forward for his nightly estimates of himself and of trying to have something ready for a favorable review. Naturally, in the course of time, he began to believe in himself.

Give yourself a little appreciation. Do unto yourself as you would, in common decency, do unto others. Remember that you can't possibly be all wrong. Emphasize your success.

4. RECIPROCAL APPRECIATION

WE don't live in the world alone. A little encouragement from the other man helps powerfully in keeping our heads up. The best way to get it is to offer him some encouragement too. The world has its social give-and-take scale pretty well worked out. If you appreciate other folks, they're apt to appreciate you. Find something right about the other fellow and he will find something right about you.

But, particularly, find something right in yourself, appreciate yourself—and others are likely to join in the chorus.

Do I Regret It?

(Continued from page 20)

in the Bronx to try to get a day's work as an extra, for which he was paid five dollars.

There he met a keen, ambitious young Englishman, at that time an assistant property man.

My friend, the actor, took me to see this property man one night, and we conceived quite a fancy for each other. He was enthusiastic about the possibilities and the future of the motion pictures. He urged me to come out to the studio and meet some of the officials. He was sure he could find a good place for me.

I laughed at him. The motion pictures did not interest me, either from a standpoint of entertainment or of business.

That young assistant property man

today is one of the most noted of motion picture directors. And as I look back and think it over, as I am doing now—I wonder!

By now I was convinced that New York was pretty easy pickings. I had proved to my own satisfaction that I could make my own way in a strange place, but how far I could go was something else again. After I had had my fling I convinced myself that the big town game wasn't worth the candle; that there was something to be said, after all, for the security and stability of a smaller city. There you were somebody, here you were lost in the crowd.

I felt that I would never be anything except a very small toad in a very big puddle, while I had already been quite a noisy frog in the old pond.

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Every day a reporter for the *Banner* came to see me. I know he envied my splendid office with its handsome trappings—the evidence of my youthful success in a material way.

But I wonder if he knew how I envied him! I envied him and his twelve-dollar-a-week job, writing unimportant things for a small-town newspaper.

And I began to get lonesome and homesick for New York; its challenge, its hard glitter, its romance and its life and color. I had been in New York for only eight months, but now it was the one place that seemed home to me.

SO I moved on again. Back to New York. A rolling stone, tortured by indecision, one day wanting to follow literature as a career, the next day feeling that I should go back to business, be a person of substance and responsibility, get myself a family and leave behind me a heritage of wordly goods.

But for all my mental struggles and soul torment, how little I have had to do about it! Call it Fate or what you will, I feel that I was destined for the niche into which I now fit so comfortably and so happily. I was born with printer's ink in my blood. Both of my grandfathers were publishers, and one of the earliest recollections I have of my father is in his printer's apron, working at the case.

So, perhaps, it is only natural, with both the laws of heredity and environment working for me, that eventually I should have become involved in the editing and publishing business.

The opportunities I've missed or neglected were fundamental ones, each of which meant a life plan, a life work. Any one of the opportunities I passed by or let pass by me would have meant substance, wealth and security. But none of them would have meant satisfaction or happiness. I tried each of them long enough to find out. If I had cared enough about wealth in it-

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self, I would have carried on in the hardware concern, as a lawyer or business man.

For a long while I thought I had made a grave mistake—or many mistakes—in pursuing a will-o'-the-wisp ideal of existence, stubbornly assuring myself that the most important thing in life was to be happy in my work. Many times my soul has warred within me and I have had bitter debates with myself as to the course I have followed, but I wouldn't change that course if it were within my power to do so.

Yet I reached this state of mind after no little opposition, despair, mistrust and many heartaches. While I was reading law my friend and preceptor, Mr. B., told me I could not be a business success unless I quit trying to write. Yet when George Creel published the first article I ever wrote I was prouder than I was of my Bachelor of Law degree, and on the day the *Star* published a list of those who had successfully passed the Bar Examination I was not one-tenth as delighted as when my first and only poem appeared at the top of the editorial page and I was paid three dollars for it.

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Editing has been my vocation as well as my avocation ever since.

No, I wouldn't trade what I'm doing for the ultimate hardware job, the pinnacle of my blasted legal career or all the potential wealth of my attempt at business—or all of them combined.

I have lost out on a lot of opportunities—but look at the fun I would have missed if I had taken advantage of almost any one of those I passed by, instead of those which were meant for me!

After all, we must pick and choose the best we know how. It would be impossible to accept every opportunity and follow it to its logical end. So I have come to the conclusion that the drama of life, the zest and joy of struggle and some little accomplishment, are far more important than any one of a dozen opportunities that would mean nothing more than material well-being—and wealth.

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Self-Reliance

(Continued from page 46)

this in you, then set about creating it at the earliest possible moment. It is impossible to be truly successful without it. I do not mean by self-reliance that the student should spurn all recorded experience and build from the ground upward of material wholly his own. But I do mean that alleged truths should be laid before you and that you should let your growing powers work them over as a miner might assort his ore, not to obtain all the values, but only those best suited to the purpose in hand. And you should return again and again for further truths, just as the same miner, when he has learned a new process of treatment for his ore, returns to work over that which he originally discarded.

In order to become established in self-reliance you must reiterate daily a self-assurance of power to do things to which you have set your rational and intuitive powers to accomplish.

He who trains his powers in this manner, schooling them in auto-suggestion of an inspiring and ennobling type, draws to himself untold power for achievement.

We are all far too willing to accept the discoveries of others as ultimate truths and to build our conduct and hopes upon them. The young mother strives to bring up her offspring as her mother brought up her children. If this were done in all things progress would cease. We shall do well to know that truth is never seen in all its fullness. It is many-sided. Hence it grows upon us with study and as our points of view change, until it appears to be entirely transformed.

Then again, times change and it is quite necessary for us to change in order to fit in with the changing world about us. A truth may have many phases of expression. Truths of today were truths two thousand years ago, but their application has materially changed, just as we are able to direct the energy called electricity in various ways.

Our confidence should never waver because we do view certain things quite differently today than what we did a short time ago. It merely represents growth, provided we have used our mind creatively, and our confidence should really be increased instead of diminished by the thought that we have materially changed our viewpoints. Let us impress on ourselves the fact, earlier alluded to, that our states of consciousness are mere points of contact; that there is no stagnation; that the stream flows onward and still onward; that the power to take of the things offered us and to work them up into individual experience is within us;

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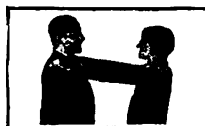
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This is the age when those who have been fortunate enough to accumulate considerable money begin to plan on retiring. What a mistake! Only those who are naturally very active and athletic can do this safely. To the one who expects to from then on live a life of ease it spells tragedy. A man who has worked hard enough to accumulate considerable has been a mentally active type. Take this away from him and he at once begins to rust and thru lack of use his powers are gradually decreased.

Your future life will be moulded to a great extent by the picture you hold. If you believe you are thru, that your powers are no longer serviceable, that your "race is run," that you are now on the decline, these thoughts will probably come true. But if you still believe in yourself and your ability to do big things, and keep yourself fit so that your mind and body have a fair chance to respond to your suggestions, then you will go on and on and live a life of fullness and usefulness and be happy.

Be thoroughly interested in people, in things outside of yourself, have a hobby that gives you genuine pleasure and from which you derive a real "kick," keep your mind and body fit thru regular forms of exercise, eat to live and don't live to eat, drink plenty of water, get out in the open air daily, take reasonable hours of rest, take a real interest in play, learn to appreciate the simple blessings of life as well as its luxuries, keep away from over-seriousness, keep away from fear, and your years will be full of happiness and true success.

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Physicians' Register

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Please give details as to methods of treatment, whether hypnotism, suggestion or psycho-analysis is used, fees, degrees, and references.

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Nouveau Riche

(Continued from page 23)

himself to fit them. With all his money, he had let a lot of expensive tailors, who charged custom prices, fool him into buying his whole new outfit ready made and hand-me-down—and it could hardly have been otherwise under the circumstances; for the essential thing about a new habit is that you have to make it yourself.

It was the acquisition of material wealth that put Simon askew in his relations with his world. Since few of us ever strike oil, few stand in danger of his fate. Nevertheless there are many persons who, tho their pocket books remain thin, do, in an intellectual way, become burdened over night with more wealth than they know how to use. In other words there is a type of person who is intellectual *nouveau riche*. Such people are so weighed down with growing masses of glittering ideas to which by habit and practice they are strangers, that they find themselves unable to incorporate those ideas satisfactorily into their established habit of life. The result is internal conflict and acute unhappiness. Such persons are like Simon Carew, in that they have suddenly stumbled on treasures of truth, on heaped-up mountains of new ideas, on great masses of fact whose acceptance seems to demand of the tyro some radical and possibly dangerous reversal both of his point of view and way of conduct. Many of the new ideas are an indictment of the hoary traditions which up to twenty years ago were questioned only by a few "dangerous radicals"; they prompt the individual who accepts them to order his life on a new basis. Some call it "the new morality." But whatever one calls it, ideas, like frozen dynamite, are dangerous stuff and when suddenly acquired, they have a way, before one warms them and thaws them out, of suddenly exploding and working havoc in the lives of many persons who would doubtless have been happier had they gone on in the old attitude of acceptance, sticking to the simple drop light, the evening paper, the corn cob pipe and the shirt-sleeve comfort they had before they struck oil.

It is easy to think of many examples. The theological type of religion is one. Dr. Sigmund Freud has recently written a book called "The Future of an Illusion." Religion is the "illusion" Dr. Freud has in mind. He calls religion "the universal obsessional neurosis of humanity," and he tags it with other opprobrious names even more impressive. He regards religion as a superstition, pure and simple, and he points out that in the event of a sudden removal of the restraining influences, namely the taboos and fears in which

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he thinks religion is wholly grounded, the effect might be a complete demoralization of the uncultured mass who have always habitually accepted religion. For according to Dr. Freud, religion induces people to behave by positing a system of rewards and punishments.

"Culture", says Dr. Freud, "has little to fear from the brain workers. . . . But it is another matter with the great mass of the uneducated and suppressed, who have every reason to be enemies of culture. So long as they do not discover that people no longer believe in God, all is well. But they discover it infallibly, and would do so even if this work of mine were not published. . . . Is there not danger that these masses . . . will attack the weak point which they have discovered in their taskmaster? If you have not killed your neighbor solely because God has forbidden it and will sorely avenge it in this or the other life, and you then discover that there is no God so that one need not fear His punishment, then you will certainly kill without hesitation, and you could only be prevented from this by mundane force."

This is doubtless true in so far as it applies to any religious morality which is based on a system of rewards and punishments. A sudden removal of the belief in a God on whom one depends for a wage which is to be paid for good behavior, would do away at a stroke with the motives which habituate devil worshipers to moral conduct that passes for ethical, but which is not ethical because it is done for pay. The sudden removal from their lives of the crudely conceived deity they have been taught by received tradition to worship and obey, would leave them demoralized till they could find another God—if He were only the Vacuum worshiped by Dr. Freud.

Bernard Shaw somewhere points out the same thing in a different fashion—that when you deprive men of their religion you leave them trying to lift themselves by their bootstraps. And this would of course be true regardless of the truth or falsity of the discarded religion. To have discarded one set of accepted beliefs in order suddenly to take on, by intellectual fiat, a totally different set of free-thinking habits, is one way of being *nouveau riche*. And the newly rich, in either the material or the intellectual world, need to watch their step.

The reasoning of the novice who thinks he has seen a great light, and has found a truer truth than he has known hitherto, may be perfectly logical; but his effort completely to refurbish his mental house by pushing a button is likely to beset him with difficulties similar to those that would arise from learning a Latin grammar and a Latin dictionary by heart, and then starting out to talk Latin.

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For one thing, the introduction of the new idea usually calls for the unlearning or the crowding out or submerging of the old. This is not easy; because any long established conviction or belief has acted for years on the subjective mind as a suggestion. It has hypnotic power. It cannot be altered off-hand by the mere substitution of some other suggestion. The objective mind may accept such a new suggestion instantly because it seems reasonable; but the subjective mind will not. One might as well try to add a cubit to one's physical stature merely by taking thought. Many of the intellectual newly rich try to do that *without thinking long enough.*

A man may change his intellectual convictions instantly; but he must change his subjective habits slowly. Growing, live persons are constantly making such changes in their lives. As one grows older—if one grows—one gradually discards ideas and points of view that were once woven into one's very marrow. We unlearn this and we learn that. It is like picking up a new language when one has migrated to a foreign land. In a sense the Present is a foreign land to those of us who were born forty, fifty or sixty years ago. It is a new world in a new age. Children born in this new world speak its language; it is their native tongue; but no sojourner from Yesterday finds it easy to speak without an accent, or with the readiness and ease of those who have it as a birthright. The land is full of restless adults who seek naturalization into the new order—quick naturalization—quick abandonment of traditions which their intellects have discarded, but which their subconscious minds still accept. They are clumsy and stiff and when they move too fast they court disaster.

A handy way to illustrate the point is to suppose that ten or fifteen years ago, when lively young flappers were willfully shortening their skirts and discarding their corsets, and getting away with it, some staid woman of forty had said, "That seems sensible to me; I'll do it." Her intellect would assent; but her subjective habits of "modesty" would revolt. Consequently, if her theory gained the right of way, she would face an internal conflict that might produce many untoward results, and even physical sickness. Sensible women of mature years left all that to the flappers, and themselves got used to the idea gradually, an inch at a time—and look at them now! Ten, twelve or more good sensible inches off the ground, and no conflict about it, even among ladies who have reached three score and ten.

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them who followed that *intellectual* conviction when the use of cigarettes by women was just beginning. They felt awkward, they were ill at ease, something deep within them told them it was wrong and unwomanly. In short, they *paid*, even in this trivial matter, for attempting to act on an idea before, by means of constant *thinking* of it, they had become really used to it. The subconscious condition required to be changed first by long continued suggestion. Of course in so slight a break with convention as that, the reluctance soon disappeared, and the new subjective habit soon took its place. But that is not true with the graver breaks with tradition. There the change, if it comes at all, has to come slowly.

There are many ideas over which the average man or woman, with average powers for innovation and adaptability, may need to think for years, with no attempt to act on them, till the mind has become thoroughly habituated to them. Such thinking constitutes a long continued, oft repeated educational suggestion to the subjective mind—a suggestion which in time may displace and obliterate an older subjective habit.

That is why it is important for people to persist in thinking keenly and straightly and clearly about many matters on which they may not find it expedient to act. That, too, is why the present impracticability of acting on a theory does not necessarily invalidate the theory. It is the custom of pragmatists to deride as vapory metaphysics any theory of conduct which can't be made to work in practice, and to work immediately. They overlook the need that every man has to be possessed by some sort of dream. They overlook too the fact that a dream may bring to pass, within the subconscious mind, changes which without violence or haste do finally change the language in which the dreamer thinks, and the codes on which he acts. This is growth.

The failure to realize that there is such a gap between sound theory and wise practice sends many a theorist on the rocks in spite of the possible correctness of his theories. The notion that because a theory is true it can necessarily be made to work out immediately in action, and that its failure so to work out as a practical rule of conduct implies that it is untrue, is short-sighted.

For instance, codes which may work out very well in the lives of young people may be grotesque when applied in the lives of their elders, who, regardless of their reasoned convictions, have other mental habits and subjective bents that remain in conflict with the new order. Age has more or less to abide by the decisions which it made when it was Youth, and to live on amid

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the habits and the mental furniture it then acquired.

The sooner a large number of our older generation realize this the sooner will they rid themselves of the tension and spiritual discomfort which many of them feel. In the main, Age must accept its own subjective limitations. If it does that, it can hold what theories it pleases, and perhaps little by little learn to practice some of them. In the main, the wise attitude for middle aged people in these matters is one of acceptance of their subjective limitations. Let them simply admit, when they feel that they have been cheated out of something, that they were born several decades too soon, that their premature arrival has deprived them of much that they may envy in the lives of their juniors, and that they had better write it off the books and forget it.

The alternative is to try and be kittenish; and there is no sadder spectacle. For a wise attitude of resignation in this matter, consider the wind-up of Barrie's play, *Alice-Sit-by-the-Fire*. There are certain respects in which all who have passed into maturity have to submit to sitting by the fire; and if they foolishly rebel instead of sensibly turning their minds to something better fitted to their age, the indications are that they are suffering from a disturbing and undesirable malady known as adult infantilism.

It is a part of the game of being an adult to recognize, good-humoredly and without grumbling, or kicking against the pricks, that life plays this trick on all mankind; and that this defeat, if it can be called defeat, is not, after all, dead loss. Growth and change still remain the law; and he who is not pleased with the present outlook may in time produce within himself enormous changes of mind and heart if he will but make haste slowly, and acquire his riches little by little, and bit by bit, line upon line, precept upon precept, here a little and there a little, making sure of his ground always as he goes. Thus change in small doses may keep a man young till the end of his life. And if it seem hard that, in some respects, one must follow this old-fashioned plough to the end of the furrow, and unfair that those who are younger and more flexible can do their work with a tractor and a gang plough, why, let it go at that; be a sport and cheer them on their way.

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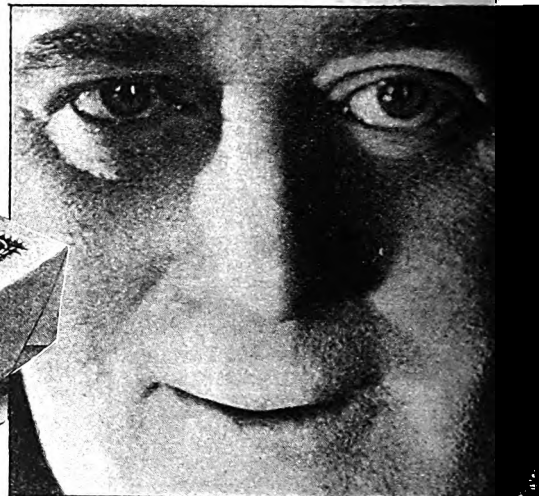
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